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NOTES ON
THE HEBREW TEXT OF GENESIS
XXII—XXV and XXVII

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XXII—XXV and XXVII

BY

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PREFACE

THESE notes are designed particularly for beginners who may be studying these chapters as their first Hebrew text. Especially are they designed for students whose circumstances compel them to study by themselves, without being in touch with anyone who can guide them in regular tuition. References are given, wherever necessary, to the relevant pages in Davidson's *Introductory Hebrew Grammar*, twentieth to twenty-fourth editions (DG), to Mauchline's revision of Davidson (DGM), to Wood and Lanchester's *A Hebrew Grammar* (WL) and to Weingreen's *Hebrew Grammar* (W), these being the grammars most in use by elementary students. Further references are given to Davidson's *Hebrew Syntax* (DS), Gesenius-Kautzsch's *Hebrew Grammar*, the second English edition, translated by A. E. Cowley (GK, by paragraphs), and to Driver's *Hebrew Tenses* (DT). The reference BDB is to the *Oxford Hebrew Lexicon* by Brown, Driver and Briggs.

I have not added a vocabulary, since every new word is explained when first the student meets with it. I have taken every care to ensure complete accuracy, and I hope I have succeeded.

N. H. S.

CHAPTER XXII

Verse 1. ויהי. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of היה (become, come to be). The accent here is disjunctive (i.e. disconnecting with what follows, as against 'conjunctive'), DG 23of, DGM 216, WL 116, W251f, and the meaning is 'and it came to pass', cf. the Greek και ἐγένετο. For the apocopation of *lamedh-he* verbs in general, cf. DG 147, DGM 151, WL 144, W 216f; and of this verb and the similar חיה (live), DG 147f, DGM 153, WL 145, W 92.

אחר. Preposition (after). Suffixes are added to the pl. form אחרי, DG 70, DGM 79, WL 64, W 87.

הדברים. Article plus pl. of דָּבָר (word, thing).

האלה. Article plus demonstrative plural (these), DG 46f, DGM 45, WL 35, W 62.

והאלהים. *Waw*-copula plus article plus אלהים (God) in the E-tradition. Said to be 'plural of majesty', GK 124g; possibly a survival of earlier polytheistic ideas.

נסה. 3 m. s. pf. piel (test, prove, tempt). In *lamedh-he* verbs, the last vowel of the 3 m. s. pf. is *gamets*, of the 3 m. s. impf. it is *seghol*, of the 2 m. s. imperat. it is *tsere*. The construct infinitives all end in *-oth*; the participles in *seghol*. The infinitive absolutes follow the rule for all verbs: the three on the right of the paradigms (hophal, hiphil, hithpael) have *tsere* for the last vowel, the piel has either *tsere* or *-o*, the rest have *-o*.

את־. The sign of the definite accusative. Pointed *seghol* with following *maqquph* as here (being thus a closed syllable without the tone) and *tsere* without

maqpeh (carrying its own tone), DG 49, DGM 41, WL 28, W 53.

וַיֹּאמֶר. Strong-*waw* (*waw*-consecutive, *waw*-conversive, DG 84f, DGM 94f, WL 88-91, DS 70-78, DT 70-99, W 90-92, GK 49a-g and 111a-x) plus 3 m. s. impf. qal of אָמַר (say). The accent of the 3 m. s. impf. is normally on the last syllable, but when the previous syllable is open, the tone is retracted with strong-*waw* (DG 85f, WL 90, W 92, DT 74, GK 49d) unless the word itself is in pause at the end of the phrase. Here, the final vowel, normally *pathach* becomes *seghol*, DG 119, WL 172 (note a), W 162. For the more modern explanation (impf. consec. equals Accadian preterite, and pf. consec. equals Accadian permansive), see W 252, DGM 95. The root אָמַר is one of five *pe-aleph* verbs, the mnemonic being: 'The bridegroom said אָמַר to the bride, I am willing אָבָה to eat אָכַל all you bake אָמַח though I perish אָבַד.'

אֵלַי. Prep. אֶל (to) plus 3 m. s. suffix. This preposition appears to take plural suffixes, DG 70, DGM 79, WL 64f, W 87: the *yodh* is part of the original root.

LXX, some Vulgate MSS., and 2 Heb. MSS. repeat 'Abraham'.

הִנֵּה. Particle הִנֵּה (behold) plus 1 s. suffix in pause, DG 142, DGM 184, WL 110f, W 78, GK 1000 and 147b). Except for 1 s. and pl., the pointing is like that of אִתְּ (with).

Verse 2. קַח. 2 m. s. imperat. qal of לָקַח (take, take away), DG 213, DGM 283, WL 255, W 149. The qal impf. is similar to *pe-nun* verbs.

וְגַ. Particle of entreaty or exhortation.

בֶּן. Noun בֶּן (son) plus 2 m. s. suffix. Third declension (first part of word fixed—it does not exist in this case; and the last vowel *tseré* or *-o*) in the singular, and first declension in the plural, DG 153, DGM 191, WL 186, W 288.

יְחִיד. Adjective יְחִיד (only one) plus 2 m. s. suffix. The sign of the accusative is repeated because the second word is in apposition, DS 40, GK 131*h*. This repetition is usual for a prep., and it occurs in about half the instances with אַח. LXX here has ἀγαπητός, 'only' being regarded as early as this as equivalent to 'beloved'.

אֲשֶׁר. This word is a relative and not a pronoun, DG 47, DGM 46, WL 38, W 135.

אָהַב. 2 m. s. pf. qal of אָהַב (love), a stative (i.e. describing a state: e.g. 'to be in love'), sometimes transitive (with direct object) and sometimes intransitive. It is important to realise that a stative verb is not necessarily intransitive, DG 8of, DGM 90 (especially), WL 69, W 95. This verb is both *pe*-guttural and *ayin*-guttural, but piel forms occur only in plural of participle and with suffixes.

לֵךְ. *Waw*-copula plus 2 m. s. imper. qal of הֵלֵךְ (go), with *seghol* instead of *tseré* because of the following *maqṣeph*, which has the effect of making the two words into one, so that the first word becomes a closed syllable without the tone, and the vowel must therefore be short. This root is one of six like יָשַׁב. They are: go הֵלֵךְ, go out יָצָא, go down יָרַד; bear a child יָלַד; sit, dwell יָשַׁב; know יָדַע.

לְךָ. Prep. *lamedh* ('to', but here the pleonastic ethical

dative, GK 119s: 'get thee to the land . . .') plus 2 m. s. suffix, DG 51, DGM 54f, WL 49, W 52.

ארץ. This is the construct sing. of אֶרֶץ (land). Hebrew says 'the land of Moriyah'. Many of the Versions interpret this to mean 'Vision', but see the commentaries.

הוּעלהוּ. *Waw*-copula plus 2 m. s. imperat. hiphil of עלה (go up) plus 3 m. s. suffix: 'offer him up'.

שם. Adverb (there).

לעלה. Prep. *lamedh* plus עֹלָה (whole offering). The essential element in this sacrifice is that the whole of it was burnt on the altar as a gift to God.

על. Prep. (upon). The suffixes all look like plurals, DG 70. DGM 79, WL 64f, W 87; once again the *yodh* is part of the original root.

אחד. Cstr. of masc. numeral אֶחָד (one). The rules concerning the cardinal numerals are complicated (see verse 3), but 'one' is an adjective, agrees with the noun in gender, is used sometimes as here in the construct to mean one particular item chosen out of many, but more often as an adjective to follow its noun.

ההרים. Article plus pl. of הָרַיִם (mountain), DG 43 (the sing. is הָרַיִם), DGM 38, WL 27, W 25.

אמר. 1 s. impf. qal of אמר (say); *pe-aleph* verb.

אלך. Prep. אֶל plus 2 m. s. suffix, looking like a plural, DG 70, DGM 79, WL 64f, W 87.

Verse 3. וישכם. Strong-*waw* plus 3 m. s. impf. (jussive form) hiphil of שָׁכַם (start early, rise early). Note the

final *tsere* instead of the hiphil *-i*, which returns with suffixes, DG 95, DGM 109, WL 90. The original meaning of the verb was 'load the backs of beasts for the day's journey' and this was done before the dawn.

בִּבְקֶר. Prep. *beth* (in) plus article plus m. noun בִּבְקֶר (morning). The root means 'split, penetrate', so that the noun primarily denotes the break of dawn. It rarely, if ever, means the time up to noon.

וַיַּחבֹּשׁ. Strong-*waw* plus 3 m. s. impf. qal of חבש (bind) *lamedh*-guttural verb.

חֶמְרִי. Masc. noun s. חֶמְרִי (he-ass) plus 3 m. s. suffix. The root is חמר IV (be red), because of the reddish coat of the he-ass.

וַיִּקַּח. Strong-*waw* plus 3 m. s. impf. qal of לקח (take): verb acts like *pe-nun* as well as *lamedh*-guttural, DG 213, DGM 283, WL 255, W 149.

שְׁנֵי. Masc. construct of numeral 'two'. The rules for the numerals are complicated and the grammars do not always agree. For cardinal numbers the rules are: 1 agrees in number, is an adjective and follows the noun; 2 agrees in gender, is in the construct, and precedes the noun; 3-10 with the article, differ in gender, are in the construct, and precede the noun; 3-10 without the article, differ in gender, are in the absolute, and precede the noun, though in these two cases there are variations. The 'tens' are always masculine and precede the noun. All, except of course 1, take the plural, though 11-18 take the singular with words of time, measure, weight, etc., and there is a general tendency to use the singular. Say 'twenty and three' for the best classical style. The 'tens' take the singular only in Ezekiel and P. These rules represent

the average of usage, DG 163f, DGM 201f, WL 194f, W 242f, DS 50-56, GK 134.

נָעָרִי. Pl. of masc. noun נָעָר (lad, young man) plus 3 m. s. suffix; second declension—accent on penultimate syllable and last vowel short. The normal second declension noun is properly one syllable (e.g. *malk*) and this explains the singular suffixes; the plurals follow 1st declension.

אִתּוֹ. Prep. אִתּוֹ (with) plus 3 m. s. suffix. All suffix forms of אִתּוֹ (*with*) contain an *it*, and thus can easily be distinguished from the suffixes of אִתּוֹ (acc.), DG 142, DGM 184, WL 49, W 84. Suffix forms of אִתּוֹ (acc.) contain *o* with light suffixes and *seghol* with heavy (i.e. closed syllable) suffixes, DG 75, DGM 50, WL 40, W 55f.

בְּנוֹ. Masc. sing. noun בֶּן (son) plus 3 m. s. suffix; see verse 2.

רִיבְקַע. Strong-*waw* plus 3 m. s. impf. piel of רִבַּקַּע (split), *lamedh-guttural*. The *dagesh-forte* fails in *yodh-with-vocal-shewa*, DG 32, DGM 31, WL 20 and 90 (3), W 17, GK 20m.

עֲצֵי. Cstr. pl. of m. noun עֵץ (tree). The plural often means 'pieces, logs of wood'; cf. תְּשֵׁה is wheat in the ear (collective), but the plural תְּשֵׁה is wheat in grain, GK 124m.

רִיָּקַם. Strong-*waw* plus 3 m. s. impf. qal of קָם (rise up), pronounced *wāy-yā-qōm*. *Ayin-waw* verb, The normal impf. qal is רִיקָם; the jussive is יָקָם; and with the tone retracted the last vowel becomes short -o, DG 131, DGM 138, WL 158, W 198.

וילך. Strong-*waw* plus 3 m. s. impf. qal of הלך (go), one of six *pe-yodh* verbs like יָשַׁב; see verse 2. The tone is retracted with strong-*waw* and the last vowel becomes short, DG 128, DGM 133 (2b. i), WL 137 (5), W 92.

המקום. Article plus מָקוֹם (place), gender varies, but probably masc., BDB 879b.

אמר. Usually a perfect following the relative is to be translated as a pluperfect, as here. The perfect indicates that the action is previous to that of the main clause.

לו. Prep. *lamedh* (to) plus 3 m. s. suffix; see verse 2.

Verse 4. ביום. Prep. *beth* (in, on) plus article plus m. noun יוֹם (day). Nouns formed thus from *ayin-waw* and *ayin-yodh* are often irregular, DGM 145; also DG 153, WL 186, W 288.

השלישי. Article plus masc. ordinal 'third'. The fem. is שְׁלִישִׁית or שְׁלִישִׁיהָ, DG 165, DGM 207, WL 197, W 244, DS 55.

וישא. Strong-*waw* plus 3 m. s. impf. qal of נָשָׂא (lift up); *pe-nun* and *lamedh-aleph*.

עיניו. Pl. of fem. (occasionally masc.) noun עֵין (eye) plus 3 m. s. suffix.

וירא. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of רָאָה (see). The apocopated forms of this verb need special attention, DG 147, DGM 152, WL 144, W 227, GK 75q.

מרחק. Prep. *min* plus adj. רָחוֹק (distant, afar). Since the *nun* cannot assimilate to and double the *resh*, we have *tsere*, DG 52, DGM 56, WL 32, W 63.

Verse 5. שבו. 2 m. pl. imperat. qal of ישב (sit, dwell, stay): one of six *pe-yodh* verbs with imperfect qal of form ישב. See note on לך in verse 2.

לכם. Prep. *lamedh* ('to', but here ethical dative: verse 2) plus 2 m. pl. suffix.

פה. Adverb (here, hither), most frequent in Ezekiel 40-41.

עם. Prep. (with), but usually closer than את. The suffixes to both prepositions are pointed alike except for 2 pl. עִמְכֶם with *gamets*, DG 142, DGM 184, WL 49, W 298.

ואני. *Waw*-copula plus pronoun 'I'. These pronouns אני (I), אַתָּה (thou), הוּא (he) etc. are nominatives, DG 45, DGM 45f, WL 34, W 55, and are never accusatives (את plus suffix). There is no essential difference between the two forms אֲנִי and אָנֹכִי; the former is Western Semitic and the latter mainly Accadian. For the pointing of *waw*-copula (ordinary 'and'), see DG 53, DGM 51, WL 44, W 40.

וּלְכֶה. 1 pl. impf. (cohortative) qal of הלך (go). The root is one of six like ישב, verse 2. For use of the cohortative to express desire, intention, self-encouragement, DG 83, DGM 95, WL 85f, W 88, DS 62, DT 50ff, GK 48c-e.

עַד-כֹּה. Prep (up to) plus adverb (thus, here): 'as far as here', and perhaps pointing to a nearby site.

וּשְׁתַּחוּהוּ. Weak-*waw* plus 1 pl. impf. cohortative (usually not distinguishable in *lamedh-he* verbs: 3 exceptions, GK 75l) hithpa'lel of שָׁחָה (שָׁחוּ), and meaning 'bow down to, prostrate oneself' in worship. Normally *lamedh-waw* and *lamedh-yodh* verbs become

lamedh-he in Hebrew, the *he* replacing the *waw* or the *yodh*, but in this case the *he* is added after the *waw*. Note particularly the unusual apocopated forms, DG 145, DGM 148, WL 145, GK 75^{kk}.

וּשׁוּבָה. Weak-*waw* plus 1 pl. impf. cohortative of שׁוּב (return), *ayin-waw* verb; very easily confused with יָשַׁב, *pe-yodh*.

אֵלֵיכֶם. Prep. אֵל (to) plus 2 m. pl. suffix: see verse 2.

Verse 6. וַיִּשֶׂם. Strong-*waw* plus 3 m. s. impf. qal of שָׂם (put, place), *ayin-yodh* verb, but *ayin-waw* forms are found. Because of the *yodh*, the imperfects of qal and hiphil are alike and can be distinguished only by the context. The impf. is וַיִּשֶׂם; jussive form וַיִּשֶׂם; *seghol* with strong-*waw* and retracted tone.

בְּיָדוֹ. Prep. *beth* (with, in) plus f. noun יָד (hand) plus 3 m. s. suffix. The dual is יָדַיִם and the plural יָדוֹת.

הָאֵשׁ. Article plus fem. (occasionally masc.) noun אֵש (fire). 'His fire' is אֵשׁוֹ.

הַמַּאֲכֵלָה. Article plus fem. noun מַאֲכֵלָה (knife). The root is אָכַל (eat), so that the word properly is the slaughterer's knife with which he prepares the animal for food; c.f. Prov. 30¹⁴. Nouns of this formation are second declension, DG 102, DGM 117^f, WL 96.

וַיֵּלְכוּ. Strong-*waw* plus 3 m. pl. impf. qal of הָלַךְ (go): verse 2.

שְׁנֵיהֶם. Masc. cardinal numeral שְׁנַיִם (two) plus 3 m. pl. suffix: 'the two of them'.

יהודי. Adverb (together); strictly it means 'his unitedness' from the noun יְהוּד. Cf. the spelling יְהוּדִי, Jeremiah 46¹² and ²¹; 49³.

Verse 7. אביו. Masc. noun אָב (father) plus 3 m. s. suffix. For suffixes, DG 153, DGM 190, WL 185, W 288. In the cases of אב and אח (brother) the forms which contain an *-i* belong to the singular noun: 'one dot, one brother'.

אבי. Masc. noun אָב (father) plus 1 s. suffix: previous note.

הִנְנִי. Particle הִנֵּה (behold) plus 1 s. suffix. This pointing is found only here and Genesis 27¹⁸, the more usual being הִנְנִי, with הִנְנִי in pause: verse 1 (end).

בני. Masc. noun בֵּן (son) plus 1 s. suffix: verse 2 (beginning).

ואיה. *Waw*-copula plus interrogative adverb (where?), the form with suffixes being ואי, with the *yodh* doubled as in Arabic.

השה. Article plus masc. (occasionally fem.) noun שָׂה, (young animal from the flock, either sheep or goat). Cf. Passover ritual, Exodus 12.

לעולה. Prep. *lamedh* (to, for) plus fem. noun עוֹלָה (whole-offering).

Verse 8. יראה. 3 m. s. impf. qal of רָאָה (see, look out for, provide), wholly irregular verb (trebly irregular). See especially DG 147, DGM 152, WL 144, W 227, GK 759, for the unusual apocopated forms thus caused.

לו. Prep. *lamedh* plus 3 m. s. suffix: 'for himself'. The

preposition involves a general idea of direction towards, and all its uses stem from this. GK 119r-u. Note the *dagesh* in the *lamedh*. This is *dagesh forte conjunctivum*, and is often found in cases of two words closely connected where the first word ends with a *qamets* or with *he-with-qamets* or *he-with-seghol*, DG 33, DGM 32, WL 21, W 17.

Verse 9. ויבאו. Strong-*waw* plus 3 m. pl. impf. qal of בוא (come), *ayin-waw* plus *lamedh-aleph*, DG 151, DGM 187, WL 159, W 212.

אמר Translate pluperfect, following אשר: cf. verse 3 (end). The *metheg* under the *aleph* ensures that the vowel (now two from the tone) remains long. DG 39, DGM 43, WL 118, W 7f.

ויבן. Strong-*waw* plus 3 m. s. impf. (apoc.) qal of בנה (build). For apocopation of *lamedh-he* verbs, DG 147, DGM 151f, WL 144, W 216f, GK 750-s. This is the most common form.

המזבח. Article plus masc. noun מִזְבֵּחַ (altar). The root is זבח (slaughter), and the מזבח was originally the stone on which animals were slaughtered, 1 Samuel 14^{32f}. The use of the article here does not mean a particularly special or well-known altar, since Hebrew uses the definite article whenever for any reasons the object is known to the writer. For instance: 'he met the girl' in Hebrew does not mean that the girl was his particular girl-friend. It means the particular girl he did meet, and may indeed mean 'a pick-up'. If the writer intended to mean the man's particular girl friend, he would have to add a little circumstantial clause 'which was to him', DS 25f, GK 126q-t. The noun is third declension: first part of the word fixed, last vowel (furtive *pathach* does not count here) *tsere*.

ויערך. Strong-*waw* plus 3 m. s. impf. qal of ערך (arrange, set in order). In the last times of the Temple the *מַעֲרֵקָה* was the pile of wood on the altar on which the whole-offering was placed.

ויעקד. Strong-*waw* plus 3. m. s. impf. qal of עקד (bind). In Jewish theology the *עֲקִידָה* (the Binding of Isaac) has an importance parallel to that of the Sacrifice of Christ in Christian theology.

ממעל. Prep. *min* plus *מעל* (noun meaning 'higher part', but used only in prep. phrases as here: 'above, upwards') followed by prep. *lamedh*. The whole phrase means 'on top of'.

Verse 10. וישלח. Strong-*waw* plus 3 m. s. impf. qal of שלח (send, put out), *lamedh-guttural*.

ויקה. Verse 9 (middle).

לשחט. Prep. *lamedh* (to) plus inf. cstr. qal of שחט (slaughter), *ayin-guttural*. The first syllable is closed, DG 77, DGM 86, WL 100, W 80.

Verse 11. ויקרא. Strong-*waw* plus 3 m. s. impf. qal of קרא I (call, read aloud), *lamedh-aleph*, but inf. cstr. qal is usually קראוה to distinguish it from inf. cstr. qal of קרא II (equals קרה I, meet, encounter), which is קראתה.

מלאך. Cstr. sing of masc. noun מַלְאָךְ (angel, messenger) from root לאך (send). The Angel of the Lord is a special manifestation of the Presence of God. See the commentaries, or my *The Jews from Cyrus to Herod*, p. 139.

השמים. Article plus שָׁמַיִם (heavens), found only in plural. The form looks like a dual (cf. מַיִם, water), but

this is due to the root being *lamedh-yodh* with an unused sing. שָׁמִי, DG 57, DGM 62, WL 64. The plural οὐρανοί is never used by classical Greek writers, nor is it found in Philo or in Josephus. N.T. varies between sing. and pl., but the plural is a Hebraism.

Verse 12. אַל-תִּשְׁלַח. Negative adverb plus 2 m. s. imp. (jussive) qal of שָׁלַח (send, put out). אַל with the jussive (mostly indistinguishable from the ordinary impf., DG 83, DFM 93, WL 85, W 114) expresses an ordinary prohibition (do not steal), but לֹא with the impf. is a very emphatic, especially a divine, prohibition (thou shalt not steal: cf. Exodus 20). It is like an army order: 'company will not parade' and the company does not parade.

וְאֵל-תַּעֲשֶׂה. *Waw*-copula plus negative adverb אַל (dont) plus 2 m. s. impf. (apocopated: jussive) qal of עָשָׂה (do), *lamedh-he* and *pe-guttural* (hence the *pathachs*).

מֵאֲמֹנָה. Indefinite pronoun, meaning 'anything' and usually used in negative sentences as here.

כִּי. Conjunction with a wide range of meanings, cf. the Greek ὅτι. Here 'because'. Next time (after two words) the meaning is 'that'. עַתָּה with an *ayin* is 'now'. אַתָּה with an *aleph* is 'thou'.

יָדַעְתִּי. 1 s. pf. qal of יָדַע (know), *pe-yodh* like יָשַׁב and *lamedh-guttural*. The perfect is usually translated 'I know', cf. the Greek οἶδα and the Latin *cognovi*.

יִרָא. Cstr. sing. masc. of active participle qal יָרָא of יָרָא (fear, be afraid of), a trebly irregular verb, a stative verb, sometimes transitive and sometimes intransitive. 'Fearer of God.'

אָתָּה. 2 m. s. personal pronoun (always nominative). Normally אָתָּה; in pause usually אָתָּה; but this is one of twenty-six cases where the *pathach* is retained, in pause, with a disjunctive accent (here *zaqeph-qaton*).

חַשְׁכָּה. 2 m. s. pf. qal of חָשַׁךְ (withhold), *pe*-guttural.

מִמִּנִּי. Preposition מִן, expressing idea of separation, plus 1 sing. suffix. All light suffixes are appended to an original reduplicated *minmin*. With the heavy (complete, closed syllable: כֵּם and הֵם) suffixes the final *nun* is assimilated, DG 53, DGM 56, WL 110f, W 63.

Verse 13. וַיֵּשֶׂא. See verse 4 (middle).

וַיֵּרֶא. The root is רָאָה (see); verse 4.

וַהֲוֵה-אֵיל. *Waw*-copula plus interjection הִנֵּה (behold) plus masc. noun אֵיל (ram) joined by *maqeph*.

אַחֲרָי. If the text is correct, this is an adverb of place, meaning 'behind'; but all the ancient versions and about 40 Hebrew MSS. (de Rossi's list) read אַחֲרָי (one, a certain). If the meaning is 'behind', the normal usage is אַחֲרָיו (prep. אַחֲרָי plus suffix: 'after him').

וַיִּקְחֵהוּ. Some printed Bibles follow Jacob ben Chaim (Second Great Rabbinic Bible 1524-5) and read וַיִּקְחֵהוּ, m. s. niph'al part. of אָחַז (take hold, grasp hold). But the better text is וַיִּקְחֵהוּ with a *pathach*, 3 m. s. pf. niph'al, as in the Bible Society edition. If *gamets* is read, the translation is 'and behold a ram behind held fast in the thicket' (so LXX, Syriac, Vulgate): if *pathach* is read, the translation is 'and behold a ram behind had been held fast in the thicket'.

בַּסֶּבֶךְ. Prep. *beth* (in) plus article plus masc. noun:

קִבְּרָה (thicket). The root means 'interweave'. Editions vary with קִבְּרָה (Baer) and קִבְּרָה (van d. Hoogt), but ours is the best text.

בְּקִרְוֵי. Prep. *beth* (by, with) plus dual of fem. segholate (second declension) noun קִרְוֵן (horn), plus 3 m. s. suffix. The duals add plural suffixes to singular stems, but the difference shows only in segholates, DG 101 (n. 2), DGM 116 (n. 1), WL 95, GK 88b.

וַיֵּלֶךְ. The root is הֵלֵךְ (go): verse 3.

וַיַּעֲלֶהוּ. Strong-*waw* plus 3 m. s. impf. hiphil (it is transitive) of עָלָה (go up) plus 3 m. s. suffix.

תַּחַת. Masc. noun: 'the under part', but used as adverbial accusative and as preposition (as here) to mean 'underneath, below, instead of'. Takes plural suffixes, i.e. 'instead of me' is תַּחְתֵּי: DG 121, DGM 168, WL 233, W 87f.

Verse 14. שֵׁם. Cstr. sing. of masc. noun שֵׁם (name). The vowel in the construct is *tsere* (very rarely *seghol*) and the *metheg* serves to keep the vowel long when it is well away from the tone. The effect of the *maqeph* is to make the whole phrase one word so far as accentuation and vowel values are concerned.

הַהוּא. Article (note that it is *pathach* and not a pre-tone *gamets*) plus demonstrative adjective (masc.) הוּא (that), DG 47, DGM 45, WL 36, W 62.

יהוה. The Sacred Name with some of the vowels of *Adonai*. Some texts have *cholem* (long -o) over the *waw*, but this is not the practice of the best MSS. and Editions. If the consonants of the Sacred Name are read with the vowels of *Adonai* we get the word *Jehovah*.

The Jews have always read *Adonai*. This is a perpetual Qere, DG 41f, DGM 75, WL 209, W 23. The true pronunciation of the Sacred Name is uncertain: Yahweh, Jah, Jahu.

יראה. The name of the place is JHWH-*yir'eh*: 'the Lord will provide': 3 m. s. impf. qal of ראה (see, look out).

אשר. Here is an excellent example of אשר as a relative conjunction: it serves to link the two sentences together, and in English is 'as, and so, accordingly', any word which suitably links the two sentences.

יאמר. 3 m. s. impf. niph'al of אמר (say): 'it is said'. The imperfect is used of customary action: 'as is commonly said', DG 157, DGM 196, DS 66, DT 37, GK 107g.

היום. Article plus masc. noun (day): here 'today', cf. Genesis 4¹⁴ and often. Note: plural of יום (day) is ימים; plural of ים (sea) is ימים. The first is an *ayin-waw* root, and the second double-*ayin*.

בהר. Prep. *beth* (in) plus cstr. s. of הר (mountain); double-*ayin* root, as are all the nouns at the bottom of p. 45 in DG, DGM 41 (bottom), WL 27, W 25.

יראה. 3 m. s. impf. niph'al of ראה (see), *pe-yodh*, *lamedh-he*, and (partly) *ayin-guttural*.

Verse 15. שנייה. Fem. numeral ordinal (second). Masc. is שני, Here means 'a second time', one of seventeen instances.

מן-השמים. Prep. *min*. plus *maqeph* plus article plus pl. noun שמים (heavens) with *qamets-with-silluq* at end of the verse instead of *pathach*, DG 40 (par. 4a), DGM

52 (especially), WL 117, W 137. For accent *silluq*, DG 230, DGM 52 and 215, WL 115, W 251.

Verse 16. **בִּי**. Prep. *beth* plus 1 s. suffix. For suffixes, DG 51, DGM 54f, WL 49, W 52: like *lamedh* except for 3 m. pl. **בָּם**.

וְשָׁבַעְתִּי. 1 s. pf. niph'al of **שָׁבַע** (swear), once only in qal; usually niph'al and hiph'il (when causing someone else to take an oath). The root means 'to seven oneself', i.e. bind oneself by the sacred seven.

נֹאֵם. Most say this is a noun **נְאוֹם**, always used in the construct sing.; others say m. s. cstr. of passive qal participle of **נָאֵם** (utter a prophecy), in Arabic 'groan, sigh'. Apart from ten instances (BDB 610a) this form is used regularly with the Sacred Name or with other divine Names: 'oracle of the Lord'.

כִּי here introduces direct speech: cf. the Greek *ὅτι*.

יַעַן is used as a preposition (on account of, because) and is turned into a conjunction by the addition (as here) of the relative **אֲשֶׁר**, thirty-two times. It is used alone as a conjunction twenty-three times.

עָשִׂית. 2 m. s. pf. qal of **עָשָׂה** (do); *pe-guttural* and *lamedh-he*. The vowel preceding the *yodh* in *lamedh-he* verbs is always *seghol* in imperfects second plural, and in the perfects it is *chireq* (one dot) in active forms (qal, piel, hithpael, and hiph'il) and *tsere* (two dots) in passive forms (niph'al, pual and hophal), though there are occasional variations. Also in 1 s. perfect the vowel is *tsere*, except for the qal, where it is *chireq*. Again there are occasional variations.

הַזֶּה. Article plus masc. sing. demonstrative **זֶה** (this).

Verse 17. כִּי. Introduces direct speech (the substance of the divine oath) with a secondary idea as a particle of asseveration, GK 157*b*, DS 165.

בָּרַךְ אֲבִירָךְ. Inf. abs. piel of בָּרַךְ (bless), preceding 1 s. impf. piel (אֲבִירָךְ) of same verb plus 2 m. s. suffix. This use of the infinite absolute preceding a finite form of the same verb is for emphasis: 'I will assuredly bless.' DG 77, DGM 86*f*, DS 117, WL 101, W 79, GK 113*n*. The verb is *resh*-guttural, with pre-*resh* vowel lengthened in intensive forms (piel, pual, hithpael) to compensate for not being able to double the *resh*. With verbal suffixes, forms ending in *-e* and *-o* act like third declension nouns, with the break-down coming in the tone-syllable; other forms act like first declension with the *pathach* lengthening before the tone. For example, יִקְטֹל becomes יִקְטֹלְנִי; but יִכְבֹּד becomes יִכְבֹּדְנִי; also, יִקְטֹל becomes יִקְטֹלָהּ (short *-o*), but יִכְבֹּד becomes יִכְבֹּדֶנּוּ; perfect qals act as if first declension, though sometimes with stems that vary slightly from the original form.

וְהָרְבָה אֲרָבָה. *Waw*-copula plus inf. abs. hiphil (with *gamets*—three times, all in Genesis—for the normal *tsere*; possibly because the *tsere*-form had come to be used regularly as an adverb, GK 75*ff*) of רָבָה I (be, become many, great), followed by 1 s. impf. hiphil of same verb. Emphasis, as with previous phrase.

זֶרַע. Masc. noun זָרַע (seed, i.e. offspring) plus 2 m. s. suffix. *segholate* noun.

כְּכֹכֵב. Prep. *kaph* (like) plus cstr. pl. of כֹּכֵב (star).

כְּחֹל. *Waw*-copula plus article plus חֹל masc. noun (sand).

שֵׁפָה. Cstr. s. of שֵׁפָה (lip, edge).

הים. Article plus ים (sea), double-*ayin* root, so that the *mem* has *dagesh* if any addition is made.

וירש. RV takes this as ordinary-*waw* ('and thy seed shall possess'), but it could be simple-*waw* with jussive ('in order that . . .'). *Waw* plus 3 m. s. impf. (? jussive) *qal* of וירש (take possession of, dispossess); *pe-yodh* verb, normally with *yodh* 'full' (יירש) as elsewhere.

שער. Cstr. sing. of masc. noun שַׁעַר (gate). LXX has *πολεῖς*, interpreting.

איבוי. Pl. of masc. noun אֹיֵב (enemy) plus 3 m. s. suffix. Noun is actually act. part. of verb, acts like third declension, but with *chireq* instead of *seghol*.

Verse 18. והתברכו. Strong-*waw* plus 3 pl. pf. hithpael of בָּרַךְ (bless): invoke a blessing on themselves in the name of Abraham's descendants who will become proverbial for prosperity. The vowel under the *resh* varies even in the best MS.; it is wrong to insist always on *shewa* (cf. Ginsburg) or always on *chateph-pathach* (cf. Baer). The *chateph-pathach* is better attested in this particular instance.

בורעך. Prep. *beth* (by, in) plus masc. noun וְרֵעֶ (seed) plus 2 m. s. suffix.

כל is a noun, meaning 'the whole, all': from double-*ayin* root, so that the *lamedh* is doubled with suffixes, and the long *-o* becomes short *-u*. When the word is joined to what follows, it becomes one word with it, and its vowel becomes shortened to short *-o* (not short *-u*, because in this case the *lamedh* is not doubled).

גוי. Cstr. pl. of masc. noun גוֹי (nation, people);

tendency to be used of the Gentiles, as against עַם for the Israelites-Jews.

הָאָרֶץ. Article plus fem. noun אָרֶץ (earth). The *seghol* under the *aleph* becomes *gamets* (original *pathach* lengthening with the tone) with the article, DG 46 (top), DGM 42 (top), WL 27, W 34.

עַקֵּב is used as an adverb, and with אֲשֶׁר as a conjunction 'as a consequence of'.

שָׁמְעָה. 2 m. s. pf. qal of שָׁמַע (listen to). The verb means 'hear and answer' rather than simply 'hear'; and even 'obey' when followed, as here, with *beth* plus קוֹל (voice).

Verse 19. וְיָשָׁב. Strong-*waw* plus 3 m. s. impf. (jussive) qal of שָׁב (return). *Ayin-waw* verb. Ordinary imperfect qal is יָשָׁב; jussive is יָשָׁב: when tone is retracted with strong-*waw*, the last vowel becomes short -*o*, and the pronunciation is *wáy-yā-shöbh*.

וְיָקִמוּ. Strong-*waw* plus 3 m. pl. impf. qal of קָם (arise, get up).

וְיֵלְכוּ. Strong-*waw* plus 3 m. pl. impf. qal of הָלַךְ (go), one of six verbs like יָשָׁב.

בְּאֵר-שֶׁבַע. Beer-sheba; lit. 'well of seven (oath)', a 'well', where men had to dig for water, as against a spring.

וְיָשָׁב. Strong-*waw* plus 3 m. s. impf. qal of יָשָׁב (dwell). Normal impf. is יָשָׁב: it is one of six with two *tseres*, but with tone retracted, last vowel shortens to *seghol*, DG 85, DGM 97, WL 90, W 92.

בְּבֵּאֵר-שֶׁבַע. Prep. *beth* (in) plus Beer-sheba. With

kaph and *lamedh*, the *shewa* before another *shewa* becomes *chireq*, and is in what is called a half-open syllable. In point of fact this vowel is not a short-*i* at all; it is a *shewa* enlarged enough to be able to say it. This is the case with all these so-called half-open syllables. In each case we have, so to speak, a quarter-vowel, or a 'shorter' *-a* or *-e* or *-i* or *-o*. Such 'shorter' vowels can never be involved in a true closed syllable, which contains a true short vowel.

Verse 20. אַחֲרַי. Cstr. pl. of noun אַחֲרַ, but used as prep. 'after'.

וַיִּגַד. Strong-*waw* plus 3 m. s. impf. hophal of *pe-nun* verb נָגַד (be conspicuous, apparent), but in hiphil 'make apparent' and so 'announce'. Thus וַיִּגַד means 'obviously in front of' and so can mean 'opposite'. As usual short *-o* before a double letter becomes short *-u*.

לְאֵמֶר Prep. *lamedh* plus אֵמֶר, inf. cstr. qal of אָמַר (say). Normally: before a *chateph*-vowel, complete the pattern (i.e. *seghol* before *chateph-seghol*), but in this word, as with אֱלֹהִים, both become *tsere* under the preposition, DG 51, DGM 54, WL 162, W 44. So also for *kaph* and *beth*, but for אֱלֹהִים only.

יִלְדָה. 3 f. s. pf. qal of יָלַד (bear a child); one of six *pe-yodhs* like יִשָּׁב.

וְ. Particle denoting addition (also).

הוּא. In the Pentateuch this is the common gender 3 sing. personal pronoun; the fem. form הִיא occurs eleven times only. But always when fem. pronoun is intended the Massorettes retained the *waw*, but pointed with *chireq*. It is a 'perpetual Qere'; i.e. the Qere is not

placed in the margin, but its vowels are simply inserted in the text, DG 41, DGM 75, WL 209, W 23.

בנים Pl. of masc. noun בֵּן (son), third decl. in sing., first in plural, DG 153, DGM 191, WL 186, W 288.

אחך 2 m. s. suffix to sing. of masc. noun אָח (brother), DG 153, DGM 190, WL 185, W 288. 'One dot, one brother'.

Verse 21. בכורו 3 m. s. suffix to sing. of masc. noun בְּכוֹר (first-born).

אחי 3 m. s. suffix to noun אָח (brother).

אבי Cstr. sing. of אָב (father). The *yodh* is original to the root, DG 153, DGM 190, WL 185, W 288. Gunkel thought that this word and the next are a gloss.

Verse 23. The first three words are probably a gloss. They are outside the pattern and they make the number 'eight' wrong. In any case, the verb ought to be the hiphil הוֹלִיד (3 m. s. pf.; caused to bear, begat).

שמונה. Fem. absolute (used with masculine noun) cardinal 'eight'. See verse 3.

אחי Cstr. sing. of noun אָח (brother). Cf. אב, verse 22.

Verse 24. ופילגשו. *Waw*-copula plus 3 m. s. suffix to fem. noun פִּילְגֶשֶׁת (concubine); cf. Greek *παλλακίς* and Latin *pellex*. Second declension. Better to read ופילגש לו, lit. 'and a concubine was to him'.

ושמה. *Waw*-copula (long *-u* before *shewa*, DG 53, DGM 51, WL 44, W 40, GK 26a and 104e) plus 3 f.

s. suffix to ׁשׁ (name), third declension. The dot in the *he* is *mappiq*, to indicate that the *he* is a true consonant and to be pronounced (i.e. it is not simply the sign of the vowel *qamets*), DG 33, DGM 32, WL 9, W 17.

וּחַלֵּד. Strong-*waw* plus 3 f. s. impf. qal of יָלַד (bear), one of six like יָשַׁב. The tone is retracted and the final *tsere*, having lost the tone, becomes *seghol* (short vowel in closed syllable without the tone), DG 128, DGM 133, WL 137, W 189.

CHAPTER XXIII

Verse 1. The opening of the fifth Seder (Aramaic Sidra) of the Law as read in the Synagogue. The Haftarah (Reading from the Prophets) is 1 Kings 1¹⁻³¹. The Seder is called Chayye Sarah, after the second and third words.

ויהי. Strong-*waw* plus 3 m. pl. impf. qal of היה (be, came to be). This verb has its own irregularities, DG 147, DGM 153, WL 145, W 92. Insert to follow the verb וְיָהִי, c.f. end of verse.

חיי. Cstr. of pl. noun חַיִּים (life), abstract noun summing up the qualities of a living being, GK 124*d*. Double-*ayin* root, originally חַי, as in Arabic.

מאה. Cardinal number (hundred); most often used in the absolute, though cstr. sing. מֵאָה is found, DG 165, DGM 207, WL 196, W 243. Followed by עשרים (twenty) and שבע (seven): see note on xxii, 3.

שנה. Fem. noun (year), pl. is שָׁנִים (as in this verse) but cstr. pl. שָׁנוֹת is found nine times (poetic and late) and eleven times with suffixes. Masc. pl. form is found five times with suffixes.

The last three words are probably a marginal note to enable the Sidra to be found easily, and later transferred to the text.

Verse 2. ותמת. Strong-*waw* plus 3 f. s. impf. qal of מות (die), *ayin-waw* with perfect in *tsere*. The impf. qal is יָמוּת, jussive is יָמוּת and with short -o in final syllable (as here) when tone is retracted, DG 131, DGM 138, WL

158, W 198. Pronounce *Wät-tā-möth*. Inf. cstr. qal is מוֹת; the form מוֹת is either inf. abs. qal of verb or cstr. sing. of noun מָוֶת (death).

בְּקִרְיַת אַרְבַּע. Prep. *beth* (in) plus Kiryath-Arba (place-name), here identified with Hebron. קִרְיַת is cstr. s. of fem. noun קִרְיָה (city). The name Carthage is a corruption of קִרְת חֲדָשָׁה (new city), being a Phoenician settlement.

אַרְבַּע. Masc. absolute cardinal number (four).

כּוֹנֵן. Proper noun כּוֹנֵן, with *gamets* for *pathach* in pause with *athnach*, the accent which marks the main division in a verse of prose.

בּוֹא. Strong-*waw* plus 3 m. s. impf. qal of בּוֹא (come), *ayin-waw* and *lamedh-aleph*.

לְסַפֵּד. Prep. *lamedh* (to) plus inf. cstr. qal of סָפַד (lament). The first syllable is closed, DG 77, DGM 86, WL 100, W 80. Followed by prep. *lamedh* (to, in regard to).

וּלְבַכְתָּה. *Waw*-copula plus prep. *lamedh* plus בָּכַח (inf. cstr. qal of בָּכָה, weep) plus 3 f. s. suffix. The best MSS. have a small *kaph*. It is not known why these small letters occur.

Verse 3. וַיִּקָּם. The root is קָם (rise up). See 22³.

מֵעַל. Prep. *min* (from) with *tsere* before guttural plus prep. עַל (upon).

פָּנִים. Cstr. of plural noun פָּנִים (face).

מָוֶת. Masc. sing. act. ptc. qal of מוֹת (die) plus 3 m. s. suffix.

וַיְדַבֵּר. Strong-*waw* plus 3 m. s. impf. piel of דָּבַר

(speak); the qal is found once (?) in the cstr. inf., and in the act. ptc. *Dagesh* fails in *yodh* with *shewa*, DG 32f, DGM 31, WL 20 and 90, W 17, GK 20m..

בני. Cstr. pl. of masc. noun בֵּן (son).

Verse 4. The precise difference between a *ger* and a *toshab* is not certain. Both are resident aliens without civic rights, but the latter was apparently the more temporary and the more dependent. AV and RV 'stranger and sojourner'; but the point in this P passage is certainly that Abraham has no rights, and it is only by the generosity of the sons of Heth that he is able to buy a parcel of ground.

עמכם. Prep. עם (with) plus 2 m. pl. suffix, DG 142, DGM 184, WL 149. Note the *qamets*.

תנו. 2 m. pl. imperat. qal of נתן (give), a *pe-nun* and *lamedh-nun* verb, DG 213, DGM 283, WL 255, W 148.

אחוזת. Cstr. sing. of fem. noun אֲחֻזָּה (possession), found in P and late.

קבר. Masc. noun (grave), second declension.

ואקברה. Weak-*waw* plus 1 s. cohortative qal of קבר (bury), expressing intention (in order that I may bury), DG 83, DGM 95, WL 85f, W 88, DT 50ff, DS 62, GK 48c-e.

מתי. 1 s. suffix to מת, masc. sing. act. ptc. qal of מות (die).

מלפני. Prep. *min* plus לפני plus 1 s. suffix (from before me) with *qamets* for *pathach* with *silluq* in pause at the end of the verse, DG 40, DGM 52, WL 47, W 21. לפני acts as a preposition (before), but is composed of prep. *lamedh* plus לפני, cstr. of pl. noun פָּנִים (face).

Verse 5. **ויענו**. Strong-*waw* plus 3 m. pl. impf. qal of **ענה** I (answer), *pe-guttural* and *lamedh-he*, usually takes direct object.

לו. It is most unusual for **לו** to follow **לאמר**, as both here and at the end of verse 14. Most would read **לו** (conjunction, 'if, O that') and transfer to the following verse to go with **שמעו**, as in verse 13. The construction is an *anacolouthon*, i.e. the writer could have written a plain imperative or **לו** with the impf., but he changed his construction in the middle and wrote **לו** with the imperative. This mixed construction occurs thrice in this chapter and nowhere else. An alternative is **לו** for **לוא**: 'No: listen to us.'

Verse 6. **שמעו**. 2 m. s. imperat. qal **שמע** of **שמע** (hear, listen to) plus 1 pl. suffix.

אדני. 1 s. suffix to sing. of masc. noun **אדון** (lord), referring to a human being; so also **אדני** with *pathach* is 'my lords', human beings, but **אדני** with *qamets* is the Sacred Name. The use of the *qamets* to indicate the Sacred Name is said to be due to the later rabbis, and some allege that it stands for an original *pathach* (attached to a 'plural of majesty'), but that the suffix lost its meaning, GK 86g and 135g, especially the note.

נשיא. Cstr. sing. of masc. noun **נשיא** (chief), lit. one that is lifted up. AV and RV translate 'mighty prince' with 'Heb. a prince of God' in the margin. Either may be right, but the names of God are used to indicate the superlative: e.g. **מאפליה** Jeremiah 2³¹ is 'darkness of Yah', i.e. very great darkness. See also **שלהבתיה** in Canticles 8⁶; 'a city great to God', Jonah 3³ of Nineveh, etc. Translate therefore 'a very great prince'.

בתוכו. Prep. *beth* plus noun תּוֹךְ (midst) plus 1 pl. suffix. The prep. plus cstr. sing. (בְּתוֹךְ) is used regularly as prep. to mean 'in the midst of'.

במבחר. Prep. *beth* (in) plus cstr. sing. of masc. (probably, but fem. in Ezekiel 24⁵) noun מְבַחֵר (choicest, best).

קבריו. 1 pl. suffix to pl. of m. noun קֶבֶר (grave).

קבר. 2 m. s. imperat. qal of קָבַר (bury).

מתך. 2 m. s. suffix (pausal form) plus masc. act. ptc. qal מָת of מוֹת (die). The normal form is מִיתָךְ, but in cases of 2 m. s. suffix preceded by *shewa*, the *shewa*-syllable takes the tone and becomes *seghol*, DG 41, WL 117, W 137, GK 29m.

איש. Hebrew has 'a man . . . will not'; our idiom is 'not a man . . . will'.

ממנו. Prep. *min* (from) plus 1 pl. suffix; see 22¹².

קברו. 3 m. s. suffix to sing. of קֶבֶר (grave).

תכלה. 3 m. s. impf. qal (with *lamedh-he* form) of כָּלָא (withhold). *Lamedh-he* and *lamedh-aleph* verbs sometimes borrow forms from each other, either the vowels only of the other or the whole form, GK 75nn-rr.

ממך. Prep. *min* (from) plus 2 m. s. suffix; see 22¹².

מקבר. Prep. *min* (from) plus inf. cstr. qal of קָבַר (bury).

מתך. 2 m. s. suffix (pausal form: tone retracted and *seghol* for *pathach*) plus מָת (thy dead). See note earlier in this verse.

Verse 7. וישתחו. Strong-*waw* plus 3 m. s. impf. (apoc.) hithpal'el of שחח (שחו), 'bow down, prostrate oneself'. See note in 22⁵ (end), and references given there, where this unusual apocopated form is explained.

עַם־הָאָרֶץ. The phrase here means 'the local indigenuous inhabitants'. In the post-exilic period (Ezra-Nehemiah) it meant those who had not been in exile in Babylonian, nor their ancestors. Later it came to mean the common people, and even those who were not able to keep the exact details of the Law. The prep. is repeated in the next phrase which is in apposition, DS 40. This is according to rule, but especially so when the second word is a personal name.

Verse 8. אַתָּה. Prep. אַתָּ (with) plus 3 m. pl. suffix; See 22⁸.

אִם. Ordinary hypothetic particle, used when condition is likely to be realised, DS 176f, GK 159*l-w*; when the condition is unlikely to be fulfilled, the particle לִי is used, DS 179f, GK 159*x-z*, but the instances in this chapter with the imperative are unique. See end of note on verse 5.

יֵשׁ. Noun meaning 'substance' (only Proverbs 8²¹ and Ben Sir. 42⁸). Used as the equivalent of 'there is', and takes suffixes, DG 130 (note 2), DGM 136 (note 4), WL 245, GK 152*i* and 1000, *p*.

אֶת־נַפְשְׁכֶם. Prep. אַתָּ (with) plus sing. of fem. noun נֶפֶשׁ (breath-soul, living being, etc.); 'if it is with (in accordance with) your desire (BDB 660; par. 6a)'. Neither this word nor the N.T. *ψυχῆ* is ever used of a man's "immortal soul". Both refer to something which belongs essentially to this mortal life.

לקבר. Prep. *lamedh* (to) plus inf. cstr. qal of קבר (bury). First syllable is closed, DG 77, DGM 86, WL 100, W 80.

מלפני. Compound prep. מִלְפָּנַי (from before) plus 1 sing. suffix; see verse 4.

שמעוני. 2 m. pl. imperat. qal שְׁמַע of verb שמע (hear, listen to) plus 1 sing. suffix. This form arises from a sing. form שָׁמַע, which does not end in *-e* or *-o*, and therefore takes suffixes after first declension pattern.

וּפגועו. *Waw*-copula (*-u* before labial, DG 53, DGM 51, WL 44, W 40). The mnemonic for these labials is BUMP. Plus 2 m. pl. imperat. qal of פגוע (meet, encounter), here 'encounter with a request' and so 'entreat'. Usually *beth* is used to denote person to whom entreaty is made, and *lamedh* to denote on whose behalf.

Verse 9. ויתן-לי. Weak-*waw* plus 3 m. s. impf. qal of נתן (give) with *tsere* shortened to *seghol* because of following *maqeph*, which turns the two words into one so far as accents are concerned: 'in order that he may give to me'.

מַעְרָה. Cstr. sing. of fem noun מַעְרָה (cave). The root is ערר, double-*ayin*, so that the *qamets* under the *ayin* is firm, since it is there to compensate for a doubled *resh*, DG 141, DGM 183, WL 190. 'Macphelah' always has the article, cf. 'the Jordan' etc., GK 126e, DS 25f: "Two-hollow Cave".

בְּקֵצה. Prep. *beth* (in) plus cstr. sing. of masc. noun קֵצה (end). Note that the absolute has the short *-e* and the construct has the long *-e*, as in all masc. first and third decln. nouns formed from *lamedh-he* stems, DG 148, DGM 154, WL 189.

שדה. Masc. noun שָׂדֶה (field, countryside) plus 3 m. sing. suffix. Full stop or colon here.

בכסף. Beth *pretii* (of price) plus masc. noun כֶּסֶף (silver, money)—the root means ‘be pale’—followed by masc. sing. adjective מָלֵא (full). We say ‘for the full price’. Cf. also 1 Chronicles 21^{22, 24}.

יתנה. 3 m. s. impf. (jussive) qal of נתן (give) plus *nun-energicum* (DG 110, DGM 128, WL 150, W 131) plus 3 f. s. suffix.

בתוכם. Prep. *beth* plus noun תָּוֶךְ (midst) plus 2 m. pl. suffix. The prep. plus cstr. sing. תּוֹכֵךְ is used regularly as prep. meaning ‘in the midst of’.

לאחזת. Prep. *lamedh* plus cstr. sing. of fem. noun אֲחֻזָּה (possession).

קבר. Masc. noun קֶבֶר (grave) with *gamets* for *seghol* in pause with *silluq* at the end of the sentence, *gamets* being the long vowel corresponding to the original *pathach*, DG 40, DGM 52, WL 117, W 137.

Verse 10. ישב. Masc. s. of active ptc. qal of יָשַׁב (dwell).

ויען. Strong-*waw* plus 3 m. s. impf. apoc. qal of עָנָה I (answer).

החתי. Article plus חֲתִי, gentilic adjective, GK 86*h*.

באוני. Prep. *beth* plus cstr. dual (first syllable closed) of אָוֶן (ear).

בא. Masc. cstr. pl. of בָּא, act. ptc. qal of בּוֹא (come), *ayin-waw* and *lamedh-aleph*.

עירו. Fem. sing. noun עִיר (city) plus 3 m. s. suffix.

Verse 11. לא, negative, but see note at end of verse 5, and read לא (would that). Also, for אדני and שמענו, see verse 5.

נתתי. 1 s. pf. qal of נתן (give), *lamedh-nun*, DG 213, DGM 283, WL 255, W 148: 'I hereby give.'

נתן. Prep. *lamedh* plus 2 m. s. suffix (pausal form). Normal masc. form is נתן; normal fem. is נתן, DG 51, DGM 54f, WL 49, W 52.

נתתיה. 1 s. pf. qal of נתן (give) plus 3 f. s. suffix.

נתן. Prep. *lamedh* plus 2 m. s. suffix (pausal) as above. The *dagesh* in the *lamedh* is *dagesh forte conjunctivum*, and is due when the previous word ends in long *-a* and is *mil'el* (accent on penultimate syllable), DG 33, DGM 32, WL 21, GK 20f.

Verse 12. לפני. Prep. *lamedh* plus cstr. pl. of פנים (faces), used as prep. to mean 'before'.

Verse 13. אך. Mild negative adverb (yes, but). The mild positive adverb (yes, and) is אך.

לי. See verse 5, but Greek and the Targums read לי (to me) here.

ממי. Prep. *min* plus 1 s. suffix; see 22¹².

שמה. Adverb שם (there) plus *he-locale*, (DG 61f, DGM 68, WL 55 and 211, W 67), and thus meaning 'thither'. This final *he* does not take the accent. The root is double-*ayin*, hence *dagesh* in *mem*. The first vowel is long *-a*.

Verse 15. שמעני. 2 m. s. imperat. qal of שמע (hear) plus

1 s. suffix. The imperat. form שָׁמַע acts like first declension noun with its suffixes because it does not end in long -o or long -e.

אֶרֶץ: 'a piece of land (worth)'.

מֵאַרְבַּע מאַח. This is normal for 'four hundred'. Usually the first figure is cstr. masc. before the fem. plural מאַח, and in absolute. The construct is used only in the singular with a singular noun following, and in P and later, BDB 548a.

בֵּין. Prep. *bēn* (between) plus 1 s. suffix.

וּבֵין. *Waw*-copula (long -u before labial, *WUMP*) plus prep. *bēn* plus 2 m. s. suffix.

מַה. Interrogative pronoun (what?). Probably it was originally *man*.

Verse 16. וַיִּשְׁמַע. Strong-*waw* plus 3 m. s. impf. qal of שָׁמַע (hear), *lamedh*-guttural.

וַיִּשְׁקַל. Strong-*waw* plus 3 m. s. impf. qal of שָׁקַל (weigh).

דָּבַר. 3 m. s. pf. piel of דָּבַר (speak). One of 3 (כַּבַּשׁ wash and כַּפַּר atone) with *seghol* instead of normal *tsere*. Translate here as pluperfect, after אֲשֶׁר, cf. 22³.

עָבַר. Masc. sing. act. ptc. of עָבַר (pass over). Only other such use is 2 Kings 12⁵, which some regard as doubtful, and suggest in both places עָרָךְ (estimation, valuation), cf. LXX *δοκίμου*.

לְסָחַר. Prep. *lamedh* plus act. ptc. qal of סָחַר (go around, travel about in), used as noun meaning 'pedlar, trader', plus article.

Verse 17. ויקם. From קום, 22⁸; but here meaning 'be established, be assured to, pass into permanent possession': here, verse 20 and Leviticus 25³⁰, all P.

לפני. See verse 12 ('before'), but here probably 'to the east of'. In Hebrew 'south' is 'right', and 'west' is 'behind'.

-בכל. Prep. *beth* plus כָּל־, cstr. sing. of כל (all), but with short -o because of following *maqeph*, DG 40, DGM 43, WL 28, W 12.

גבול. Masc. noun גְּבוּל (boundary, border) plus 3 m. s. suffix. Probably originally 'cliff, mountain (cf. Arabic)', which served as border line.

סביב. Substantive, but mostly used as adverb meaning 'round about'.

Verse 18. למקנה. Prep. *lamedh* plus fem. noun (purchase, possession by purchase).

Verse 19. ואחרי-כן. *Waw*-copula plus אַחֲרַי (prep. 'after'; 22²⁰; followed by *maqeph* and adverb כֵּן (so), the whole phrase meaning 'afterwards'.

אשתו. Fem. noun אִשָּׁה (woman, wife) plus 3 m. s. suffix, DG 153, DGM 190, WL 185, W 72.

מערת. Cstr. sing. of fem. noun מערה (Cave). The root is ערר I, double-*ayin*, hence the firm *gamets* under *ayin*.

Verse 20. ויקם. Cf. verse 17.

מאת. Prep. *min* (from) with *tsere* to compensate for the *aleph* not being doubled (DG 52, DGM 56, WL 32, W 63) plus prep. את (with).

CHAPTER XXIV

Verse 1. זקן. Masc. adj. (old).

בא. 3 m. s. pf. qal of בוא (come in, approach), DG 151, DGM 187, WL 159, W 212.

בימים. Prep. *beth* plus article plus pl. of יום (day), DG 153, DGM 191, WL 186, W 288.

ויהוה. *Waw*-copula plus אֱלֹהֵינוּ, read for the Sacred Name. Copula with א becomes ו, cf. DG 53 (15, Ib), DGM 51 (11 b), WL 45, W 41.

ברך. 3 m. s. pf. piel of ברך (bless), with *tsere* for *chireq* because *resh* cannot be doubled. Translate as pluperfect.

בכל. Prep, *beth* plus m. noun כל (all).

Verse 2. עבדו. M. noun עֶבֶד (slave, servant) plus 3 m. s. suffix. Second declension.

זקן. Cstr. sing. of adj. זָקֵן (old).

ביתו. Masc. noun בֵּית (house, household) plus 3 m. s. suffix. DG 153, DGM 191, WL 186, W 288.

המשל. Article plus masc. sing. act. ptc. qal of משל II (rule, reign).

שׁוּם. 2 m. s. imperat. qal of שׁוּם or שׁוּם, both forms found (sit, set, place); followed by particle of entreaty.

ידך. Fem. noun יָד (hand) plus 2 m. s. suffix. With

heavy suffixes to sing. the vowel is *seghol*. Dual is יָדַיִם and plural יָדוֹת .

תַּחַת. Masc. noun meaning 'under part', but used as preposition.

יָרְכִי. Fem. noun יָרֵךְ (thigh) plus 3 m. s. suffix. Cstr. sing. is יָרֵךְ.

Verse 3. וַאֲשַׁבְּעֶךָ. Weak-*waw* plus 1 sing. impf. hiphil of שָׁבַע (swear) plus 2 m. s. suffix. The substance of the oath is introduced by אֲשֶׁר, BDB 83b.

בִּיהוּה. Prep. *beth* plus אֱלֹהֵי for the Sacred Name. See note on וִיהוּה in verse 1.

אֱלֹהֵי. Cstr. of plural form אֱלֹהִים (God).

תִּקַּח. 2 m. s. impf. qal of לָקַח (take), acts as if *pe-nun* verb as well as *lamedh-guttural*, DG 213, DGM 283, WL 255, W 148.

לִבְנִי. Prep. *lamedh* plus masc. noun בֵּן (son), third declension in sing. and first in plural, DG 153, DGM 191, WL 186, W 288.

מִבְּנוֹת. Prep. *min* (from) plus cstr. pl. of בַּת (daughter). The original form is *bint*, and this explains the suffix forms, DG 153, DGM 191, WL 186, W 288.

הַכְּנֻעִי. Article plus collective adj. denoting pre-Israelite inhabitants of Canaan.

אֲשֶׁר. Relative with בְּקִרְבוֹ (prep. *beth* plus קָרַב 'midst' plus 3 m. s. suffix), to mean 'in whose midst'.

יֹשֵׁב. Masc. sing. of act. ptc. qal of יָשַׁב (sit, dwell),

one of three instances in this book written with *waw* 'full'.

Verse 4. בִּי. Conjunction 'for'. But there is a *sebir* (official probable reading) בִּי אִם, which expresses 'but' after a negative, DG 163a, DS 203, DG 168, DGM 211.

מולדתי. Fem. noun מוֹלְדָתָה (kindred) plus 1 s. suffix: like second declension.

תֵּלֵךְ. 2 m. s. impf. qal of הֵלֵךְ (go), one of six *pe-yodh* verbs, like יֵשֵׁב.

ולקחה. Strong-*waw* plus 2 m. s. pf. qal of לָקַח (take). Note that the tone is on the last syllable with strong-*waw*, DG 86, WL 90, W 92, but especially DGM 97, W 253.

Verse 5. העבד. Article plus m. s. of noun עֶבֶד (slave, servant).

אולי. Adverb (perhaps).

תאבה. 3 f. s. impf. qal of אָבָה (be willing); *pe-aleph* and *lamedh-he*.

ללכת. Prep. *lamedh* with *qamets* (inf. cstr. and in the pretone: DG 51, DGM 54, WL 44, W 162) plus inf. cstr. qal of הֵלֵךְ (go), one of six like יֵשֵׁב.

אחרי. Prep. אַחֲרַי (after) plus 1 s. suffix, DG 70, DGM 79, WL 64, W 87. The reason for the curious pointing is obscure, but probably the prep. is really the dual construct of the noun אַחֲרַי, itself used as adverb and preposition. These may however be third declension forms from a noun (adj.) אַחֲרַי.

ההשב. Interrogative *he* (DG 167, DGM 210, WL 28f, W 80) plus inf. abs. hiphil of שׁוּב (return), followed by 1 s. impf. hiphil of same verb. Infinitive absolute placed before its comparable finite verb strengthens it, DG 77, DGM 86, WL 101, W 79, GK 113n, DS 117.

יֵצֵא. 2 m. s. pf. qal of יֵצֵא (go out), one of six *pe-yodh* verbs like יֵשֵׁב; also *lamedh-aleph* verb. All perfect forms with endings of these verbs have *tsere* under the *aleph* except the qal (which has *qamets*) and hiphil forms with vowel endings which retain the hiphil *-i*.

Verse 6. השׁמר. 2 m. s. imperat. niphil of שׁמַר (beware, guard, keep). When a niphil imperfect, infinitive in *e*, or an imperative is followed by a monosyllable, the tone is retracted and the *tsere* becomes *seghol*. This is to prevent two accents coming together. The form לָךְ (prep. *lamedh* plus 2 m. s. suffix) is treated as having one syllable, GK 51n.

תָּשׁוּב. 2 m. s. impf. hiphil of שׁוּב (return).

Verse 7. לִקְחֵנִי. 3 m. s. pf. qal of לָקַח (take) plus 1 s. suffix.

מִבַּיִת. Prep. *min* plus cstr. sing. of m. noun בַּיִת (house).

וּמֵאָרֶץ. *Waw-copula* (long *-u* before labial, BUMP) plus prep. *min* plus cstr. sing. of fem. noun אֶרֶץ (earth, land).

וְנִשְׁבַּע. 3 m. s. pf. niphil of שָׁבַע (swear), as though a man binds himself (niphil).

לְזֵרַע. Prep. *lamedh* plus masc. noun זֵרַע (seed) plus 2 m. s. suffix.

אָתָּן. 1 s. impf. qal of נתן (give), DG213, DGM 283
WL 255, W 148.

הוא. Article plus זאת, fem. nominative pronoun
but here demonstrative adjective.

הוא. Masc. nominative pronoun, all the previous
half of the verse is a long involved subject to the verb,
caught up by this pronoun.

ישלח. 3 m. s. impf. qal of שלח (send).

מלאכו. Masc. noun מַלְאָכָה (messenger, angel) plus 3
m. s. suffix.

לפני. Prep. *lamedh* plus cstr. of plural form פָּנִים
(face, faces) plus 2 m. s. suffix. לְפָנַי acts as a preposition
meaning 'before'.

Verse 8. אם. Normal conjunction for introducing the
protasis of a hypothetical sentence. Used also in double
questions or in the introduction of the substance of an
oath (supply negative in English), DG 168, DGM 211,
WL 201f, GK 149d, DS 165, 167, 176.

וקיחי. Strong-*waw* plus 1 s. pf. niph'al of נקה (be
clean). The long *-i* before the following *yodh* is unique
in first and second sing. of niph'al pf.: the vowel is
normally *tsere*, GK 75x. The form could be piel, but
the context demands a passive.

משבעתי. Prep. *min* plus fem. noun שְׁבוּעָה (oath) plus
1 s. suffix. The article is almost without exception
omitted with demonstratives following a substantive
already determined by a suffix, as here, GK 126y.

רק is an adverb with restrictive force: 'only'. Used as an adjective only in Genesis 41^{9, 29, 27} in fem. pl. of the thin cows of the Pharaoh's dream.

לֹא תֵשֵׁב. לֹא with the jussive (תֵּשֵׁב is 2 m. s. jussive hiphil of שָׁיֵב, return) is rare, and is probably an attempt to modify what was originally a strict command, GK 109*d*. The normal constructions are: לֹא with the imperfect, a strict prohibition, and אַל with the jussive, which is a request, dissuasion, or a polite prohibition.

Verse 9. וַיִּשֵׂם. Strong-*waw* plus 3 m. s. impf. (jussive) qal of שָׂם (set, place). The *i*-form (normal: the exception is Exodus 4¹¹) is indistinguishable from the hiphil. The qal imperfect is יִשֵּׂם; jussive form is יִשֵּׂם; and with accent retracted with strong-*waw*, the form is יִשֵּׂם, cf. DG 131, DGM 138, WL 158, W 198, where the example is a *u*-verb.

אֲדוֹנָי. Plural of masc. noun אֲדוֹן (lord) plus 3 m. s. suffix. This is a plural of 'excellence, majesty', GK 124*i*, DS 18.

וַיִּשְׁבַּע. Strong-*waw* plus 3 m. s. impf. niphil of שָׁבַע (swear). Accent is retracted as usual with this form, but vowel is already short (*pathach*) because verb is *lamedh-guttural*.

Verse 10. עֲשָׂרָה (ten). See rules on 22³; without article, differs in gender, precedes the noun.

גַּמְלִים. Masc. pl. of גַּמֵּל (camel). This noun is one of a small number in which the vowel preceding the third radical must be short. The third radical is therefore

doubled; DG 141, DGM 183, WL 55, W 293, and especially GK 93^{ee}.

גמלי. Prep. *min* plus cstr. pl. of גמל (camel). The short vowel and following *dagesh* is retained even here.

טוב. Masc. noun (good things).

ויקם. See 22³

Aram-Naharaim is a place-name, meaning 'Aram of the two rivers'. גְּהָרַיִם is the dual of the first declension נָהַר.

Verse 11. ויברך. Strong-*waw* plus 3 m. s. impf. (jussive form) hiphil of ברך. The qal (except pass. ptc.) and the hiphil mean 'kneel, make to kneel'. Other forms, including pass. ptc. qal, mean 'bless'.

מחוץ. Prep. *min* plus חוץ, cstr. sing. of masc. noun (outside). Usually before a guttural, we find *tsere*, but occasionally with *cheth* the *chireq* remains and the *dagesh-forte* is implicit. DG 52, DGM 56, WL 32, W 63.

לעיר. Prep. *lamedh* plus article plus עיר (city).

באר. Cstr. sing. of fem. noun בְּאֵר, 'well', usually made by digging. עֵין is a natural spring.

המים. Article plus plural noun מַיִם (waters) with *gamets* with *athnach* in pause for *pathach*. Looks like a dual but is really from an unused singular מַי, DG 57, DGM 62, WL 64, W 73.

לעת. Prep. *lamedh* plus construct sing. of fem. noun (occasionally masc., but late) עֵת (time).

ערב. Masc. noun meaning 'evening', but strictly 'sunset', cf. Accadian and Arabic: root is ערב V.

צֵאת. Inf. cstr. qal of יָצָא (go out), one of six *pe-yodh* verbs like יָשָׁב, but also *lamedh-he*. Hence צָאתָ becomes צֵאתָ, DG 128, DGM 133, WL 137, W 212.

הַשֹּׁאֲבוֹת. Article plus fem. pl. of שָׁאֵב, act. ptc. qal of שָׁאָב (draw water): 'the women that draw water (at the well)'.

Verse 12. וַיֹּאמֶר. Strong-*waw* plus 3 m. s. impf. qal of אָמַר (say), one of five true *pe-aleph* verbs; cf. 22¹. The word occurs ten times in the Law at the beginning of a verse but only here with a final *pathach*. This accent *shal-sheleth*, a wavy line with a *paseq* following, is found seven times only, and always in this position in the verse, on the first word, when we would have had *segholta* except that *segholta* must always be preceded by *zarqa*. It is a disjunctive accent, more powerful than *zaqeph*, but less powerful than *athnach*. See Wickes, *Hebrew Prose Accents*, p. 85.

הַקִּירָה. 2 m. s. imperat. hiphil of קָרָה (meet, encounter): 'make (something) happen'.

לִפְנֵי. Preposition לְפָנַי (before) plus 1 s. suffix: cf. 23¹².

הַיּוֹם. Article plus masc. noun (day): here 'today'.

וַעֲשֵׂה. *Waw*-copula plus 2 m. s. imperat. qal of עָשָׂה (do), *ayin-guttural* and *lamedh-he* verb. Lit. 'keep faith', meaning that steadfast loyalty which is proper to a covenant.

Verse 13. וַצַּב. Masc. sing. niphil ptc. of צָבַב (take

one's stand). Participle ends with *gamets*, 3 m. s. pf. with *pathach*.

ובנות. *Waw*-copula (-*u* before labial) plus cstr. pl. of fem. noun בְּנוֹת (daughter). Sing. with suffixes is based on the second declension form *bint*, but plurals on first declension *banah*, DG 153, DGM 191, WL 186, W 288.

אנשי. Cstr. pl. of אִישׁ (man). The plurals are based on an original segholate אנשׁ, DG 153, etc.

יצאת. Fem. pl. of act. ptc. qal of יָצָא (go out).

לשׂאב. Prep. *lamedh* plus inf. cstr. qal of שָׁאָב (draw water). The first syllable is closed, DG 77, DGM 86, WL 100, W 80.

מים. Plural form with *gamets* in pause with *silluq* for *athnach*.

Verse 14. והיה. Strong-*waw* plus 3 m. s. pf. qal of הָיָה (come to be), expressing a wish (as though preceded by a jussive), GK 112bb, DS 83.

הנוער Article plus fem. noun נְעִרָה (young woman). Apparently there was a time when the form נְעִר stood for both masculine and feminine, hence the Kethib נְעִר and the Qre נְעִרָה, DG 41, DGM 74, WL 119, W 22.

אמר. 1 s. impf. qal of אָמַר (say), *pe-aleph* verb.

הטי. 2 f. s. imperat. hiphil of נָטָה (bend, incline), *pe-nun* and *lamedh-he* verb, followed by particle of entreaty.

כּוּד. Fem. noun כּוּד (double-*ayin* root), meaning 'water-jar' plus 2 f. s. suffix.

ואשתה. Weak-*waw* plus 1 s. impf. (cohortative) qal of שתה (drink). The cohortative of *lamedh-he* verbs is usually indistinguishable from the ordinary imperfect, GK 75^l.

ואמרה. Strong-*waw* plus 3 f. s. pf. qal of אמר (say).

שתה. 2 m. s. imperat. qal of שתה (drink).

אשקה. 1 s. impf. hiphil of שקה (give to drink).

אתה. את (sign of accusative) plus 3 f. s. suffix, cf. 22¹.

הכחח. 2 m. s. pf. hiphil of יכח (decide, appoint, adjudge). LXX reads ἡτοίμασας, possibly for הִכְנִיחַ (2 m. s. pf. hiphil of כָּן, 'be firm' and in hiphil 'establish, prepare').

לעבדך. Prep. *lamedh* plus sing. of masc. noun עֶבֶד (servant) plus 2 m. s. suffix, followed by 'Isaac' in apposition and with preposition repeated, DS 40, GK 131^h: repetition not usual if the proper name comes first.

ובה. *Waw-copula* (-u before labial) plus prep. *beth* plus 3 f. s. suffix; (by it, thereby).

אָנַע. 1 s. impf. qal of ידע (know); one of six *pe-yodh* verbs like יָשַׁב, and *lamedh-guttural*. The first vowel is *tsere*. The *chireq* in some editions is a printing error.

Verse 15. The position of הוא is emphatic, but it is not the subject of ויהי, as the accents might suggest, DS 189. The accent *rebhia* is due to the word being in *segholta's* clause (Wickes, p. 87), and is caused partly by the desire to follow immediately with its verb.

כלה. 3 m. s. pf. piel of כלה (be complete), here equal

to a pluperfect. Some point out that **טרם** (not yet) is usually followed by an imperfect and would therefore alter the text to **יִכְלֶה** (cf. verse 45), GK 107c. But this is only for repeated actions in the past (GK 107e), and the perfect is sound if a completed action is meant, GK 106f.

לדבר. Prep. *lamedh* plus inf. cstr. piel of **דבר** (speak). LXX, Sam, V apparently read **אל-לבו**, lit. 'to his heart', i.e. to himself; cf. verse 45. **לבו** is masc. noun **לב**, double-*ayin* root (hence *chireq* and following *dagesh*) plus 3 m. s. suffix.

יצאת. Fem. sing. act. ptc. qal of **יצא** (go out, come out); *lamedh-aleph* verb, so that **יוצאת** becomes **יוצאת**.

ילדה. 3 f. s. pf. pual of **ילד** (bear a child): here equals pluperfect, as often when following the relative.

אשת. Sing. cstr. of fem. noun **אשה** (wife), DG 153, DGM 190, WL 185, W 288.

אחי. Sing. cstr. of masc. noun **אח** (brother), DG 153, etc., the *yodh* being part of the original root; 'one dot, one brother'.

וכדה. *Waw*-copula plus fem. noun **כֶּד** (jar) plus 3 f. s. suffix, double-*ayin* root, hence *dagesh* in *daleth*.

שכמה. Masc. noun **שָׁכָם** (shoulder) plus 3 m. s. suffix. Second declension, DG 102, DGM 117, WL 100.

Verse 16. טובה. Fem. s. cstr. of adjective **טוב** (good).

מראה. Masc. noun (appearance); normal *lamedh-he* formation.

מאד. Masc. noun meaning 'muchness, might', used in this sense only in Deuteronomy 6⁵ and thence in 2 Kings 23²⁵. Otherwise (298 times, mostly as an adverbial accusative) to mean 'much, very, exceedingly'.

בתולה. Fem. noun 'virgin'.

ידעה. 3 m. s. pf. qal of ידע (know: here of sexual intercourse) plus 3 f. s. suffix.

והרד. Strong-*waw* plus 3 f. s. impf. qal of ירד (go down), one of six like נִשָּׁב. Tone retracted and final *tsere* becomes *seghol*, DG 128, DGM 133, WL 137, W 189.

העינה. Article plus fem. noun עֵינַי II (spring of water) plus the toneless *he-locale* (direction towards), DG 61f, DGM 68, WL 55, 211, W 67. The connexion of this word with the similar word for 'eye' is uncertain.

ותמלא. Strong-*waw* plus 3 f. s. impf. piel of מָלֵא (be full). The qal is intransitive (and stative in -e) and the piel is transitive.

ותעל. Strong-*waw* plus 3 f. s. impf. (apoc.) qal of עלה (go up). In pause at end of sentence with *silluq*, and *pathach* becomes *gamets* (tone is already retracted because of strong-*waw*), DG 40, DGM 52, WL 127, W 137. For the use of 'retraction' in these cases, see the more modern explanation in DGM 97, W 253.

Verse 17. וירץ. Strong-*waw* plus 3 m. s. impf. qal of רָץ (run). Normal impf. is רָצָה; jussive is רָץ: with vowel retracted pronounce *wǎy-yǎ-rōts*, DG 131, DGM 138, WL 158, W 198.

לקראתה. Prep *lamedh* plus לקראת, inf. cstr. qal of קרא II (meet) plus 3 f. s. suffix. See 22¹².

הגמיאני. 2 f. s. imperat. hiphil of גמא (swallow) plus 1 s. suffix. The final vowel of 2 m. s. imperat. hiphil is *tsere* and so also for 2 f. plural, but the hiphil-*i* returns for all suffixes and endings.

מעט. Noun absolute and construct same form, meaning 'little, few'. Here cstr. singular.

מכרך. Prep. *min* plus כרך (jar) plus 2 f. suffix.

Verse 18. ותאמר. Strong-*waw* plus 3 f. s. impf. qal of אמר (say).

ותמהר. Strong-*waw* plus 3 f. s. impf. piel of מהר (hurry).

ותרד. Strong-*waw* plus 3 f. s. impf. hiphil of ירד (go down), with tone retracted and final *tsere* becoming *seghol*. Normal impf. hiphil is תוריד; jussive תורכ. One of six *pe-yodh* verbs like ישב.

ותשקהו. Strong-*waw* plus 3 f. s. impf. hiphil of שקה (drink) plus 3 m. s. suffix. For suffixes to *lamedh-he* verbs, DG 229, DGM 279, WL 152, W 273.

Verse 19. ותכל. Strong-*waw* plus 3 f. s. impf. piel (apoc.) of כלה (be at an end).

להשקתו. Prep. *lamedh* plus inf. cstr. hiphil of שקה (drink) plus 3 m. s. suffix.

אשאב. 1 s. impf. qal of שאב (draw water).

עד אם is 'until' of future time. Usually the phrase is

עַד אֲשֶׁר אֵם (thrice, including Genesis 28¹⁵) with perfect or עַד אֲשֶׁר with imperfect. Here the verb should be translated as future perfect.

כִּלּוּ. 3 pl. pf. piel of כִּלָּה (be at an end), translate as ~~perfect~~.

^{future} לִשְׁתֶּה. Prep. *lamedh* plus inf. cstr. qal of שָׁתָה (drink).

Verse 20. וְחָעַר. Strong-*waw* plus 3 f. s. impf. (apoc.) piel of עָרָה (make bare, empty).

הַשְּׂקָה. Article plus fem. noun שְׂקָה (watering-trough). Only here. Plural form in Genesis 30³⁸ is from a parallel form שְׂקָת.

וַחֲשָׁב. Strong-*waw* plus 3 f. s. impf. qal of חָשַׁב (draw water).

Verse 21. מִשְׁתַּחֲוֶה. Masc. cstr. sing. of hithpael ptc. of שָׁחָה II (gaze), a by-form of or an error for שָׁעָה, which some read here. The construct is unusual, but is sometimes found before a preposition, GK 130a. When the hithpael *hith* precedes the sibilants ס, שׁ and שׂ, the *tau* changes places with the sibilant, and so not הַחֲשָׁה but הַשְּׁחָה, DG 93, DGM 106, WL 72, W 120.

לָהּ. Prep. *lamedh* plus 3 f. s. suffix.

מִחְרָשׁ. Masc. sing. hiphil ptc. of חָרַשׁ II with heavy-ayin (be silent). חָרַשׁ I with light-ayin means 'cut in, engrave, plough'.

לְדַעַת. Prep. *lamedh* with *qamets* before inf. cstr. דָּעַת (segholate form, DG 51, DGM 54, WL 45, W 28) qal of יָדַע (know).

ההצליח. Interrogative *he* (for pointing, DG 167, DGM 210, WL 28f, W 80) with the alternative question introduced by **אם**, DG 168 (5.c.i), DGM 210 (top) GK 150c and g, DS 167. Followed by 3 m. s. pf. hiphil of **צָלַח** II or **צָלַח** (prosper); translate as 'had prospered his journey'.

Verse 22. **כַּאֲשֶׁר** with a finite form expresses 'when'. The alternative construction is prep. *beth* with inf. construct, though occasionally *kaph* is used with inf. construct, DG 111, DGM 129, WL 100.

בזה. Masc. noun (ring); all cases mentioned are of gold. The noun denoting the material of which an object is made is sometimes in apposition (GK 127h) and sometimes after a construct (GK 1280), but apposition is more usual, DS 40.

The **בַּקַּע** was a half-shekel, Exodus 38²². The heavy shekel of gold weighed $25\frac{2}{3}$ grains Troy.

מִשְׁקָלוֹ. Masc. sing. noun **מִשְׁקָל** (weight) plus 3 m. s. suffix. Samaritan adds that he put it in her nose (cf. verse 47).

ושני. *Waw*-copula (-*u* before vocal *shewa*) plus **שְׁנַיִם** (two); see 22³.

צַמִּידִים. Pl. of **צַמִּיד** (bracelet, usually bound on the wrist).

ידיה. Dual of **יָד** (hand) plus 3 f. s. suffix.

עשרה. Cardinal numeral 'ten', feminine form before masc. noun without article: cf. 22³. 'Shekels' is understood.

משקלם. Masc. noun מִשְׁקָל (weight) plus 3 m. pl. suffix.

Verse 25. וּ is a particle denoting addition. When repeated it is equivalent to the Latin *et . . . et* (both . . . and).

חבן. Masc. noun denoting 'fine straw, chaff', used as food for domestic animals. מספוא is 'fodder'.

רב. Masc. sing. adj. 'many'; double-*ayin* root.

עמו. Prep. עם (with) plus 1 pl. suffix, DG 142, DGM 184, WL 49, W 298. Note the *gamets*, cf. את (with).

לילה. Prep. *lamedh* (*gamets* in pretone, DG 51, DGM 54, WL 44, W 28) plus inf. cstr. qal of לָחַד or לָחַד (pass the night). *Ayin-waw* and *ayin-yodh* are referred to by the inf. cstr. form instead of the usual 3 m. s. pf. qal, because in this way the vowel of the impf. qal is indicated.

Verse 26. ויקד. Strong-*waw* plus 3 m. s. impf. qal of קָדַד I (bow down).

וישחחו. Strong-*waw* plus 3 m. s. impf. (apoc.) hith-palel of שָׁחַח (שָׁחַח), 'prostrate oneself'. See 22⁵, and the references there.

Verse 27. חסדו. Masc. noun חֶסֶד (steadfast love), plus 3 m. s. suffix.

אמתו. Fem. noun אֱמֶת ('truth' in sense of that which can be relied upon, faithfulness) plus 1 s. suffix. The noun is a contraction of אֱמֶתָהּ, hence the *dagesh* in *tau* with suffixes; it is a hidden *nun*.

אֲנִי. 1 singular personal pronoun: used to emphasize the suffix (GK 135*d, e*), but here preceding instead of, as usual, immediately following. See also GK 135*g*, DS 1.

בְּדֶרֶךְ. Prep. *beth* plus article plus masc. noun בְּדֶרֶךְ (way, track); sometimes 'caravan route', Exodus 13¹⁷.

נֹחֵנִי. 3 m. s. pf. qal of נָחָה (lead, guide) plus 1 sing. suffix.

אָחִי. Cstr. pl. of אָח (brother), but the ancient Versions have read it as אָחִי, the singular construct.

Verse 28. וּתְרַץ. See verse 20.

וְהִגֵּד. Strong-*waw* plus 3 f. s. impf. (jussive) hiphil of נָדַר (be conspicuous: in hiphil 'announce, tell'); *penun* verb. The hiphil impf. is נִגִּיד; jussive, used with strong-*waw* (but the hiphil -*i* returns with suffixes), is נִיֵּד.

אִמָּה. Fem. noun אִמָּה (mother) plus 3 f. s. suffix. Double-*ayin* root, hence short -*i* followed by *dagesh*, DG 140, DGM 182, WL 190, W 110.

Verse 29. וְשֵׁמוֹ. *Waw*-copula (-*u* before vocal *shewa*, DG 53, DGM 51, WL 44, W 40) plus masc. noun שֵׁם (name) (third declension in sing., first in plur., DG 154, DGM 191, WL 186, W 300), plus 3 m. s. suffix.

וְרָץ. Strong-*waw* plus 3 m. s. impf. qal of רוּץ (run); cf. verse 17.

הַחוּצָה. Article plus masc. noun חוּץ (outside) plus toneless *he-locale*, DG 61*f*, DGM 68, WL 55, W 67.

העץ. Article plus sing. fem. noun עֵץ (spring), with *gamets* for *pathach* in pause with *silluq*, The vowel of the article before *ayin* with *gamets* (without accent) is *seghol*, otherwise it is *gamets*. DG 44, DGM 38, WL 27, W 24.

Verse 30. כִּרְאוֹת. Prep *kaph* (short -i before *shewa*) plus inf. cstr. qal of רָאָה (see): 'when he saw . . .'.

יָדֵי. Cstr. dual of יָד (hand).

אָחוֹתֵי. Fem. noun אָחוֹת (sister) plus 3 m. s. suffix, DG 153, DGM 190, WL 185, W 288.

וּכְשֶׁמַּעַר. *Waw*-copula (-u before vocal *shewa*) plus prep. *kaph* plus שָׁמַעַ (inf. cstr. qal of שָׁמַע, hear) plus 3 m. s. suffix. Only the qal of the inf. constructs of *lamedh*-guttural verbs ends in the usual -o (with the necessary furtive *pathach*, DG 34, DGM 34, WL 23, W 19). The other inf. constructs end in *pathach*. The inf. absolutes and participles all follow usual pattern. This inf. cstr. qal ends in -o and therefore has suffixes like third declension.

Verse 31. בּוֹא. 2 m. s. imperat. qal of בּוֹא (come).

לְמָה. Interrogative pronoun מָה (what?) with prep. *lamedh*: 'for what, wherefore, why?'. The usual pointing is as here לְמָה, with לְמָה mostly before the gutturals א, ה and ע, and *yodh*; but there are exceptions, BDB 554a.

תַּעֲמֹד. 2 m. s. impf. qal of עָמַד (stand).

פְּנִיתֵי. 1 s. pf. piel of פָּנָה ('turn', and in piel 'turn away, clear away, prepare'). The *yodh* is preceded by *tsere* in all passive perfects (niph'al, pual, hoph'al) except for 1 pl. niph'al; and by *chireq* in active perfects, but

chireq is sometimes found (as here) in all 1 s. perfects except the qal, DG 144, DGM 148, WL 143, W 218.

Verse 32. הביתה. Article plus masc. noun בַּיִת (house) plus toneless *he-locale* (cf. verse 29).

וּפְתַח. Strong-*waw* (*dagesh* fails in *yodh* with vocal *shewa*, DG 32f, DGM 31, WL 20, W 17) plus 3 m. s. impf. piel of פָּתַח ('open', but in piel of 'loosing' a camel or clothes).

וּמַיִם. *Waw*-copula (-*u* before a labial) plus pl. noun מַיִם (water).

לְרַחֵץ. Prep. *lamedh* plus inf. cstr. qal of רָחַץ (wash). The first syllable is closed, DG 77, DGM 86, WL 100, W 80.

רַגְלֵיךָ. Dual of fem. noun רֶגֶל (foot) plus 3 m. s. suffix. Followed by cstr. dual.

Verse 33. The form וַיִּשֶׂם (Kethib, DG 41, DGM 74, WL 119, W 23) is also found in Genesis 50²⁰. In GK 73f the form is explained as a passive qal: i.e. strong-*waw* plus 3 m. s. impf. passive qal with tone retracted and so *seghol* instead of *tsere*. The Qere is וַיִּשְׂם: impf. hophal. In either case the translation is 'and there was set'. Greek and some Syriac MSS. assume the impf. qal. Greek adds *ἀπρως*.

לְאָכַל. Prep. *lamech* (complete the pattern with *chateph* vowels, DG 51, DGM 54, WL 44, W 28 except for לְאֱלֹהִים and לְאָמַר) plus inf. cstr. qal of אָכַל (eat).

אָכַל. 1 s. impf. qal of אָכַל (eat), one of five *pe-aleph* verbs: see 22¹.

אם עד. See 24¹⁰: 'until I shall have spoken . . .'

דברתי. 1 s. pf. piel of דבר: translate as future perfect.

דבר. 2 m. s. imperat. piel of דבר (speak).

Verse 34. ויאמר. Strong-*waw* plus 3 m. s. impf. qal of אמר (say) with *athnach*, marking main pause. The tone is not therefore retracted and the original *pathach* remains.

Verse 35. ברך. 3 m. s. pf. piel of ברך (bless). The *tsere* before *resh* is normal since the *resh* cannot be doubled. In the second syllable, *pathach* occurs more often with *ayin*-gutturals than in the case of the regular verb, and with this particular verb thirty times out of thirty-two. The two exceptions are Numbers 23²⁰ and Psalms 10³.

ויגדל. Strong-*waw* plus 3 m. s. impf. qal of גדל (become great): imperfect in *a*. *Qamets* for *pathach* in pause.

ותן. Strong-*waw* plus 3 m. s. impf. qal of נתן (give), with *tsere* shortened to *seghol* because of following *maqeph*, DG 40, DGM 42f, WL 28, W 12, the syllable thus becoming a closed syllable without the tone.

צאן. Here a collective: usually of sheep and goats in one flock. Followed by בקר, another collective, 'cattle'.

ועבדם. *Waw*-copula (complete pattern before *chateph* vowel: the exception is ואלהים, DG 53, DGM 51, WL 44, W 41) plus plural of masc. noun עבד (man slave). The omission of the plural-*yodh* is unique for this word.

ושפחה. *Waw-copula plus plural of fem. noun שפחה* (female slave).

וחמרים. *Waw-copula plus plural of חמור* (he-ass). The root is חמר IV, be red.

Verse 36. וחלך. See 22²⁴.

אשה. Cstr. sing. of אשה (wife), verse 15.

לאדני. Prep. *lamedh plus noun אדון* (lord, master) plus *i s. suffix*. Note that the vowel under the *aleph* is lost in the preceding *pathach*, cf. DG 51 (par. 14, I, c), DGM 54 (par. 12, I, c), WL 45, W 28.

אחרי. Cstr. pl. of אחר (or of אחר), but used as preposition 'after'.

זקנה. Fem. noun זקנה (old age) plus *3 f. s. suffix*. Greek assumed זקנה, i.e. with *3 m. s. suffix*. This *he* is part of the original *3 m. s. suffix* הו, GK 7c, 91e. It occurs fourteen times in the text of the Pentateuch and about forty times elsewhere.

Verse 37. וישבעני. Strong-*waw plus 3 m. s. impf. hiphil* (*hiphil-i* returns with suffix) of שבע (swear an oath) plus *i s. suffix*.

Verse 38. אם-לא. This particle and the particle אם are used normally after the formulae of swearing, DG 168, DGM 211, WL 201f, GK 148c, DS 165. In normal translation omit the negative if the Hebrew has it, and insert if the Hebrew does not have it: '(may I be damned) if I do not' means that I will do it; '(may I be damned) if I do' means that I will not do it. Sam. assumes אם כי, which is the proper adversative after a

negative; thus assuming that this verse is ordinary narrative following the previous verse, DG 168, DGM 211, WL 111, GK 163a, DS 203.

משפחה. Fem. noun מְשִׁפָּחָה (clan) plus 1 s. suffix; second declension segholate, DG 102, DGM 117f, WL 96, W 286 (col. V).

Verse 39. ואמר. Strong-waw plus 1 s. impf. qal of אמר (say): normal *pe-aleph* form.

אלי. Adverb 'perhaps'. Usually written אולי: this is the only exception.

אחרי. Prep. אַחֲרַי (after) plus 1 s. suffix, with *qamets* for *pathach* in pause, DG 40, DGM 52, WL 117, W 137.

Verse 40. אלי. Prep. אֶל (to) plus 1 s. suffix, with *qamets* for *pathach* in pause. Appears to add suffixes to plural forms because original preposition was אלי, DG 70, DGM 79, WL 64f, W 87.

התהלכתי. 1 s. pf. hithpael of הלך (walk). The אשר is a relative, and the pronoun which makes it 'whom' is in the לפני.

אתך. Prep. אֶת (with) plus 2 m. s. (pausal) suffix, GK 103b.

והצליח. Strong-waw plus 3 m. s. pf. hiphil of צלח II (prosper). Qal is intransitive, hiphil transitive.

דרךך. Masc. noun דֶּרֶךְ (way) plus 2 m. s. suffix in pause: *shewa* before suffix becomes *seghol*, DG 41, WL 117, W 137, GK 29n.

ומבית. Waw-copula (-u before labial, BUMP) plus prep. *min* plus cstr. sing. of masc. noun בַּיִת (house).

Verse 41. או. Adverb 'then'; mostly temporal, but occasionally expressing a strict logical sequence.

תוקה. 2 m. s. impf. niph'al of וקה (be clean).

מאלתי. Prep. *min* (with *tsere* before *aleph*) plus fem. noun אלה (adjuration) plus 1 s. suffix. The retention of the long *-a* in the first syllable is abnormal, GK 92*n*.

תבוא. 2 m. s. impf. qal of בוא (come).

אם-לא. 'and if they do not give . . .'. Ordinary conditional clause: אם with the imperfect followed by perfect with strong *waw*, GK 112*ff*, DS 177, DS 130.

יתנו. 3 m. pl. impf. qal of נתן (give), DG 213, DGM 283, WL 255, W 148.

לך. Prep. *lamedh* plus 2 m. s. (pausal) suffix, DG 51, DGM 54, WL 49, W 52.

והייה. Strong-*waw* plus 2 m. s. pf. qal of היה (be).

נקי. Masc. sing. of adj. נקי (clean). The *yodh* is part of the original root.

Verse 42. ואבא. Strong-*waw* plus 1 s. impf. qal of בוא (come).

ישך. Substantive יש (being, existence) plus 2 m. s. suffix. The word is used as equivalent of 'there is (are)', DG 130, DGM 136, WL 111, 'if you are . . .'.

מצליח. Masc. sing. hiphil ptc. of צלח II (prosper).

Verse 43. העלמה. Article plus fem. noun עלמה (young woman, one old enough to bear a child).

היצאת. Article plus fem. sing. of act. ptc. qal of יצא (go out, come out); verse 15.

השקיו. 2 f. s. imperat. hiphil of שקה (drink) plus 1 s. suffix.

Verse 44. הוא. 3rd person nominative pronoun feminine; see 22²⁰.

הכח. 3 m. s. pf. hiphil of יכח (decide, appoint), verse 14.

Verse 45. אכלה. 1 s. impf. piel of כלה (come to an end); the piel is transitive.

לבי. Masc. noun לב (heart) plus 1 s. suffix. Root is double-*ayin*, hence *chireq* and *dagesh*. There is no difference in meaning between this form and the fuller form לקב.

Verse 46. מעליה. Prep. *min* plus prep. על (upon) plus 3 s. suffix: 'from upon her.'

ואשת. Strong-*waw* plus 1 s. apocopated impf. qal of שתה (drink). Normal impf. is אשתה: there are four verbs which apocopate in this fashion: שתה, בכה, רדה and שטה, DG 147, DGM 152, WL 144, and especially GK 759.

השקתה. 3 f. s. pf. hiphil of שקה (drink), normally השקתה, but tone retracted in pause and the long vowel of the primary sound reappearing, DG 40, DGM 52, WL 117, W 137.

Verse 47. ואשאל. Strong-*waw* plus 1 s. impf. qal of שאל (ask).

בתמי אה. Lit. 'daughter of who (art) thou.'

ואשם. Strong-*waw* plus 1 s. impf. qal of שים (set, place). This form is always found, nine times in all and five times without the *yodh*.

אפה. Masc. noun אף (nostril) plus 3 f. s. suffix. The root is אנפ (be angry), and the noun is primarily a second declension of the form אנפ, but the *nun* assimilates to the *pe*.

Verse 48. ואקד. Strong-*waw* plus 1 s. impf. qal of קדר (bow down).

ואשתחוה. Strong-*waw* plus 1 s. impf. hithpalel of שחה (שחור), 'prostrate oneself'; see 22⁵ and explanation indicated there.

ואברך. Strong-*waw* plus 1 s. impf. piel of ברך (bless).

הנחני. 3 m. s. pf. hiphil of נחה (lead) plus 1 s. suffix.

לקחת. Prep. *lamedh* (*gameth* before inf. cstr. with accent on first syllable, DG 51, DGM 54, WL 45, W 28) plus לקחת, inf. cstr. qal of לקח (take), acts like *pe-nun* verb, DG 213, DGM 283, WL 255, W 148.

אחי. Cstr. singular of אח (brother); see 22²³.

לבו. Prep. *lamedh* (*chireq* before *shewa*) plus sing. of masc. noun בן (son) plus 3 m. s. suffix; DG 153, DGM 191, WL 186, W 288.

Verse 49. ישכם. See verse 42; substantive יש plus 2 m. pl. suffix: 'if you are . . .'.

עשים. Masc. pl. of act. ptc. qal of עשה (do): 'about to do, going to do.'

את- This is the prep 'with'.

הגידו. 2 m. pl. imperat. hiphil of נגד ('tell').

ואפנה. Weak-*waw* plus 1 s. impf. qal of פנה (turn); final clause indicating purpose, DG 86, DGM 97f, WL 91, DS 90, DT 64-67.

על-ימין. Normally found with אל (to), but the two prepositions are sometimes confused. ימין is a fem. noun meaning 'the right hand', and שמאל 'the left hand'.

Verse 50. ויען. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of ענה I (answer). Followed by a compound subject, but agreeing with the nearest, GK 146f.

מיהוה. Prep. *min* (with *tsere* before *aleph*) plus the regular Qre אדון.

ונכל. 1 pl. impf. qal of יכל (be able). Various explanations of this unusual form יכל are offered: imperfect hophal, imperfect passive qal, to distinguish it from אוכל (I will eat), GK 69r, 53u.

דבר. Inf. cstr. piel of דבר (speak).

רע. Masc. sing. adj. (evil); double-*ayin* root.

Verse 51. קח. 2 m. s. imperat. qal of לקח (take), acts as *pe-nun* verb, DG 213, DGM 283, WL 255, W 148.

ולך. *Waw*-copula with *gamets* (in pretone with disjunctive accent, DG 53, DGM 51, WL 45, W 41) plus 2 m. s. imperat. qal of הלך (go), one of six *pe-yodh* verbs like ישוב.

ותהי. Weak-*waw* (-u before *shewa*) plus 2 f. s. impf.

apoc. (jussive) qal of היה (be), DG 147f, DGM 153, WL 145, W 92.

לבן. Prep. *lamedh* plus בן cstr. sing. of בן (son). More often the vowel is *chireq*.

אדוניך. Plural of masc. noun אדון (lord, master) plus 2 m. s. suffix. Plural of excellence, GK 124i, DS 18.

וישתחו. See 22⁵.

ארצה. Fem. noun ארץ (earth) plus toneless *he-locale*, DG 61f, DGM 68, WL 211, W 67.

Verse 53. ויצא. Strong-*waw* plus 3 m. s. impf. (jussive) hiphil of יצא (go out).

כלי. Cstr. pl. of masc. noun כלי (vessel, article), DG 153, DGM 191, WL 196, W 288. Only sing. form with suffix found in the Old Testament is 2 m. s. כליך. Plural is כלים, first declension.

ובגדים. *Waw*-copula (-*u* before *shewa*) plus pl. of masc. noun בגד (garment, robe).

ומדונה. *Waw*-copula (-*u* before *shewa*) plus plural of fem. noun מדונה (costly thing, choice thing).

לאחיה. Prep. *lamedh* plus sing. noun אח (brother) plus 3 f. s. suffix. Some Greek MSS. and the Vulgate read לאחיה (to her brothers). DG 153, DGM 190, WL 185, W 288: 'one dot, one brother.'

ולאמה. *Waw*-copula (-*u* before *shewa*) plus prep. *lamedh* plus fem. sing. of noun אם (mother, double-*ayin* root) plus 3 f. s. suffix.

Verse 54. ויאכלו. Strong-*waw* plus 3 m. pl. impf. qal of אכל (eat), followed by similar form of שתה (drink).

והאנשים. *Waw*-copula plus article plus plural of איש (man).

עמו. Prep. עם (with, in company with) plus 3 m. s. suffix, DG 142, DGM 184, WL 49, W 298.

ויליני. Strong-*waw* plus 3 m. pl. impf. qal of לין (spend the night), followed by similar form of קום (arise).

שלחני. 2 m. pl. imperat. piel of שלח (send away) plus 1 s. suffix.

Verse 55. תשב. 3 f. s. impf. qal of ישב (sit, stay, dwell); 'let the girl stay.'

עמנו. Prep. עם (with plus 1 pl. suffix. Note the *it* in the middle of the word: always in the prep. *with*, and never in the accusative particle. Note also the *qamets*. Double-*ayin* root.

ימים. Plural of יום (day), DG 153, DGM 191, WL 186, W 288. ימים is 'seas', ימים is 'waters'.

עשור. Masc. noun meaning 'a decade, period of ten days'. P regularly uses this word in preference to the usual cardinal number. Targum translates 'a year or ten months', and so Rashi.

אחר. Adverb (afterwards), but text is uncertain. The ancient versions have 'and afterwards' and so 16 de Rossi Hebrew MSS. Some suggest inserting 'a month', on the basis of Samaritan (days of month). Syriac has 'after days'.

תלך. 3 f. s. impf. qal of הלך (go).

Verse 56. אלהם. Prep. אל (to) plus 3 m. pl. suffix.

There are seventeen instances in the Pentateuch where the *yodh* is written, but this is not one of them.

תאחרו. 2 m. pl. impf. (jussive) piel of אחר ('delay'), the piel being transitive: 'Do not delay me.'

ואלכה. Weak-*waw* plus 1 s. cohortative qal of הלך (go): 'that I may go' or 'for I would go'.

Verse 57. וקרא. 1 pl. impf. qal of קרא I (call).

ושאלה. Weak-*waw* plus 1 pl. cohortative qal of שאל (ask).

פיה. Masc. noun פה (mouth) plus 3 f. s. suffix.

Verse 58. ויקראו. Strong-*waw* plus 3 m. pl. impf. qal of קרא I (call).

התלכי. Interrogative *he* (*chateph-pathach* before ordinary consonant, DG 167, DGM 210, WL 28f, W 80) plus 2 f. s. impf. qal of הלך (go).

אלך. 1 s. impf. qal of הלך (go).

Verse 59. וישלחו. Strong-*waw* plus 3 m. pl. impf. piel of שלח (send).

אחותם. Fem. noun אחות (sister) plus 3 m. pl. suffix, DG 153, DGM 190, WL 185, W 288.

מנקתה. Fem. sing. hiphil ptc. of ינק (suck) plus 3 f. s. suffix: 'her nurse'; feminine with segholate ending, DG 102, DGM 117f, WL 96. Greek has τὰ ὑπάρχοντα αὐτῆς (her property, belongings), reading possibly *מקנתה*, which properly means 'her purchase price'. The word for 'property' is *מקנה* and 'her property' is *מקניה*.

Verse 60. ויברך. Strong-*waw* plus 3 m. pl. impf. piel of בָּרַךְ (bless). The vowel under the *resh* here is properly *shewa* (see Bible Society edition), but MSS. vary, and it is just as wrong always to print *chateph-pathach* for this form as it is always to print *shewa*.

אחותי. Fem. noun אָחוֹת (sister) plus 1 pl. suffix: see note on previous verse.

היי. 2 f. s. imperat. qal of הָיָה (be, become).

אלפי. Cstr. pl. of masc. noun אֶלֶף II (thousand) followed by fem. noun רִבְבָה (ten thousand). Greek has the plural here. Targum and Syriac have 'thousands and ten thousands'.

וירש. Weak-*waw* plus 3 m. s. impf. qal of יָרַשׁ (possess, occupy): 'and may thy seed occupy . . .'.

זרעך. Masc. noun זָרַע (seed, offspring) plus 2 f. s. suffix.

שער. Cstr. sing. of masc. noun שַׁעַר (gate). It was 'in the gate' that leaders and kings held their courts of justice and gave sentence after victory.

שנאי. Masc. pl. act. ptc. qal שָׂנֵא of שָׂנֵא (hate) plus 3 m. s. suffix.

Verse 61. ותקם. Strong-*waw* plus 3 f. s. impf. (jussive) qal of קָוַם (arise), pronounced *wât-tâ-qôm*; see 22³.

ונערהיה. *Waw*-copula plus pl. of fem. noun נַעֲרָה (young woman, girl), plus 3 f. s. suffix.

והרכבנה. Strong-*waw* plus 3 f. pl. impf. qal of רָכַב (mount and ride, ride). Imperfect in -a.

והלכנה. Strong-*waw* plus 3 f. pl. impf. qal of הלך (go).

וילך. Strong-*waw* plus 3 m.s. impf. qal of הלך (go), but with *pathach* instead of *tsere* in pause with *silluq*, DG 41 (4. c. ii), WL 117, W 137.

Verse 62. מבורא. Difficult; apparently prep. *min* plus inf. cstr. qal of בוא (enter): 'and Isaac came from entering Beer-lahai-roi', but this does not make good sense. Samaritan and Greek have 'from the desert of' תַּמְדָּרִי, Syriac and Targum (Onkelos) have 'from Beer-lahai-roi', omitting בוא altogether. This makes most sense, and it assumes an accidental repetition by an early scribe.

הנגב. Still called the Negeb.

Verse 63. לשוח. Prep. *lamedh* (*gamets* in pretone) plus שוח, of uncertain meaning. The versions generally assume it to be inf. cstr. qal of שוח I (muse): Greek ἀδολεσχεῖσαι (gossip), Aquila (converse), Symmachus (talk), Vulgate (meditate). BDB 1002a assumes error for שוט (rove about). Perhaps the root is שוח II (gather brushwood), cf. Ibn Ezra (walk among the shrubs), Böttcher (gather brushwood). Another suggestion is שוח II (stroll). Yet another is 'to dig a hole' (euphemism), cf. LXX of 1 Kings 18²⁷.

בשדה. Prep. *beth* plus article plus masc. noun שדה (country, the uncultivated land outside the settlement).

לפונה. Prep. *lamedh* plus inf. cstr. qal of פנה (turn). The first syllable is closed, DG 77, DGM 86, WL 100, W 80.

באים. Masc. pl. of act. ptc. qal of בוא (come).

Verse 64. וּשָׂא. Strong-*waw* plus 3 f. s. impf. qal of שָׂא (lift up).

וּרָא. Strong-*waw* plus 3 f. s. impf. (apoc.) qal of רָא (see). This verb has unusual apocopated forms, DG 147, DGM 152, WL 144, W 227, GK 75*q*.

וּנָסַל. Strong-*waw* plus 3 f. s. impf. qal of נָסַל (fall down, get down quickly).

Verse 65. הַלְזָה. Pronoun meaning 'this, yonder', found only here and 37¹⁹. More frequent, but still rare, is the form הַלְזָה, a synonym of הַזֶּה (this). The *hal-* is not the article, but is part of the word, GK 34*f*.

הַהֲלֵךְ. Article plus act. ptc. qal of הֵלֵךְ (walk).

לִקְרֹאתָּ. Prep. *lamedh* (first syllable closed) plus inf. cstr. qal of קָרָא II (meet) plus 1 pl. suffix. See 22¹¹.

וּתַקַּח. Strong-*waw* plus 3 f. s. impf. qal of לָקַח (take).

הַצְעִיף. Article plus masc. noun צְעִיף (wrapper, veil). The root means 'make double'.

וּתַחַס. Strong-*waw* plus 3 f. s. impf. (apoc.) hithpael of כָּסַה (cover), with *qamets* for *pathach* in pause with *silluq*.

Verse 66. וַיִּסְפֹּר. Strong-*waw* plus 3 m. s. impf. piel of סָפַר (recount).

Verse 67. וַיָּבֵא. Strong-*waw* plus 3 m. s. impf. hiphil of בָּא (come in) plus 3 f. s. suffix.

הָאֵהֱלָה. Article plus masc. noun אֵהֱלָה (tent) plus toneless *he-locale*, DG 61*f*, DGM 168, WL 55, 211, W 67.

שָׂרָה אָמַר. This phrase is very strange after the previous

word which has the article, and it is a subsequent insertion, GK 127f.

וּתְהִי. Strong-*waw* plus 3 f. s. impf. (apoc.) qal of הִיָּה (become).

וַיֵּאָהֱבָה. Strong-*waw* plus 3 m. s. impf. qal of אָהַב (love) plus 3 f. s. suffix.

וַיִּנְחַם. Strong-*waw* plus 3 m. s. impf. niph'al of נָחַם (comfort). The word involved comfort out of sorrow, not comfort in the midst of it.

אִמּוֹ. 'his mother'. Read at least מוֹת אִמּוֹ (the death of his mother), מוֹת being cstr. sing. of noun מָוֹת (death). Some would read 'death of his father'.

CHAPTER XXV

Verse 1. וַיִּסַּף. Strong-*waw* plus 3 m. s. impf. (jussive) hiphil of יָסַף (add). The impf. is וַיִּסַּף; the jussive is יוֹסַף, and when the tone is retracted with strong-*waw* the final *tsere* becomes *seghol*.

וַשְׁמָה. *Waw*-copula (-*u* before *shewa*) plus masc. noun שָׁם (name) plus 3 f. s. suffix. Third declension.

Verse 3. The verb יָלַד means 'bear a child', but it apparently occurs, as here, some twenty-two times with the meaning 'beget'.

Verse 6. הַפְּלִיגִים. Article plus pl. of fem. noun פְּלִיגָה (concubine).

מִתְּנָה. Plural of fem. noun מְתָנָה (gift).

וַיִּשְׁלַחֵם. Strong-*waw* plus 3 m. s. impf. piel of שָׁלַח (send, send away) plus 3 m. pl. suffix. The *dagesh* fails in *yodh* with *shewa*, DG 32f, DGM 31, WL 20 and 90, W 17, GK 20m..

בְּעוֹדוֹ. Prep. *beth* plus noun עוֹד (continuance) with 3 m. s. suffix, DG 136, DGM 144, WL 110f.

חַי. Masc. sing. of adjective חַי (alive): double-*ayin* root (חיי).

קָדְמָה. An original form קָדָם plus *he-locale*, making adverb 'eastwards'.

Verse 7. שָׁנָה. Cstr. pl. of fem. noun שָׁנָה (year). Con-

struct plural form שנות is less common (nine against twenty-five).

חיי. Construct of plural form חַיִּים (life), said to be plural of emphasis, BDB 313a; GK 124e, DS 19 (Rem. 2).

חי. 3 m. s. pf. qal of חיה (live), with *qamets* for *pathach* in pause with *athnach*. This is a double-*ayin* form from the original root חיי, DG 148, DGM 153, WL 145, and especially GK 76i.

מאה. Cstr. sing. of מֵאָה (hundred). The construct is used thirty-one times as against 145 times for the singular absolute, DG 165, DGM 207, WL 196, W 243.

Verse 8. רינע. Strong-*waw* plus 3 m. s. impf. qal of רע (expire). The *waw* in the root is the true-*waw*, and the verb is not *ayin-waw*.

רימה. Strong-*waw* plus 3 m. s. impf. qal of מוה (die). Pronounce *wây-gâ-möth*. Ordinary imperfect qal is יָמוּת: jussive is יָמוּת, and when tone is retracted the last vowel becomes short -o.

בשיבה. Prep. *beth* plus fem. noun שִׁיבָה (hoary head, old age).

טובה. Fem. sing. of adjective טוב (good).

זקן. Masc. singular adjective 'old'.

שָׂבַע. Masc. sing. of adj. (satisfied, sated). Normally the full phrase יָמִים שָׂבַע (satisfied with days) is used.

ריאסף. Strong-*waw* plus 3 m. s. impf. niphal of אסף (gather), with tone retracted, and *seghol* in last syllable.

עמיו. Plural of masc. noun עַם (kinsman) plus 3 m. s. suffix.

Verse 10. מאה. Prep. *min* plus prep. אֵת (with).

קבר. 3 m. s. pf. pual of קָבַר (bury), only case of an intensive form of this root.

Verse 11. מות. Cstr. sing. of מָוֹת (death). The inf. abs. of the verb מוֹת (die) has the same form, but the inf. cstr. is מוֹתָה.

ויברך. Strong-*waw* plus 3 m. s. impf. piel of בָּרַךְ (bless); tone retracted and final *tsere* becomes *seghol*.

Verse 12. תלדה. Construct of fem. plural noun, always in the construct or with suffixes, meaning 'generations', used especially in P at the beginnings of genealogies.

המצרית. Article plus fem. of gentilic adjective מִצְרַיִם (Egyptian), DG 56f, WL 56, W 296, GK 86h.

שמה. Cstr. sing. of fem. noun שִׁמְעָה (handmaid, slave girl).

Verse 13. שמות. Cstr. pl. of masc. noun שֵׁם (name). Sing. is third declension; plural שְׁמוֹת is first declension, DG 154, DGM 191, WL 186, W 300.

לתולדות. Prep. *lamedh* (according to) plus pl. noun תּוֹלְדוֹת (generations) plus 3 m. pl. suffix.

בכר. Cstr. sing. of masc. noun בְּכוֹר (first-born).

Verse 16. אלה הם. Demonstrative pronoun אֵלֶּה (these), strengthened by demonstrative pronoun הֵם (normally

'those'), GK 136*d*, but DS 150 says the emphasis is slight, and would classify the construction as *casus pendens*, the subject being resumed by the second demonstrative.

שמתם. Pl. of masc. noun שם (name) plus 3 m. pl. suffix.

בהצריהם. Prep. *beth* plus plural of הצר (settlement, village) from root הצר II (be present, settle, dwell), plus 3 m. pl. suffix.

ובטירתם. *Waw*-copula (-*u* before *shewa*) plus prep. *beth* plus pl. of fem. noun טירה (encampment: enclosure of nomadic tribes) plus 3 m. pl. suffix.

שנים-עשר. Normal cardinal number 'twelve' with masc. noun following, DG 164, DGM 205, WL 196, W 243. The form שני-ע is also used.

נשיאם. Pl. (*yodh* not written) of masc. noun נשיא (prince, chief; lit. 'one that is lifted up').

לאממם. Prep. *lamedh* (according to) plus pl. of fem. noun אמה (tribe, people) plus 3 m. pl. suffix.

Verse 18. וישכון. Strong-*waw* plus 3 m. pl. impf. qal of שכן (dwell), referring to all the descendants of Ishmael. Greek and Vulgate have the singular, referring to Ishmael himself, possibly as also including his descendants.

מחילה. Prep. *min* (from) plus place-name.

על-פני. Lit. 'upon the face of', and so 'to the east of'.

באכה. Inf. cstr. qal of בוא (come) plus 2 m. s. suffix with *he* standing for long -*a* at the end of the word (DG

12, DGM 14, WL 24, W 7), and then the *gamets* also written in.

אשור. Masc. noun אשור (Assyria) plus toneless *he-locale*. Many think these two words a later insertion. In any case the reference should probably be to Shur and not to Assyria.

אחז. Pl. of masc. noun (all singulars have one dot only) of אח (brother) plus 3 m. s. suffix., DG 153, DGM 190, WL 185, W 288.

נפל. 3 m. s. pf. qal of נפל (fall), with *gamets* for *pathach* in pause with *silluq*, DG. 40, DGM 52, WL 117, W 137. Here the verb is used in sense of 'settle'.

Verse 20. בקחת. Prep. *beth* plus קחת inf. cstr. qal of לקח (take) plus 3 m. s. suffix. The construction is similar to the Greek articular infinitive.

ארמי. Article plus masc. gentilic adjective ארמי (Aramaean).

אחות. Cstr. sing. of fem. noun אחות (sister), DG 153, DGM 190, WL 185, W 288.

Verse 21. ויעתר. Strong-*waw* plus 3 m. s. impf. qal of עתר I (pray, supplicate).

לנכח. Prep. *lamedh* plus noun נכח (front), but always in preposition or adverbial phrases. Here 'on behalf of', lit. 'in front of'.

עקרה. Fem. sing. of adjective עקר (barren).

ויעתר. Strong-*waw* plus 3 m. s. impf. niph'al of עתר (entreat), with tone retracted and *seghol* for *isere*.

Verbs ending in *resh* vary in the final vowel of the stem, sometimes following *lamedh-guttural* rules and having *pathach*, and sometimes keeping to the regular *tseré*, GK 65*c-e*.

וּתַהַר. Strong-*waw* plus 3 f. s. impf. (apoc.) qal of הָרָה (conceive, become pregnant).

Verse 22. וַיִּתְרַצֵּץ. Strong-*waw* plus 3 m. pl. impf. hithpo'el of רָצַץ (crush): or, from רוץ II, follow close, press close after. This is a comparatively rare intensive reflexive form, corresponding to the Arabic VI conjugation, form *tāqātālā*, GK 55*b*, 67*l*, with the long -*a* obscured to long -*e*.

הַבְּנוֹיִם. Article plus pl. of masc. noun בֵּן (son); third declension in singular and first declension (בְּנוֹיִם) in the plural, DG 153, DGM 191, WL 186. W 288.

בְּקִרְבָּהּ. Prep. *beth* plus sing. masc. noun קָרֵב (inward part, midst) plus 3 f. s. suffix.

אִם-כֵּן. 'If (it is) thus, then why indeed am I?' The זה is an enclitic, GK 136*d* or GK 135*c*, DS 5. Some regard the sentence as incomplete, and would add another word; e.g. הִיא, fem. sing. of adj. חַי (alive).

וּתֵלֵךְ. Strong-*waw* plus 3 f. s. impf. qal of הָלַךְ (go), with tone retracted and *seghol* for *tseré* in final syllable.

לְדַרְשׁוֹ. Perp. *lamedh* plus inf. cstr. qal of דָּרַשׁ (enquire especially for an oracle, scry). First syllable is closed.

Verse 23. גוֹיִם. The Kethib (what is written) is גוֹיִם, and the Qere (what is read) is the more normal spelling גוֹיִם. Article plus plural of masc. noun גוֹי (nation).

בבטן. Prep. *beth* plus fem. noun בֶּטֶן (belly, womb) plus 2 f. s. suffix.

לְאִים. Plural of masc. noun לָאִים (people). The plural form with *-u* and *dagesh* in the *mem* is difficult to explain, but there is a tone-long *o* which has developed from a short *-u* (GK 97), and the most probable explanation is that in the plural and with suffixes we have the original short *-u* with the *mem* doubled in order to ensure a short vowel in the pretone: cf. אֹיִן and plural אֹיִיִם, GK 84^r. Thus לְאִיִּי (Isaiah 51⁴) and לְאִיִּים (Isaiah 55⁴) are anomalous and technically wrong.

מִמְעֵי. Prep. *min* (from) plus masc. plural noun מְעֵים (intestines, bowels) plus 2 f. s. suffix. Found only in plural.

יִפְרֹדוּ. 3 m. pl. impf. niph'al of פָּרַד (divide), but with *tsere* (the original vowel) appearing for *shewa* when the tone is retracted in pause with *athnach*, DG 40f, DGM 53, WL 117, W 137, GK 29m. Some think the verb has been added, and would omit it, to leave an excellent and pithy couplet.

וְלֵאִים. *Waw*-copula (long *-u* before *shewa*) plus לְאִים (people), followed by same noun with prefixed prep. *min*-comparative, DG 161, DGM 200, WL 31f, W 136, GK 133. 'And one people shall be stronger than another people.'

יִאֲמָץ. 3 m. s. impf. qal of אָמַץ (be strong), with *gamets* for *pathach* in pause with *zaqeph-qaton*, DG 40, etc.

רַב. Sing. masc. adj. רַב (great).

יַעֲבֹד. 3 m. s. impf. qal עָבַד (serve, be subservient to).

צעיר. Sing. masc. adj. meaning 'little'; i.e. the elder shall be subject to the younger.

Verse 24. וימלאו. Strong-*waw* plus 3 m. pl. impf. qal קלא (be full).

ימיה. Plural of masc. noun יום (day) plus 3 f. s. suffix, DG 153, DGM 191, WL 186, W 288.

ללרה. Prep. *lamedh* (*gameth* before inf. cstr. with accent on first syllable, DG 51, DGM 54, WL 45, W 28) plus inf. cstr. qal of ילד (to bear a child), one of six *pe-yodh* verbs like ילש.

תומם. Plural of masc. noun תאם (twin), whence the name Thomas, with its Greek equivalent Didymus. The plural is found in two forms, תאמים (38²⁷) and תומם (here), GK 23f. Some lexicographers give a singular form תואם.

בבטנה. Prep. *beth* plus fem. noun בטן (belly, womb) plus 3 f. s. suffix.

Verse 25. ויצא. Strong-*waw* plus 3 m. s. impf. qal of יצא (came out), one of six *pe-yodh* verbs like ילש.

הראשון. Article plus adj. ראשון (first).

אדמוני. Masc. sing. adj. 'reddish, ruddy'.

כול. Masc. noun כול (the whole, all) plus 3 m. s. suffix: (all of him). The root is double-*ayin*.

כאדרה. Prep. *kaph* (like) plus אדרת (cloak, mantle). The noun also means 'glory, magnificence'; the two meanings have probably both developed from an original 'wide, great'; great and wide leading to the

idea of magnificent (cf. כָּבֵד, heavy), and the cloak being a wide one.

שֵׁעָר. Masc. noun 'hair'.

שָׁמוּ. Masc. noun שָׁם (name) plus 3 m. s. suffix.

Verse 26. אָחִיו. Sing. of masc. noun אָח (brother) plus 3 m. s. suffix, DG 153, etc.

וְיָדוֹ. *Waw-* copula plus fem. noun יָד (hand) plus 3 m. s. suffix.

אָחֶזָה. Fem. sing. of אָחַז, act. ptc. qal of אָחַז (grasp, take hold).

בְּעֵקֶב. Prep. *beth* plus cstr. sing. of masc. noun עֵקֶב (heel). The retention of the final *tsere* in the construct form is unusual, GK 93*hh*.

בְּנֵי. Cstr, sing. of masc. noun בֵּן (son). For idiomatic uses of this construct form, GK 128*z* and DS 32 (bottom).

בְּלֶדֶת. Prep. *beth* plus inf. cstr. qal of יָלַד (bear a child), followed by direct object אֶת־אָחֶם which is אֶת (accusative) plus 3 m. pl. suffix.

Verse 27. וַיִּגְדְּלוּ. Strong-*waw* plus 3 m. pl. impf. qal of גָּדַל (grow up). The imperfect qal is in -*a*.

הַנְּעָרִים. Article plus pl. of masc. noun נָעָר (young lad, boy).

וַיְהִי. Strong-*waw* plus 3 m. s. impf. qal of הָיָה (become): here 'and Esau became . . .'. For forms of verb 'to be', DG 147*f*, DGM 153, WL 145, W 92, especially apocopations.

יָדַע. Masc. sing. act. ptc. qal of יָדַע (know). Translate 'knowing hunting', skilled in,? professional (cf. Amos 5¹⁶).

צִיד. Masc. noun meaning 'hunting'. There is another word identical in form, meaning 'provisions'. Some authorities say the two words are from the same root and go back to the days when men were primarily hunters; but there are two distinct Arabic roots: *tsada*, to hunt; and *zad*, provisions.

תָּם. Sing. of masc. adjective meaning 'complete, perfect'. In Job 1⁸; 2³ the phrase תָּם אִישׁ is used of Job as 'a perfect, righteous man'. Possibly the word here means 'orderly' as opposed to the undisciplined nomad-hunter; or, more likely, 'domesticated,' from a root תָּמַח.

אֹהֶלִים. Plural of masc. noun אֹהֶל (tent).

Verse 28. **וַיֵּאָהֵב**. Strong-*waw* plus 3 m. s. impf. qal of אָהַב (love), but the word is used of preference, especially in contrast with שָׂנֵא (lit. 'hate').

בְּפִי. Prep. *beth* plus sing. of masc. noun פִּי (mouth) plus 3 m. s. suffix, DG 153, DGM 191, WL 186, W 288.

אֹהֶבָה. Fem. sing. of אָהַב, act. ptc. qal of אָהַב (love).

Verse 29. **וַיִּזַּד**. Usually parsed as strong-*waw* plus 3 m. s. impf. hiphil of יָדַע (act presumptuously), with the explanation that only here is the root used with its original and literal meaning. Normal hiphil impf. is יִזְדֶּה; jussive is יִזְדֵּה, with *seghol* when the tone is retracted. Thus translate 'boiled (some) pottage', יִזְדֵּה.

עֵיף. Masc. sing. pf. adj. (weary).

הלעיטני. 2 m. s. imperat. hiphil of לעט (swallow greedily) plus 1 m. s. suffix.

האדם. Article plus masc. sing. of adj. meaning 'red', but Greek has ἐψέματος (anything boiled), cf. Arabic 'idam (seasoning for bread).

קרא. 3 m. s. pf. qal (call), indefinite subject: GK 144d, cf. French *on* and German *man*.

Verse 31. מכרה. 2 m. s. imperat. qal with emphatic *he* of מבר (sell), DG 84, DGM 93, WL 86, W 90-92.

כיום. Prep. *kaph* plus article plus masc. noun יום (day), the whole meaning 'now, this very moment'.

בכרתך. Fem. noun בְּכֶרֶךָ (birth-right, right of first-born) plus 2 m. s. suffix.

Verse 32. הלך. Masc. sing. of act. ptc. qal הלך (go).

למות. Prep. *lamedh* (*gamets* in pretone) plus inf. cstr. qal of מות (die).

ולמה־זה. Lit. 'and what on earth is a birth-right to me', the זה being an enclitic.

Verse 33. השבעה. 2 m. s. imperat. niphil of שבע (swear) with emphatic *he*. See verse 31. The tone is retracted to prevent two accented syllables coming together, and this involves a toneless *-ah* at the end of the word, with the result that there is a *dagesh* in the following *lamedh*: *dagesh forte conjunctivum*, DG 33, DGM 32, WL 21, W 17, GK 20f, retraction of tone, GK 29e, f, h.

וישבע. Strong-*waw* plus 3 m. s. impf. niphil of שבע (swear). The tone is not retracted in this case; cf. 24⁹.

וימכר. Strong-*waw* plus 3 m. s. impf. qal of מכר (sell).

Verse 34. וְנוֹזֵד. *Waw*-copula (-*u* before *shewa*) plus cstr. sing. of masc. noun נֹזֵד (pottage).

עֲדָשִׁים. Plural of fem. noun עֲדָשָׁה (lentil).

וּישָׁה. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of שתה (drink); for apocopation, see 24⁴⁶.

וּילךְ. Strong-*waw* plus 3 m. s. impf. qal of הלך (go away). The tone is not retracted, because this is the end of the series of consecutive actions. Instead, we have *pathach* for *tseré* with *athnach* in pause, DG 41 (4.c.ii) WL 117, W 137.

וּיבז. Strong-*waw* plus 3 m. s. impf. qal of בזה (despise), with normal apocopation, DG 147, DGM 152, WL 144, W 218.

CHAPTER XXVII

Verse 1. ותכהן. Strong-*waw* plus 3 f. pl. impf. qal of כהה I (be dim, faint), with final *he* not written.

מראה. Prep. *min* (from) plus inf. cstr. qal of ראה (see).

הגדל. Article plus masc. sing. adj. גדול (great); comparative, DG 161 (47.I.b), DGM 200 (44:I.b), W 136.

הוי. Demonstrative particle הנה (behold) plus 1 s. suffix in pause, DG 142, DGM 184, WL 110f, W 303, GK 1000.

Verse 2. וקנתי. 1 s. pf. qal of וקן (become, be old).

מותי. Masc. noun מות (death) plus 1 s. suffix.

Verse 3. שא. 2 m. s. imperat. qal of ושא (take up) *pe-nun* and *lamedh-aleph* verb.

כליך. Plural of masc. noun קלי (article, apparatus, weapon) plus 2 m. s. suffix; *lamedh-he* noun, second declension in singular, first in plural: DG 153, DGM 191, WL 186, W 288.

תליך. Sing. of masc. noun תלי (quiver) plus 2 m. s. suffix, occurs only here: like קלי in singular. Root means 'hang', hence some versions have 'knife', i.e. a hunting knife hung round the hunter's neck.

וקשתך. *Waw*-copula plus sing. of fem. noun קשת (bow) plus 2 m. s. suffix, with tone retracted and *seghol* for *shewa* in pause with *athnach*.

וצא. *Waw-copula plus 2 m. s. imperat. qal of צא* (go out).

וצודה. *Waw-copula plus 2 m. s. imperat. (with emphatic h) qal of צוד I* (hunt). Tone retracted to prevent two accented syllables coming together, and *dagesh forte conjunctivum* in following *lamedh*. See 25³³.

צידה. The Kethib is צִידָה (provisions), but the Qre is צִיד (hunting, game).

Verse 4. ועשה. *Waw-copula plus 2 m. s. imperat. qal of עשה* (do, prepare).

מטעמים. Plural of masc. noun מִטְעָמִים (tasty food), found only in the plural. The last vowel is properly short, hence the *pathach*, and the *dagesh* in the *mem*, cf. on לאמים 25²³.

אהבתי. 1 s. pf. qal of אָהַב (love); 'present' perfect, GK 106g.

והביאה. *Waw-copula plus 2 m. s. imperat. hiphil of בוא* (come in) lengthened (emphatic) form, DG 84, DGM 94, WL 92, W 90-92, GK 81i; followed by *dagesh-forte conjunctivum* in *lamedh* after a toneless *-ah*.

ואכלה. Weak-*waw* plus 1 s. impf. (cohortative) qal of אכל (eat), indicating purpose: 'that I may eat'. Pausal form with tone retracted and *tsere* for *shewa*. The pausal forms of these *pe-aleph* verbs with strong-*waw* have *pathach* except for first sing. וְאָכַל which has *tsere* (Genesis 3¹²). See also וְאָמְרוּ, Judges 20⁶: GK 68e.

בעבור. Prep. *beth* plus cstr. sing. of עָבַר (gain, produce), the whole word used as preposition or conjunction (as here) to mean 'for the sake of' (prep.) or

'in order that' (conj.). It is found forty-seven times with *waw* written full and twice (verses 10 and 31, below) without *waw*.

תברך. 3 f. s. impf. piel of ברך (bless) plus 2 m. suffix.

נפש. Fem. noun נִפְשׁ (breath-soul, life, self) plus 1 s. suffix. This form is frequently used as a synonym for 1 sing. personal pronoun ('I'), but probably more than this is intended here, since נִפְשׁ means 'a living person'. There is no נִפְשׁ after death.

בטרם. Prep. *beth* plus adverb of time טָרָם (before), here, as often, used as conjunction.

אמת. 1 s. impf. qal of מוּת (die).

Verse 5. שמעת. Fem. s. act. ptc. qal of שָׁמַע (hear, listen), with *pathach* for *seghol* because of guttural.

בדבר. Prep. *beth* plus inf. cstr. piel of דָּבַר (speak).

להביא. Prep. *lamedh* plus inf. cstr. hiphil of בָּא (come): 'to bring'. Greek reads לְאָבִיו 'for his father', which makes better sense.

Verse 6. אמרה. 3 f. s. pf. qal of אָמַר (say). The word 'Rebekah' comes first in the sentence because the interest is transferred to her actions.

בנה. Sing. of masc. noun בֵּן (son) plus 3 f. s. suffix DG 153, DGM 190, WL 186, W 288. Greek adds τὸν ἐλάσσων 'the less, the smaller', either reading ἡקָטῶν or clarifying.

Verse 7. ואברככה. Weak *waw* plus 1 s. impf. (hortative) piel of ברך (bless) plus 2 m. s. suffix with final

vocalic *he* (for *qamets*). DG 12, DGM 13, WL 86, W 88. Same form, but without final *he*, is found in 12², and a pausal form without final *he* in 26³.

מותי. Sing. of noun מָוֹת (death) plus 1 s. suffix.

Verse 8. The adverb עַתָּה (now) is used much as the English equivalent, sometimes as a true adverb of time, and sometimes as an almost meaningless introductory word, with gradations in between. Here it introduces Rebekah's own words to her son Jacob.

שמע. 2 m. s. imperat. qal of שמע (listen).

בקלי. See 22¹⁸.

מצוה. Fem. sing. ptc. piel of צוה (command). Notice the fem. *qamets* instead of the usual masc. *seghol*: Rebekah is speaking.

Verse 9. לך. 2 m. s. imperat. qal of הלך (go), but with *seghol* for *tseré* because of following *maqquph*, DG 40, DGM 42f, WL 28, W 12.

וקח. *Waw*-copula plus 2 m. s. imperat. qal of לקח (take).

גדי. Cstr. plural of masc. noun גֵּדִי (kid), second declension *lamedh-he* noun, DG 148, DGM 154, WL 189, W 285. Treat the *yodh* as a full consonant for all suffix forms. The only irregularity is the *qamets* of this cstr. pl.

עזים. Pl. of fem. noun עֵז (she-goat). The root is not עז (be strong), but ענ (cf. Arabic 'anz). Thus the following adjective refers to 'kids' and not to 'she-goats', being masc. pl. of adj. טוב (good).

וּמַעֲשֶׂה. Weak-*waw* plus 1 s. impf. (cohortative, usually not ending in *-ah* with *lamedh-he* verbs, GK 75^l) qal of עָשָׂה (do, prepare).

אָהָב. 3 m. s. pf. qal. present perfect (verse 4).

Verse 10. וְהִבִּיאת. Strong-*waw* plus 2 m. s. pf. hiphil of בָּיִא (come in), continuing the action from Rebekah's preparing the kids as dainties. For forms of בָּיִא, DG 151, DGM 187, WL 159, W 213.

לְאָבִיךָ. Prep. *lamedh* plus sing. masc. noun אָב (father) plus 2 m. s. suffix, DG 153, etc.

וְאָכַל. Strong-*waw* plus 3 m. s. pf. qal of אָכַל (eat), with *gamets* for *pathach* in pause with *athnach*, DG 40, DGM 52, WL 117, W 137.

בְּעֵבֶר. One of two written without *waw*: see verse 4.

יְבָרְכֶךָ. 3 m. s. impf. piel of בָּרַךְ (bless) plus 2 m. s. suffix. Syriac adds 'before the Lord' as in verse 7.

Verse 11. אָמַר. See 24⁶⁷.

אָחִי. Sing. of masc. noun אָח (brother) plus 1 s. suffix, DG 153, DGM 190, WL 185, W 288.

שָׁעִיר. Masc. sing. of adj. שָׁעִיר (hairy). This word could actually be the noun 'he-goat', but the fem. pl. of the adjective is to be seen in verse 33.

חֲלָק. Masc. sing. of adj. (smooth). The root is חִלַּק II.

Verse 12. יִמְשַׁח. 3 m. s. impf. qal of מָשַׁח (feel) plus 1 s. suffix.

והייה. Strong-*waw* plus 1 s. pf. qal of היה (be).

בעיניו. Prep. *beth* (in) plus pl. of fem. noun עַיִן (eye) plus 3 m. s. suffix.

כמתעתע. Prep. *kaph* (as, like) plus masc. sing. ptc. pilpel of double-*ayin* root חעע (mock). One of the rare forms of intensive forms, DG 139, DGM 180, WL 166, GK 55*f*, found in double-*ayin* and *ayin-waw* (*yadh*) verbs.

והבאתי. Strong-*waw* plus 1 s. pf. hiphil of בוא (come): see verse 10.

עלי. Prep. על (upon) with 1 s. suffix. All the suffixes appear to be added to plural forms, DG 70, DGM 79, WL 64*f*, W 87. The original form is עלִי, a form preserved in Hebrew poetry, BDB 752*b*; cf. Genesis 49¹⁷, etc.

Verse 13. קללתך. Sing. of fem. noun קללה (curse) plus 2 m. s. suffix.

Verse 14. ויבא. Strong-*waw* plus 3 m. s. impf. hiphil (jussive form with *tsere*) of בוא (come.)

והעש. Strong-*waw* plus 3 f. s. impf. (apoc.) qal of עשה (do, prepare); like יגל but with *pathach* twice because of guttural, DG 147, DGM 152, WL 144.

Verse 15. ותקח. Strong-*waw* plus 3 f. s. impf. qal of לקח (take).

בגדי. Cstr. pl. of masc. noun בגד (clothing, garment).

החמדת. Article plus pl. of fem. noun חמדה (preciousness), only here written doubly defectively, i.e. without both the *waws*: cf. Daniel 9²³,

בַּיִת. Prep. *beth* plus article plus masc. noun בַּיִת (house), but with *gamets* for *pathach* in pause with *athnach*.

וּחִלְבֹשׁ. Strong-*waw* plus 3 f. s. impf. (jussive) hiphil of לָבַשׁ or לְבַשׁ (be clothed, clothe).

Verse 16. עוֹר. Cstr. pl. of masc. noun עוֹר (skin).

הַלְבִישָׁה. 3 f. s. pf. hiphil of לָבַשׁ (clothe).

חִלְקָה. Cstr. sing. of חִלְקָה II (smooth part). חִלְקָה I means 'portion, tract, territory' and is from חָלַק I divide, share).

צוֹאֲרֵי. Pl. of masc. noun צוֹאֲרֵי (neck) plus 3 m. s. suffix; in Genesis the plural is usually used of an individual's neck, said to be a 'surface'—plural, GK 124b, or to describe something composed of parts, DS 18.

Verse 17. וַתֵּן. Strong-*waw* plus 3 f. s. impf. qal of נָתַן (give).

עֲשֵׂה. 3 f. s. pf. qal of עָשָׂה (do, prepare), in pause with tone retracted and the tone-long of the primary sound appearing (here *gamets*), DG 40, DGM 52, WL 117, W 137, GK 29m.

Verse 18. הִנֵּה. Particle הִנֵּה (behold) plus 1 s. suffix (pausal); see 227.

Verse 19. בְּכוֹר. Masc. noun בְּכוֹר (first-born) plus 2 m. s. suffix, pausal form with *zaqeph-qaton*, tone retracted and *seghol* for *shewa*, DG 41, WL 117, W 137, GK 29n.

שָׁבָה. 2 m. s. *impf.* emphatic qal of יָשַׁב (sit).

אָכְלָה. *Waw-copula* plus 2 m. s. *imperat.* emphatic qal of אָכַל (eat).

מִצִּידִי. Prep. *min* plus masc. sing noun צִיד (hunting, game) plus 1 s. suffix.

תִּבְרַכְנִי. 3 f. s. *impf.* piel plus *nun energicum* (DG 110, DGM 158, WL 150, W 131) of בָּרַךְ (bless) plus 1 s. suffix. The usual connecting vowel for suffixes with imperfect is *-e*, but *-a* is 'not infrequently' found, GK 60d. The better reading for the vowel under *resh* in this particular instance is *chateph-pathach* (see Bible Society edition), see 24⁸⁵.

נַפְשִׁי. Fem. noun נֶפֶשׁ (breath-soul, life) plus 2 m. s. suffix, pausal form with tone retracted and *seghol* instead of *shewa*. See note at beginning of this verse.

Verse 20. מֵהֵיחָא. The הֵי is enclitic: 'how indeed you have hurried . . .'. *Dagesh forte conjunctivum*, see verse 21 below.

מֵהֵרָה. 2 m. s. pf. piel of מָהַר (hurry).

לְמַצָּא. Prep. *lamedh* (first syllable closed) plus inf. cstr. qal of מָצָא (find).

כִּי introduces direct speech, GK 157b, cf. טָרַם recitativum.

הִקְרָה. 3 m. s. pf. hiphil of קָרָה (meet, encounter).

לְפָנַי. Prep. *lamedh* plus plural פָּנִים (face) plus 1 s. suffix, but with *qamets* instead of *pathach* in pause with *silluq*: לְפָנַי being used as prep. 'before'.

Verse 21. גִּשְׁתָּ-נָא. 2 m. s. imperat. emphatic qal of גָּשׁ (draw near, approach): *pe-nun* with imperfect in *-a* and drops the *nun* in imperative and inf. construct. The other type is like נָפַל, which has imperfect in *-o* and retains the *nun*. The *maqqeph* makes the two words one, so that we have a toneless *-ah* and thus *dagesh forte conjunctivum* in following *nun*, DG 33, DGM 32, WL 21, W 17.

וְאִמְשַׁךְ. Weak-*waw* plus 1 s. impf. qal of מִשַׁךְ II (feel), a by-form of מִשַׁשׁ (verse 12), plus 2 m. s. suffix. This is a *wa*-clause. The Masoretes were not as accurate as modern scholars in distinguishing between the different forms.

הֲאֵתָהּ. Interrogative *he* (*pathach* before gutturals and *aleph*, DG 167, DGM 210, WL 28f) plus second personal pronoun אַתָּה, followed by enclitic וְהָ, and later by אֵם, double question, DG 168 (5.b), DGM 210, WL 78.

Verse 22. וְיִגַּשׁ. Strong-*waw* plus 3 m. s. impf. qal of גָּשׁ (draw near).

וְיִמְשֹׁהוּ. Strong-*waw* plus 3 m. s. impf. qal of מִשַׁשׁ (feel) plus 3 m. s. suffix. The *dagesh* has failed in *yodh* with *shewa*, DG 32f, DGM 31, WL 20, W 17.

וְיָדַיִם. *Waw*-copula plus article plus dual of fem. noun יָד (hand), followed by cstr. dual. Plural is יָדוֹת.

Verse 23. הֲכִירוּ. 3 m. s. pf. hiphil of יָכַר I (recognize) plus 3 m. s. suffix.

בְּיָדַי. Prep. *kaph* (like, as) plus cstr. dual of יָד (hand), with *shewa* quiescent and not written, DG 51, DGM 54, WL 43, W 28.

שַׁעֲרָה. Fem. pl. of adjective שָׁעִיר, agreeing with dual יָדָי.

וַיְבַרְכֵהוּ. Strong-*waw* (*dagesh* failing in *yodh* with *shewa*) plus 3 m. s. impf. piel of בָּרַךְ (bless) plus 3 m. s. suffix.

Verse 24. אֲנִי. 1st personal pronoun, but with *gamets* for *chateph-pathach* in pause with *silluq*.

Verse 25. הַגִּשָּׁה. 2 m. s. imperat. hiphil (with emphatic *he*) of גָּשׁ ('bring near') with *dagesh forte conjunctivum* in following *lamedh*, following toneless *-ah*.

מִצִּיד. Prep. *min* (from) plus cstr. sing. of masc. noun צִיד I (hunting, game). The following 'my son' is then the absolute. Greek and Vulgate have 'thy game' and thus 'my son' becomes a vocative.

לְמַעַן. Prep. *lamedh* plus noun מַעַן (purpose, intent), but the whole is used as preposition (for the sake of, purpose of) or conjunction, as here, to mean 'in order that' and is definitely purposeful. The root is עָנָה I.

וַיִּגַּשׁ. Strong-*waw* plus 3 m. s. impf. (jussive) hiphil of גָּשׁ (draw near), with *seghol* for *tsere* because of following *maqeph*. The translation is 'bring near', not 'draw near', which would be the qal. וַיִּגַּשׁ.

וַיֹּאכַל. Strong-*waw* plus 3 m. s. impf. qal of אָכַל (eat). Tone not retracted because end of sequence.

וַיָּבֵא. Strong-*waw* plus 3 m. s. impf. (Jussive) hiphil of בָּא (come), following in sequence from וַיִּגַּשׁ.

בֵּין. Masc. noun (wine).

וּשַׁח. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of שָׁח (drink). See 26³⁴.

Verse 26. וּשָׁקָה. *Waw*-copula (-*u* before *shewa*) plus 2 m. s. imperat. (with extending *he*) qal of שָׁק (kiss). The *maqeph* makes both words one, takes away the accent from the syllable *qah* and involves a *dagesh* in the following *lamedh*. Editions vary as to the vowel under *shin*, but the better reading is *chateph-pathach* (see Bible Society edition), cf. GK 10*h*.

Verse 27. וּשָׁק. Strong-*waw* plus 3 m. s. impf. qal of שָׁק (kiss), *pe-nun* verb like נוּשׁ, impf. in -*a* and drops *nun*.

וּרַח. Strong-*waw* plus 3 m. s. impf. (?) *hiphil* of denominative רַיַח (smell, perceive odour). Or a qal form meaning 'breathe hard, sniff, smell'. In either case it is a jussive form with *pathach* because of the guttural.

רַיַח. Cstr. sing. of masc. noun רַיַח (smell, scent, odour)

וּבֵרַכְךָ. 3 m. s. pf. *piel* of בָּרַךְ (bless) plus 3 m. s. suffix. The vowel under the *resh* is *chateph-pathach*, according to the best MSS., in this particular case.

Verse 28. וּתַתְּנֵה. Weak-*waw* plus 3 m. s. impf. qal of תַּתְּנֵה (give), with *seghol* instead of *tsere*, the accent being lost because of the *maqeph*. The *methegh* under the *yodh* is a counter-tone, DG 38f, DGM 43f, WL 118, W 7. It does not indicate a long vowel (though sometimes it does incidentally perform this useful service), but rather ensures that the vowel gets its full value and is not slurred: 'and may God give thee . . .'

מִטְלַל. Prep. *min* (from plus cstr. sing. of masc. noun טְלַל (night dew, mist).

ומשמני. *Waw*-copula (-*u* before labial) plus prep. *min* plus cstr. pl. of masc. noun שָׁמֶן. The *dagesh* is to ensure a short -*a* in final stem syllable, GK 84^{ar} Rem, 93^{ee}.

ורב. *Waw*-copula plus cstr. sing. of masc. noun רֶב 'abundance'. The two following words are regarded as one word, so that the construct is not repeated: 'and lots of corn and new wine.'

Verse 29. ויעבדו. 3 m. pl. impf. qal of עָבַד (serve, be subject to) plus 2 m. s. suffix.

וישתחו. *Waw*-copula plus 3 m. pl. impf. hithpal'el of שָׁח (שָׁחָה). So the Qre; the final -*u* has not been written in the text. See 22⁵.

הוה. 2 m. s. imperat. qal of הָוָה (become), a rare synonym of הָיָה, used six times altogether and apparently involved in the explanation of the Divine Name in Exodus 3¹⁴. It is the regular form in Aramaic and is probably a survival.

גְּבִיר. Masc. sing. noun (lord, mighty one), used only here and in verse 37.

לְאָחֶיךָ. Prep. *lamedh* plus pl. of masc. noun אָח (brother) plus 2 m. s. suffix. The Greek and one edition of the Targum read לְאָחֶיךָ (thy brother), but see the plural in verse 37.

אִמְךָ. Sing. of fem. noun אִמָּה (mother) plus 2 m. s. suffix, with tone retracted in pause with *athnach*, and *shewa* becoming *seghol*.

אֲרִירֶךָ. Masc. pl. of act. ptc. qal of אָרַר (curse) plus 2 m. s. suffix; *chateph-pathach* is to be preferred to

shewa under *resh* here. Followed by passive ptc. qal.

ומברכך. *Waw*-copula (-*u* before labial) plus masc. pl. of piel ptc. of ברך (bless) plus 2 m. s. suffix.; *chateph-pathach* under the *resh*. Followed by passive ptc. qal.

Verse 30. כלה. 3 m. s. pf. piel of כלה (come to an end); pluperfect.

לברך. Prep. *lamedh* plus inf. cstr. piel of ברך (bless).

אף. Adverb, slight adversative. Almost exactly equivalent to the Yorkshire 'nobbut'.

יצא. Inf. abs. qal of יצא (go out), appears next before a form of the finite verb to strengthen it, DG 77, DGM 86, WL 100, W 79.

Verse 31. ויעש. Strong-*waw* plus 3 m. s. impf. (apoc.) qal of עשה (do, prepare).

גם-הוא. Adverb גם (also, moreover) plus 3 masc. personal pronoun הוא, both used for emphasis.

יקם. 3 m. s. impf. qal of קים (arise). This is the only case where the *waw* is not written.

ויאכל. *Waw*-copula plus 3 m. s. impf. qal of אכל (eat).

חברכני. 3 f. s. impf. piel of ברך (bless) plus *nun energicum* (DG 110, DGM 156, WL 150, W 131) plus 1 sing. suffix. The vowel *chateph-pathach* is to be preferred under *resh* here.

Verse 32. אתה. 2nd masc. personal pronoun אַתָּה, but in pause: tone moved to previous syllable and the vowel lengthened, DG 40, DGM 53, WL 117, W 137.

Verse 33. ויחרד. Strong-*waw* plus 3 m. s. impf. qal of חרד (tremble, be afraid), followed by 'internal object' (noun from same root), GK 117*p*, *q*. Some versions translate 'worried'.

אפוא. Enclitic particle, for emphasis, with extra emphasis in following pronoun.

הצר. Article plus masc. sing. act. ptc. qal of ציר (hunt game).

ואכל. Strong-*waw* plus 1 s. impf. qal of אכל (eat).

מכל. Prep. *min* plus masc. noun כל (all). Some would read the inf. abs. qal אֶכֶל for emphasis.

ואברכהו. Strong-*waw* plus 1 s. impf. piel of ברך (bless) plus 3 m. s. suffix. The vowel *chateph-pathach* is to be preferred here.

יהיה. 3 m. s. impf. qal of היה (be), DG 147, DGM 153, WL 145, W 92.

Verse 34. כשמע. Prep. *kaph* plus שמע inf. cstr. qal of שמע (hear); for construction, see DG 111, DGM 129, WL 100. This use of *kaph* with the inf. cstr. is probably a variation from a more correct כְּאָשֶׁר with finite verb influenced by the more accurate *beth* with inf. cstr.; cf. Greek articular infinitive.

ויצעק. Strong-*waw* plus 3 m. s. impf. qal of צעק (cry out), followed by 'internal object'.

ומרה. *Waw*-copula (-*u* before labial) plus fem. sing. of adj. מר (bitter). The root is double-*ayin*, so that the first *gamets* is firm.

ברכנ. 2 m. s. imperat. piel of ברך (bless) plus 1 sing.

suffix. The vowel *chateph-pathach* is to be preferred here.

אני. 1 sing. personal pronoun, but with *qamets* for *chateph-pathach* in pause with *tiphcha*. Used here after verbal suffix for emphasis, GK 135e, DS 1.

Verse 35. בא 3 m. s. pf. qal of בוא (come).

במרמה. Prep. *beth* plus sing. of fem. noun מְרִמָּה (deceit).

ברכתך. Sing. of fem. noun בְּרִכָּה plus 2 m. s. suffix, with tone retracted in pause, and *shewa* becoming *seghol*.

Verse 36. הכי. Interrogative particle (*chateph-pathach* before ordinary consonant) plus conjunction וְכִי. GK 150e, DS 169 translate: 'Is it that one has called his name? . . .', i.e. truly he is rightly called Jacob. Another explanation is: 'is it because he was named Jacob that he must be? . . .'.

קרא. 3 m. s. pf. qal, impersonal use: French *on*, German *man*.

ויעקבו. Strong-*waw* plus 3 m. s. impf. qal of עקב (follow at the heel, overreach, assail insidiously) plus 1 s. suffix.

זה פעמים. Idiomatic use of 3 masc. sing. demonstrative pronoun (this) plus dual of masc. noun פַּעַם (beat, footbeat, occurrence): 'this (is) twice.'

לקח. 3 m. s. pf. qal (take), with *qamets* for *pathach* in pause with *zaqeph-qaton*.

בְּבִכְרִי. and בְּרִכָּתִי. The first is the noun בְּבִכְרָה (right of first-born) and the second בְּרִכָּה (blessing).

ויאמר. Strong-*waw* plus 3 m. s. impf. qal of אמר (say), but the tone is not retracted, since the sequence of tenses ends here.

אצלת. 2 m. s. pf. qal of denominative verb אצל (lay aside). The word 'denominative' means that the verb is not the original root (here 'to join'), but is derived through the noun and means 'to make אצל (conjunction, proximity)', i.e. lay aside, reserve.

לי. *Dagesh forte conjunctivum* following toneless long -a. *Dagesh* in following *beth* because of disjunctive accent.

Verse 37. שמתי. 1 s. pf. qal of שים (set, made, place) plus 3 m. s. suffix.

לך. Prep. *lamedh* plus 2 m. s. suffix (pausal form), DG 51 (footnote), DGM 54 (footnote), WL 49.

ונחתי. 1 s. pf. qal of נתן (give).

לעבדים. Prep. *lamedh* plus pl. of masc. noun עֶבֶד (servant, slave).

סמכתי. 1 s. pf. qal of סמך (lay upon) plus 3 m. s. suffix. *Semikah* is the technical term in later Hebrew for 'ordination'.

ולכה. *Waw*-copula (-u before *shewa*) plus prep. *lamedh* (as for) 2 m. s. suffix with *qamets* written 'full' (i.e. with *he*). This occurs four times in all. Followed by enclitic אָמֹן (pray).

אעשה. 1 s. impf. qal of עשה ('what can I do?').

Verse 38. הברכה. Interrogative *he* (*chateph-pathach* before ordinary consonant) plus fem. noun (blessing).

אחת. Numeral cardinal, feminine 'one'. Adjective, agreeing with noun and following it: see 22². 'is it (הוא) the only blessing you have?'

ברכני. 2 m. s. imperat piel of ברך (bless) plus 1 s. suffix. The vowel *chateph-pathach* is to be preferred here.

אני. Pausal form; see verse 34.

וישא: Strong-*waw* plus 3 m. s. impf. qal of ושא (lift up).

ויבך. Strong-*waw* plus 3 m. s. impf. qal of וכה (weep). For this special apocopated form, see 24⁴⁶.

Verse 39. משמני. Prep. *min* (away from) plus cstr. pl. of masc. noun שמן (fat place, fertile place). See note on verse 28. But the use of *min* differs. In verse 28 it means 'some of' (i.e. share in), but here it means 'away from', i.e. deprived of, see RV margin.

מישבך. Masc. sing. noun מושב (dwelling-place) plus 2 m. s. suffix, with tone retracted in pause with *zaqeph-qaton* and *shewa* becoming *seghol*.

ומטל. *Waw*-copula plus prep. *min* (away from) plus cstr. sing. of masc. noun טל (dew).

מעל. Prep. *min* (*tseré* before guttural) plus noun על (height), but with *qamets* for *pathach* in pause with *silluq*. The word is used six times as a noun, but for the rest (and overwhelmingly) as a preposition.

Verse 40. חרבך. Sing. of fem. noun חרב (sword) plus 2 m. s. suffix. The root is חרב III with heavy-*ayin*.

חיה. 2 m. s. impf. qal of חיה (live); DG 147f, DGM 153, WL 145, W 92. The *metheg* is always found in this and similar forms of the two verbs היה and חיה.

הריד. Apparently 2 m. s. impf. hiphil of ריד (wander) and so 'shew restlessness, determine to rove'; Arabic *rāda* 'go to and fro'. But Greek has *καθέλγης* (take down, reduce, overpower) which may be either תריד (impf. hiphil of ירד, 'go down') or תרדה (impf. qal of רדה, 'dominate'). Vulgate has *executias* and Old Latin *deposueris* (both probably תריד). Samaritan and Jubilees have תאדר (impf. niphil of אדר, 'be glorious'). Other suggestions are תאריך (impf. hiphil of ארך, 'be long'), i.e. prolong one's days; and תמרוד (from מרד 'rebel').

ופרקת. Strong-*waw* (-u before labial) plus 2 m. s. pf. qal of פרק, 'tear away'. The tone is moved to the last syllable. For modern explanation, see DGM 97.

עלו. Sing. of masc. noun על (yoke) plus 3 m. s. suffix. The root is double-*ayin* (hence short -u and *dagesh*) and is עלל III (heavy *ayin*).

צוארך. Sing. of masc. noun צואר (neck) plus 2 m. s. suffix, with tone retracted and *seghol* for *shewa*.

Verse 41. וישטם. Strong-*waw* plus 3 m. s. impf. qal of שטם (bear a grudge).

ברכו. 3 m. s. pf. piel of ברך (bless) plus 3 m. s. suffix. The vowel *chateph-pathach* is to be preferred. Pluperfect.

בלבו. Prep. *beth* plus sing. of fem. noun לב (heart)

plus 3 m. s. suffix. The noun is from a double-*ayin* root; hence short *-i* and doubled *beth*.

יִקְרְבוּ. 3 m. s. pl. impf. qal of קָרַב (draw near).

אָבֵל. Masc. noun meaning 'mourning'. Quite distinct from אֵבֶל (meadow).

וְאֶהְרֹגָה. Weak-*waw* plus 1 s. impf. (cohortative) qal of הָרַג (kill): 'then I will (intend to) kill'.

Verse 42. וַיִּגַּד. Strong-*waw* plus 3 m. s. impf. hophal of גָּדַד ('it was told'): the accusative of the active construction is retained, GK 121a, DS 154.

מִתְנַחֵם. Masc. sing. of hithpael ptc. of נָחַם (comfort, console): 'consoling himself, relieving himself of enmity'. Possibly 'panting' and so 'threatening'.

לְהַרְגוֹ. Prep. *lamedh* plus inf. cstr. qal of הָרַג (kill) plus 2 m. s. suffix, with tone retracted in pause, and *seghol* instead of *shewa*.

Verse 43. חַרְרָנָה. Place name חָרָן plus toneless *he-locale*. The correct spelling is Harran, cf. Accadian and modern *Hauran*, but Hebrew does not allow a doubled *-r*, hence the long *-a* preceding the consonant.

Verse 44. וַיֵּשְׁבֹת. Strong-*waw* plus 2 m. s. pf. qal of יָשַׁב (dwell), with tone on last syllable, DGM 97.

אֶחָדִים. Masc. plural of adjective numeral 'one': translate 'a few'.

עַד אֲשֶׁר. Prep. עַד (to) plus relative אֲשֶׁר: 'until'.

תֵּשׁוּב. 3 f. s. impf. qal of שָׁב (return, go back).

חמה. Cstr. sing. of fem. noun חִמָּה (heat, rage). The root is ח.מ.ה, so that noun is a shortened form of חִמְמָה.

Verse 45. עַד prep. with inf. cstr. qal: an alternative construction to אֲשֶׁר עַד with finite verb in last verse.

אף. Cstr. sing. of masc. noun אַף (anger). The root is א.פ.ח (breathe, snort, be angry); hence *dagesh* in *pe* with suffixes and in dual.

ממך. Prep. *min* plus 2 m. s. suffix, DG 51, DGM 56, WL 31f, W 63.

ושכח. Strong-*waw* plus 3 m. s. pf. qal 'and he forgets'.

עשה. 2 m. s. pf. qal of עָשָׂה (do), followed by *dagesh* in *lamedh* after toneless -a.

ושלחתי. Strong-*waw* plus 1 s. pf. qal ('and I will send') followed by similar form with 2 m. s. suffix.

לָמָּה. Interrogative 'for what reason'. This is the usual pointing before gutturals, BDB 554a. The normal לָמָּה is to be seen in next verse.

אשכל. 1 s. impf. qal of שָׁכַל (be bereaved); to be distinguished from the two roots with *sin*, 'be prudent' and 'lay crosswise'.

שׁוֹנֵיכֶם. Cardinal numeral masc. cstr. 'two' plus 2 m. pl. suffix, 'the two of you'.

Verse 46. קִצְוִי. 1 s. pf. qal of קָוַץ (dread). According to Masoretic tradition the *qoph* is written small.

בחי. Prep. *beth* (with plus plural noun חַיִּים (life) plus 1 s. suffix: 'I am worried out of my life.'

לקח. Masc. sing. of act. ptc. qal of לקח (take): 'if Jacob is taking . . .'.

כאלה. Prep. *kaph* (like, such as) plus demonstrative (these). The vowel *gamets* is found about seven times as against two (three) times *shewa*. Similarly with *beth*, *gamets* twice and *shewa* seven times.