

READING NOTES ON THE HEBREW TEXT

ABRAHAM
(Genesis 11.27 – 25.11)

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On Reading Hebrew Narrative

1. Read the Hebrew text *aloud*, preferably more than once. Strive to read groups of words, rather than word-by-word.
2. Use the *preterites* to trace the backbone of the narrative (Lessons 6, 25).
3. Use the *major disjunctive accents* (Lesson 29; HBI §4) to locate the logical and syntactical pauses or breaks in each verse.
4. Read *clause-by-clause* (or accent-to-accent; #3). Every preterite begins a new clause (usually independent). Some conjunctions, such as וְ, לֵאמֹר, and אֲשֶׁר also introduce clauses.
5. Prepare a “translation” that will give you enough information about the passage to discuss its content, and how the author has crafted (structured) that message.
6. *If you get stuck*, leave a *blank* at the appropriate place, and *go on*. If you spend more than a few minutes staring at a form or syntagm, your mind is simply not seeing something. Better to go on than either increase your frustration or “punt” by looking it up in an interlinear, or the like. [When you go on, you may find something in the context that will help you figure out the word or expression that you were stuck on.]
7. The main point of reading the text is to force ourselves to pay attention to what the text *says*, rather than merely “glide” over its surface, hearing the story as we have been told it rather than reading it. Reading the Bible in Hebrew compels us “to be attentive” to the text, (cf. “Readings”, by Czeslaw Milosz).

It is often helpful to write out two versions of the passage—the first as literal as you can make it, but still intelligible, and one that is more idiomatic, and then to compare other English versions to your work. The exercise of writing down a translation compels us to make choices, based on our knowledge of the possibilities inherent in both the source and “target” languages (the latter will be English, for most users of this book). For example, is a particular occurrence of the preterite of שָׁבַח a case of adverbial hendiadys or is it the next event on the narrative backbone?

The goal is not getting the translation “right” (as if there an absolute or perfect translation could exist), but understanding the Hebrew text. It is, of course, possible to mis-translate, but it is far easier to identify a translation as inappropriate than to determine which of several possibilities is best.
8. These reading notes list all lexemes that occur fewer than fifty times in BH, together with statistics on their occurrence (in parentheses). The statistics refer to:

for *nouns*: occurrences in this biblical book / total biblical occurrences; page no. in BDB

for *verbs*: occurrences of this verb in this stem in this book / total biblical occurrences of this stem / total biblical occurrences of the verb; page no. in BDB
9. Finally, remember that the text *made sense* when it was written, and so should your reading of it. Your translation may not sound familiar—even when the passage is very familiar—and that may be okay. But if it sounds too different, then you may need to check your resources (e.g., are you looking at the right function of a polysemous root?).

Abbreviations

Grammatical Abbreviations

BH	Biblical Hebrew	N	nifal (<i>n</i> -stem)
C	cohortative	NA	infinitive absolute
D	<i>piel</i> (D-stem)	NC	infinitive construct
Dp	<i>pual</i> (passive of D)	P	perfect (<i>qatal</i> , suffix conj.)
Dt	<i>hitpael</i> (D-stem+infix)	pl.	plural
F	imperfect (<i>yiqtol</i> , prefix conj.)	PGN	person-gender-number (verbal subject affixes & pronominal suffixes)
f	feminine	Pr	preterite (<i>wayyiqtol</i> , narrative prefix conj.)
H	<i>hifil</i> (H-stem)	Ptc	participle
Hp	<i>hofal</i> (passive of H)	Q	<i>qal</i>
J	jussive	sg.	singular
mp	<i>masora parva</i> (<i>marginalis</i>)	V	imperative
N	footnote (followed by number or letter); only in “index” to grammars	1, 2, 3	first, second, third person
		➤	“See” (indicates a cross-reference to either an earlier occurrence of the same word or to a specific reference work)

Reference Works

Every reference to each verse or group of verses found in the following works is listed on the same line as the verse number.¹

- Dav Davidson, A.B. *Hebrew Syntax*. 3rd edition. Edinburgh: Clark, 1901.
- Gib Gibson, J.C.L. *Davidson's Introductory Hebrew Grammar ~ Syntax*. 4th ed. Edinburgh: T&T Clark, 1994.
- GKC Kautzsch, E. *Gesenius' Hebrew Grammar*. Second English edition, edited by A E Cowley. Oxford: Clarendon, 1910.
- IBHS Waltke, Bruce & M.P. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake: Eisenbrauns, 1990; third reprinting with corrections, 1990.
- J-M Joüon, Paul. *A Grammar of Biblical Hebrew*, translated and revised by T. Muraoka. Rome: Pontifical Biblical Institute, 1923; 1991.
- Wms Williams, R.J. *Hebrew Syntax: An Outline*. Toronto: University of Toronto, 1967; second edition, 1976.

¹From Frederic Clarke Putnam, *A Cumulative Scripture to the Grammar & Syntax of Biblical Hebrew*. Winona Lake: Eisenbrauns, 1995.

ABRAHAM
GENESIS 11.27 – 25.11

LEMMA	PARSING/GLOSS	NOTES
11.27ff	GKC §111a	
11.27		
תִּלְדוֹת	<i>generations</i>	(13/39; 410; cf. יִלַד); this form, which occurs only in plural, marks the beginning of the major sections of Genesis (e.g., 2.4; 5.1; 6.9)
הוֹלִיד	3ms H P < יִלַד	In I-י verbs, the initial י disappears (Q V, NC) or becomes a vowel letter when followed by silent <i>šewa</i> (i.e., Q F, Pr; N P, Ptc; all H & Hp); they are always strong in the D-stems. The prefix vowel in Q is long. Q NC adds a final ת- (הִלִיךְ < לָכַת).
תֵרַח	<i>Terah</i>	
אַבְרָם	<i>Abram</i>	NB: Not [yet] Abraham!
נַחֹר	<i>Nahor</i>	
חָרָן	<i>Haran</i>	In English (but not in BH!), his name sounds like the city (11.31-32).
לוֹט	<i>Lot</i>	
11.28	GKC §125h; J-M §131n	
וַיָּמָת	3ms Q Pr < מוֹת	<i>die</i> ; hollow verbs use a-vowels in Q P, Pr, Ptc.
מוֹלְדָת	<i>relatives</i>	(9/22; 409; cf. יִלַד)
אוּר	<i>Ur</i>	
כַּשְׁדִּים	<i>Chaldeans</i>	LXX (Χαλδαίοι) followed the Mesopotamian form; the Hebrew form reflects a phonological shift in the older Babylonian dialects of Akkadian in which pre-dental /š/ became /l/ (* <i>kašdu</i> > <i>kaldu</i>). It is possible that <i>kašdu</i> (an ethnic designation in Akkadian) derived from the Sumerian GAL.DU (“master builder”).
11.29	GKC §146f; J-M §150q; IBHS 127 n7; Gib 12, 35, 55; vdM 315	
וַיִּקַּח	3ms Q Pr < לָקַח	לָקַח is the only verbal root that is not I-נ in which the first radical assimilates into the second radical whenever it [the first radical] is followed by vocal <i>šewa</i> . The main clue to a I-נ verb is that there are only two radicals, and the one right after the prefix is doubled. Any verbal form with -קַח- will be a form of לָקַח.
לָקַח ל		➤ HBI §2.4.3; on the lack of concord, HBI §1.3.1a
שָׂרַי	<i>Sarai</i>	NB: Not [yet] Sarah!
מִלְכָּה	<i>Milcah</i>	
יִסְכָּה	<i>Jiscah</i>	
11.30	GKC §24a n1, 152o; J-M §160h; Gib 57, 178	
עָקַר	<i>barren</i>	(3/11; 785)
אֵין לָהּ		The ל is possessive; אֵין is past tense because of the context.
וּלְדָ	<i>child, offspring</i>	(1/1; 409; cf. יִלַד)

Genesis 11.31-12.4

11.31	GKC §20f; Wms §309; IBHS 215; Gib 34, 40, 149; vdM 291	
ויקח		➤ 11.29
בן-חרן		Both construct chains describe Lot by apposition.
בן-בנו		
כלה	<i>daughter-in-law</i>	(4/34; 483)
ויצא	3mp Q Pr < יצא	<i>go out, leave</i> ; ➤ 11.27 on I-י verbs
חרן		➤ 11.27
ללכת	Q NC < הלך	Like I-י verbs, הלך loses its first letter in Q NC and adds ת
כנען	<i>Canaan</i>	
ויבאו	3mp Q Pr	hollow verb
וישבו		➤ 11.27
11.32		
מאתים	<i>two hundred</i>	dual of מאה
וימת		➤ 11.28
12.1-4	IBHS 395 n38	
12.1-2	IBHS 578	
12.1	Dav §101, 101Rb; GKC §119s, 121c; J-M §114m, 132g, 133d; Wms §238, 272; IBHS 222, 242, Gib 9, 150; vdM 166, 240, 261	
לך-לך	2ms Q V < הלך	Like I-י verbs, הלך loses its first letter in Q V (➤ 11.31); on the syntax, ➤ 11.29, HBI §2.4.3
מולדת		➤ 11.28
אראך	1cs H F < ראה + 2ms	Pronominal suffixes replace the final ה- of III-ה verbs.
12.2	Dav §62, 78R5; GKC §63q, 110i, 141d; J-M §116b, 116h; Wms §278; IBHS 209; Gib 82, 106, 114, 118	
ואעשך	1cs Q C < עשה + 2ms	➤ 12.1
ואגדלה	1cs D C + ו	This form is grammatically cohortative (cf. the ending), which suggests that the 1cs forms connected to it are also cohortative (➤ HBI §2.2.4; 2.2.4a)
והיה	2ms Q V + ו	<i>waw</i> +imperative after cohortative is often telic: "... so that you are ..."
12.3	GKC §116g; IBHS 391 n27, 395, 530, 618; Gib 82, 94, 171	Both participles are substantive.
אאר	1cs Q F < ארר	<i>curse</i>
12.4	GKC §134h; Wms §97; IBHS 281; Gib 49	
וילך		➤ 11.31
בן ... שנה		"a son of X years" ~ "X years old"
בצאתו	Q NC < יצא + 3ms + ב	➤ 11.27

Genesis 12.5-10

12.5	IBHS 114; Gib 40, 144	
ויקח		➤ 11.29
רכוש	<i>property</i>	(11/28; 940); grammatically = Qp Ptc < רכש (i.e., <i>something acquired</i>)
רכש	<i>buy, get, acquire</i>	(5/5/5; 940)
עשה		➤ BDB, 795a (top left quadrant of page)
ויצאו		➤ 11.27, 31
ללכת		➤ 11.31
בצאתו	Q NC < יצא + 3ms	➤ 11.27; 12.4
ויבאו	3mp Q Pr < בא	Hollow verbs have their “theme” or “lexical” vowel in Q F, NC, and Pr forms with PGN endings.
12.6	J-M §154h; Gib 150	
שכם	<i>Shechem</i>	
אלון	<i>terebinth</i>	(4/10; 18); a type of tall tree (<i>pistacia terebinthia L.</i>)
מורה	<i>Moreh</i>	
כנעני	<i>Canaanite(s)</i>	
12.7	Dav §99; GKC §116o; Wms §90, 218; IBHS 248, 621, 623; Gib 135; vdM 190, 240, 261, 275; vdM 190, 240, 261, 275	
וירא	3ms N Pr < ראה	III-ה verbs lose the final ה- in the preterite, and replace the silent <i>šewa</i> after the first radical with a “helping” vowel.
אתן	1cs Q F < נתן	נתן is the only I-נ verb that uses <i>sere</i> as its stem vowel.
ויבן	3ms Q Pr < בנה	➤ on וירא (this verse, above)
הנראה	ms N Ptc < ראה + art.	
12.8	Dav §140; GKC §113u; J-M §123s; IBHS 590; Gib 126	
עתק	<i>move</i>	(2/5/9; 801); long <i>hireq</i> is attenuated to <i>sere</i> in Pr forms with no ending
ויט	3ms Q Pr < נטה	
בית-אל	<i>Bethel</i>	
עי	<i>Ai</i>	always written with the article: “ <i>the heap/ruin</i> ” (except Is 10;28; Jr 49.3; these are the only occurrences outside the “historical” books)
מים...		Where English says “on the east of”, Hebrew says “from the east of”, perhaps in the sense, “from the east side of”.
מקדם		
אהלה		ה' - = 3ms suffix
12.9	Dav §86R4; GKC §113u; J-M §123s; IBHS 590; Gib 126	
ויסע	3ms Q Pr < נסע	In I-נ verbs, the -נ assimilates into the second radical when followed by silent <i>šewa</i> (i.e., Q F, Pr; N P, Ptc; all H & Hp; never in D, Dp, Dt; cf. 11.29)
הלך ונסע	Q NA (both words)	➤ HBI §2.3.2 (adverbial hendiadys)
12.10	Wms §579; Gib 97	
ויהי		This functions as a preterite, not an adverbial, since it modifies a subject (רעב).
וירד	3ms Q Pr < ירד	➤ 11.27; the <i>yod</i> is the subject marker, not the <i>yod</i> of the lexical form
מצרימה	<i>to Egypt</i>	the final ה- is “accusative/directional” (§7.6.1)
לגור	Q NC < גור	The vocab form of hollow verbs is Q NC.
כבד	<i>severe</i>	(9/39; 458); this is an adjective (cf. 13.2, below)

Genesis 12.11-18

12.11-14	Gib 99	
12.11	GKC §111g, 114m; J-M §164a; Gib 33, 98	
ויהי		Since this is followed by a circumstantial clause (preposition + infinitive construct), it marks a change in the situation of the story (functions as an introductory particle, in contrast to 12.10, above), and need not be represented (➤ HBI §3.2.1e).
כאשר		➤ HBI §3.3.4b
לבוא	Q NC < בוא	The lexical form of hollow verbs is Q NC; בוא here means “enter”
12.12	Dav §56, 146R1; GKC §112c, 112y, 112hh, 164d; J-M §119d, 154fb, 157b; IBHS 401 n22; Gib 77,111; vdM 331	
והיה		➤ 12.11; here it refers to future events
כי	when	➤ HBI §3.3.5d
מצרים	Egyptians	gentilic
ואתך יחיו		BH often inverts the syntax in order to show contrast; this is a frequent use of disjunctive clauses (➤ HBI §3.2.2; 3.2.2b).
12.13	GKC §110d, 112p, 141l, 157a, 165b; J-M §119f, 157b, 157ca, 168d; Wms §175, 367, 521; IBHS 511, 529, 579; Gib 4, 93, 111, 119, 159; vdM 150	
יטב ל		to go well for someone / to be well with someone (when יטב is qal)
בעבור	because of	בָּ + עבּוּר; (15/46; 721)
בגלל	because of	בָּ + גלל; (3/10; 164)
12.14	Dav 34, 51; GKC §111g, 117h, 118u; J-M §157d; Wms §58, 262, 505; IBHS 202 n49, 205; Gib 45, 98	
הוא	she (3fs pronoun)	The usual form of the 3fs independent pronoun (היא) occurs only 11x in the Torah.
12.15	GKC §118f; Gib 118	
ויראו	ראה <	The subject ending replaces the final ה- of III-ה verbs.
פרעה	Pharaoh	
תקח	3fs Qp F לקח	A “pual-like” qal passive; when the initial -ל is followed by silent šewa, it assimilates to the -ק-, doubling it (cf. I-נ verbs).
בית פרעה		BH does not need a preposition or directional ה- with verbs of motion (➤ BHI §2.4.2, 2.4.2a).
12.16	GKC §145o, 154a n1a; J-M §177o; vdM 238	
ולאברם		Parenthetic disjunctive clause, describing Abram’s circumstance (➤ HBI §3.2.2; 3.2.2b).
יטב ל		➤ 12.13
בעבור		➤ 12.13
אתון	she-ass; female donkey	(4/35; 87)
12.17	Dav §67b; 67R2; GKC §117q; Gib 115	
נגע נגעים		“Cognate objects”—objects with the same root as the verb—are fairly common in BH (K HBI §2.4.2b).
על-דבר	because of	BDB 184 (§IV.8)
12.18	J-M §143g, 165b n2; IBHS 207; Gib 62, 110, 184	
קרא ל	summon, invite	The difference is contextual.

Genesis 12.19-13.8

12.19	Dav §48a, 73R5; GKC §111m, 117f, 147b; J-M §118h, 146i, 161m; Gib 5, 59, 91, 110, 111	
וְאָקַח וְעַתָּה	<i>therefore</i>	Here the relationship between the clauses suggests result: <i>so that I ...</i> By itself עַתָּה is temporal (<i>now</i>); with <i>waw</i> it usually introduces a volitional verb (Coh, V, Juss), as here. ➤ HBI §3.3.3a
הִנֵּה קַח וּלְךָ	ms Q V (both)	קַח and לְךָ lose the first letter in the <i>qal</i> imperative.
12.20		
עַל כָּל-אֲשֶׁר- לוֹ	<i>concerning, about</i> <i>all that he had; all</i> <i>that was his</i>	לוֹ = possessive ל+3ms
13.1	J-M §146c; IBHS 219 n114, 295; Gib 22, 148; vdM 252	
וַיֵּעַל		The lack of any introductory formula (e.g., וַיִּהְיֶה) suggests that Gn 12-13 is a unit. On the lack of concord (singular verb + compound subject), ➤ HBI §1.3.1a.
13.2	Dav §22d; GKC §126m, 154a n1a; J-M §137ia, 159f; IBHS 245, 668; Gib 28, 53, 168, 174	
וְאִבְרָם כָּבֵד	<i>wealthy</i>	Parenthetic disjunctive clause (➤ HBI §3.2.2; 3.2.2b). Probably an adjective, but could also be 3ms Q P (the forms are identical).
13.3	Dav §101 Rb; GKC §91e, 138c, 154a n1, 154a n1b; J-M §94h, 129q n2; IBHS 200, 334; Gib 9, 148	
מִסַּע אֲשֶׁר ... שָׁם	<i>journey < נסע</i> <i>where</i>	(1/12; 652) The equivalent of the relative locative adverb <i>where</i> (cf. Gn 35.15, 27; ➤ HBI §1.5.4b(3)); BH occasionally uses בְּאֲשֶׁר with the same function (e.g., Ru 1.16, 17). ➤ 12.8
אֵתְּלָה תְּחִלָּה	<i>beginning</i>	(4/22; 321); cf. חָלַל
13.4		
אֶל-מְקוֹם		This parallels עֲרֵדָה-מְקוֹם (➤ 13.3)
13.5	Dav §99; GKC §145o; J-M §138a; Gib 135, 174	
וְגַם-לְלוֹט		Parentetical disjunctive clause (➤ HBI §3.2.2; cf. 13.2)
13.6	Wms §572; Gib 128	
וְלֹא נִשְׂא ... לְשַׁבַּת לְשַׁבַּת רְכוּשׁ	Q NC < יִשָּׁב	Disjunctive (➤ HBI §3.2.2; cf. 13.2) On נִשְׂא followed by NC, ➤ BDB, 671b; note the parallel לֹא יִכְלוּ (13.6b). Most I-י verbs lose the initial -י in Q NC and V. ➤ 12.5
13.7	Dav §22, 103; GKC §126m; IBHS 651 n14; Gib 28	
וַיְהִי פְרִזִּי	<i>Perizzite</i>	➤ 12.10
13.8	GKC §131b; J-M §131b; Wms §562, 579; Gib 82	
אֶל-נָא תְּהִי מְרִיבָה אֲנָשִׁים ... אֲנַחְנוּ	<i>Let there be no</i> <i>strife, contention</i> <i>We are men who</i> <i>are relatives.</i>	Although נָא usually follows a verb, אֶל-נָא occurs dozens of times (e.g., Gn 18.3, 30, 32; 19.7; 47.29). (1/2; 937); cf. רִיב

Genesis 13.9-15

13.9	Dav §123, 130R2; GKC §51n, 56, 118f; 159r; J-M §176k; IBHS 571, 579; Gib 183
פרד	<i>divide, separate</i> (N) (7/12/26; 825)
מעל	<i>from</i> The context suggests <i>from against</i> , although it is usually glossed simply <i>from</i> (על + מן).
שמאל	<i>choose/go to the left</i> (1/5/5; 970); ; one of a handful of quadri-radical verbs in BH (H)
ימין	<i>choose/go to the right</i> (H) (1/5/5; 412)
13.10	Dav §29e, 108R3, 145; GKC §115I, 117h, 144h; J-M §125f, 155h, 157d; Wms §371; Gib 14, 42, 129, 131, 144, 157
נשא עיני	<i>look up</i> “lift [one’s] eyes”
ירדן	<i>Jordan</i>
כלה	<i>all of it</i> This is the form of כל with pronominal suffixes.
משקה	<i>watered</i> Predicate participle; this word usually means <i>cup-bearer</i> (9x in Gn); BDB suggests that the two glosses reflect two verbal roots.
לפני	The <i>atnah</i> divides the verse; לפני begins a new clause.
סדם	<i>Sodom</i> (21/39; 690)
עמרה	<i>Gomorrhah</i> (9/19; 771); <i>zaqef</i> means “pause here”; probably supply “it was”
גן	<i>garden</i> (14/41; 171)
באכה	[as] you reach Q NC < בוא + 2ms sfx (כה-, with <i>mater lectiones</i> ; cf. 10.19)
צער	<i>Zoar</i>
13.11	Dav §11Rc; GKC §139e; J-M §147c; Gib 14; vdM 243, 248-49
ל בחר	<i>choose</i> ל introduces the direct object of בחר (➤ HBI §2.4.3)
פרד	➤ 13.9
איש	<i>each</i> ➤ HBI §1.3.1b; the suffix on אה refers back to איש
13.12	Dav §142c; J-M §129f; Wms §310, 573; IBHS 129, 224, 482; Gib 65, 172
	This v. stands out because it is <i>asyndetic</i> (not connected by a conjunction). The second clause (ולוט) is disjunctive, but, apart from the conjunction, is syntactically identical to the first (אברם)—there is no implied contrast cf. 11.27b). As the preceding verse was the climax, this verse and the next are the denouement of one of the subthemes of Gn 12-13 (the relationship between Abram and his nephew). Sarai’s barrenness (11.30) makes the question of Abram’s successor (12.2a) a major theme of Gn 12-25; the story of Gn 13 eliminates Lot, a potential contender for the rôle of Abram’s heir.
אהל	<i>pitch a tent</i> (2/2/3; 14); cf. אהל
13.13	Dav §103; GKC §140a; Gib 142
ואנשי	disjunctive; ➤ HBI §3.2.2a(3)
חטא	<i>sinner, sinful</i> (1/19; 308)
13.14	GKC §104g, J-M §104d, 105c n2, 125f, 129q n2; Wms §360; IBHS 134 n19, 193; Gib 157, 179; vdM 150
ויהוה	disjunctive; ➤ HBI §3.2.2a(3)
פרד	➤ 13.9
שא	ms Q V ➤ 11.29
קדם	<i>east</i> (3/26; 870); each directional term has directional ה-
13.15	GKC §142g, 143c; J-M §121h n2, 154f, 155q, 156c; Wms §574; IBHS 183; Gib 117, 181, 182
אתננה	1cs Q F + 3fs < נתן

Genesis 13.16-14.3

13.16	Dav §11Rb, 130a; GKC §139d, 166b; J-M §125w N2, 147b, 155m, 158h n2, 169f; Wms §465; Gib 14, 79, 153; 262	
ושמתי	1cs Q P < שים	ים here ~ <i>make</i> (BDB, 964 §5)
יוכל	3ms Q F < יכל	יכל is the only verb that uses <i>šureq</i> as a prefix vowel in <i>qal</i> (which makes it look like <i>hofal</i> of a hollow or I-י verb).
איש	<i>anyone</i>	➤ BDB, 36a
מנה	<i>count</i>	(Q: 1/12/28; 584); <i>appoint</i> (D; cf. Jonah 2.1; 4.6-8) (N: 1/6/28; 584)
13.17	GKC §120g; Wms §274; IBHS 206 n67	
קום		The imperative of קום often precedes another imperative without implying <i>Stand up!</i> (➤ GKC §120g; HBI §2.2.4).
אהל		➤ BDB 234-36
אתהנה		➤ 13.15
13.18		
אהל		➤ 13.12
אלון		➤ 12.6
ממרא	<i>Mamre</i>	(7/7; 577); place/personal name
14.1	GKC §111f	
ויהי		Not preterite, but temporal, signalling a new story.
אמרפל	<i>Amraphel</i>	(2/2; 57); personal name
שנער	<i>Shinar</i>	(4/9; 1042); place name
אריוך	<i>Arioch</i>	(2/2; 73); personal name
אלסר	<i>Ellasar</i>	(2/2; 48); place name
כדרלעמר	<i>Chedorlaomer</i>	(5/5; 462); personal name
עילם	<i>Elam</i>	(2/17; 743); place name
תדעל	<i>Tidal</i>	(2/2; 1062); personal name
גוים	<i>Goim(?)</i>	(2/3; 156-57); BDB: “probably mutilated name”
14.2	Dav §144R3; IBHS 130; Gib 12	
ברע	<i>Bera</i>	(1/1; 140); personal name
סדם		➤ 13.10
ברשע	<i>Birsha</i>	(1/1; 141); personal name
עמרה	<i>Gomorrhah</i>	➤ 13.10
שנאב	<i>Shinab</i>	(1/1; 1039); personal name
אדמה	<i>Adma</i>	(3/5; 10); place name
שמאבר	<i>Shemeber</i>	(1/1; 1028); personal name
צביים	<i>Zeboim</i>	(2/5; 840); place name; the <i>masora marginalis</i> says that this should be read (<i>qere</i>) as though it had י rather than ז .
בלע	<i>Bela</i>	(2/2[?]; 118); place name; also known as Zoar (below)
צער	<i>Zoar</i>	(7/11; 858); place name
14.3	Dav §101; Wms §114; Gib 12	
חבר	<i>unite [as allies]</i>	(1/11/28; 287)
שדים	<i>Siddim</i>	(3/3; 961); place name
מלח	<i>salt</i>	(2/28; 571)
הוא		The pronoun is the subject of the clause.

Genesis 14.4-12

14.4	Dav §39a, 68; GKC §118I, 118k, 134o; IBHS 486; Gib 144	
ושלש		Adverbial disjunctive clause: <i>in the thirteenth year ...</i> (➤ HBI §3.2.2b); cf. textual note
14.5	GKC §111a, 134o; J-M §118c, 142o; IBHS 119, 284	
בא		In hollow verbs the 3ms Q P & ms Q Ptc are identical; the word order suggests that this is 3ms Q P.
רפאים	<i>Rephaites</i>	(2/19; 952); gentilic
עשתרת	<i>Ashtaroth</i>	(1/8; 800); place name
קרנים	<i>Qarnaim</i>	(1/2; 902); place name (= <i>two horns</i>)
זוזים	<i>Zuzites</i>	(1/1; 265); gentilic; the preposition may mean <i>among</i> or <i>with</i>
חם	<i>Ham(?)</i>	(1/1; 241); place name
אימים	<i>Emites</i>	(1/2; 34); gentilic
שדה	<i>plain</i>	(1/1; 1001)
קריתים	<i>Qiriataim</i>	(1/8; 900); place name ~ “Two Cities”
14.6	Dav §29a; GKC §93aa, 131f; J-M §129u, 131h; IBHS 159; Gib 40	
חרי	<i>Horite</i>	(5/7; 360); gentilic (always articular) and personal name
שעיר	<i>Seir</i>	(9/39; 956); place name, probably here in apposition to <i>their hill country</i>
איל פארן	<i>El-paran</i>	(2/7; 18); place name
מרד	<i>rebel</i>	(1/25/25; 597)
14.7	J-M §118c	
שוב		This is probably functioning verbally, not as adverbial hendiadys (➤ HBI §2.3.3)
עין משפט	<i>En Mišpat</i>	(1/1; 745); the many biblical toponyms (place names) with עין illustrate the importance of water sources in Canaan.
קדש	<i>Qadeš</i>	(3/26; 873); place name; three places in Canaan had this name
עמלקי	<i>Amalekite</i>	(1/13; 766); gentilic
חצזון	<i>Hazazon-tamar</i>	(1/2[?]; 346); place name
תמר		
14.8		
ערוך אתם	<i>drew up [for] battle</i>	Both occurrences of the preposition את in v. 9 are in apposition to this clause.
מלחמה	<i>with [i.e., against] them</i>	
14.9	Dav §37R5; GKC §134k; IBHS 278; Gib 48, 119; vdM 269	
14.10	Dav §28R6, 29R8; GKC §27q, 90c, 90I, 93aa, 123e, 130e; J-M §93c, 93d, 130r, 135e; Wms §16; Gib 36, 42, 167, 171; vdM 338	
בְּאֵר	<i>pit, well</i>	(24/38; 91); on בארה בארה ➤ HBI §1.8.2f
חמר	<i>bitumen, pitch</i>	(2/3; 330)
הרה		ה- + locative ה
14.11		
ויקחו		The <i>dageš forte</i> drops out of some radicals when followed by vocal <i>šewa</i> .
רכוש		➤ 12.5
14.12	Gib 168	
ויקחו		➤ 14.11
רכוש		➤ 12.5

Genesis 14.13-21

14.13	Dav §24R3, 28R4, 138b; GKC §2b, 126r, 128u; J-M §129j, 137n; IBHS 150, 243; Gib 35, 168	
פְּלִיט	<i>fugitive</i>	(1/19; 812); on the article, > HBI §1.4.3b
עִבְרִי	<i>Hebrew</i>	(4/34; 720); cf. Gn 11.16 for Abram's eponymous ancestor
וְהוּא		<i>Abram</i> is the antecedent.
אֵלֹן		> 12.6
מִמְרָא		> 13.18
אֵשְׁכֹל	<i>Ešcol</i>	(2/6; 79); personal/place name
עֲנֵר	<i>Aner</i>	(2/3; 778); personal name (2xx); place name (once)
בְּעֵלֵי		> BDB 127c
אֲכָל	<i>food</i>	(16/44; 38)
14.14		
שְׁבָה	<i>be captive</i> (N)	(1/8/37; 985)
רִיק	<i>muster</i> (H)	(2/17/19; 937)
חֲנִיף	<i>trained</i> (?)	(1/1; 335)
יָלִיד	<i>born</i>	(4/12; 409)
דָּן	<i>Dan</i>	
14.15	Gib 144	
וַיַּחֲלֶק		Probably a reflexive <i>nifal</i> : <i>He divided his forces</i> (which included himself, hence <i>nifal</i>)
לַיְלָה		adverbial: <i>at/by night</i>
חֻבָּה	<i>Hobah</i>	(1/1; 295); toponym
דַּמְשֶׁק	<i>Damascus</i>	(2/37; 199); toponym
14.16	Gib 171	
וַיֵּשֶׁב	3ms H Pr < שׁוּב	
רִכּוּשׁ		> 12.5
14.17	Dav §90, 91R3, 145; GKC §115a; Wms §506; Gib 12, 128, 129, 157	
לְקִרְאָתָא		This form functions as Q NC for קָרָה, <i>meet, happen</i>
כַּדְרַלְעָמֹר		> 14.1
שׁוּהָ	<i>Šaveh</i>	(2/2; 1001); toponym, cf. 14.5
14.18	GKC §129c; J-M §130b; Wms §573; IBHS 127 n6; Gib 53	
מֶלְכִי־צֶדֶק	<i>Melchizedek</i>	(1/2; 575); personal name
שָׁלֵם	<i>Šalem/Salem</i>	(1/2; 1024); toponym
עֲלִיּוֹן	<i>Elyon/Most High</i>	(4/30; 751); <i>upper</i> in place names (22x)
14.19	Dav §22R3, 81; GKC §121f, 128a; J-M §129b, 132f, 137h n2; Wms §29, 82; IBHS 139, 250; Gib 29, 37, 54	
קָנָה	<i>create, make</i>	(2/5/5; 888 [III])
14.20	Dav §22R3, 81; GKC §121f, 128a; J-M §129b, 132f, 137h n2; Wms §29, 82; IBHS 139, 250; Gib 29, 37, 54	
מָגֵן	<i>deliver</i> (D)	(1/3/3; 171)
מַעֲשֵׂר	<i>tenth, tithe</i>	(1/31; 78); cf. עֲשָׂר, <i>ten</i>
14.21	Gib 171	
רִכּוּשׁ		> 12.5

Genesis 14.22-15.3

14.22	GKC §106I; J-M §112f, 165b n1; Wms §164; IBHS 488; Gib 35, 61
קנה	➤ 14.19
הרימתי	1cs H P < רום
14.23	Dav §101Rb; GKC §102b, 109g, 135a, 149c, 154a n1b; J-M §103d, 116j, 165I; IBHS 295; vdM 253, 340
אם	<i>not</i> in an oath (➤ HBI §3.3.1b)
חוט	<i>cord, thread, rope</i> (1/7; 296)
שרוך	<i>thong</i> (1/2; 976)
נעל	<i>sandal</i> (1/22; 653)
לך	This is the form of לך (ל+2ms) in pause (and so is identical to (ל+2fs).
14.24	GKC §135c; IBHS 294 n22; Gib 38
בלעדי	<i>not [at all!]</i> (3/5; 116)
ענר	➤ 14.13
אשכל	➤ 14.13
ממרא	➤ 14.13
15.1-2	GKC §11a
15.1	Dav §4R1, 104b; GKC §126r, 131q; J-M §103a; Wms §360, 402; IBHS 129, 193; Gib 98, 147, 177; vdM 277
מחזה	<i>vision</i> (1/4; 303); cf. חזה
שכר	<i>reward</i> (7/28; 969)
שכרך	This may begin the next clause (my preference) or be appositional.
הרבה	H NA < רבה ➤ BDB 914 (§I.e)
15.2	Dav §70a, 138b; GKC §116n, 118n, 128v, 141e; J-M §16f n2; IBHS 124; Gib 7, 56, 98, 168
אדני יהוה	Mp tells us that this is one of eight occurrences of this combination (and one of four in <i>Torah</i>). יהוה has the pointing of אלהים in order to avoid reading <i>adonai adonai</i> .
ואנכי	The disjunctive clause is probably parenthetical and explanatory: Since <i>I am childless</i> ...
הלך	~ <i>continue to be</i>
עירי	<i>childless</i> (1/4; 792) The second half of this verse is extremely difficult (there are at least seven major explanations), but Abram seems to be stating that since he is childless, Eliezer [of Damascus?] will be his heir.
משק	<i>possession(?)</i> (1/1; 606); בן משק בתי ~ <i>my heir</i> (?)
המשק	➤ 14.15
אליעזר	<i>Eliezer</i> (1/14; 45); proper name. This is the only time that it refers to Abram's servant.
15.3	Dav §100R1; J-M §155q; IBHS 488, 678; Gib 59, 137
הן	➤ BDB 243c (§b)
והנה	Either Abram does not finish his conditional sentence, so that <i>Here is Eliezer</i> begins a new sentence, or else this is <i>Although you have not ... here is Eliezer ...</i>

Genesis 15.4-11

15.4	Dav §106; J-M §145a, 156k; IBHS 294 n 22; Gib 181
והנה	Probably the conjunction represents “but” (this phrase only occurs one other time (1 Kg 19.9), according to Mp).
כִּי־אם	<i>but</i> ➤ HBI §3.3.5c; BDB 474d-475a (§2b)
אשר	<i>one who</i> This is the subject of יצא, and the entire clause is the subject of יירשך, to which it is connected by הוּא (cf. zaqef).
מעה	<i>inward part, belly</i> (2/31; 588)
15.5	GKC §150l; Wms §62; IBHS 185, 245; vdM 191, 307
ויוצא	The prefix vowel (<i>holem</i>) suggests that this is <i>hifil</i> of a I-yod verbal root.
כֹּזֵב	<i>star</i> (5/37; 456)
15.6	Dav §58R1, 80, 19R2; GKC §112ss, 122q, 135p; J-M §119z, 152b; IBHS 175, 305; Gib 103, 114
ויהשבה	The shortest and most familiar v. in Gn 15. Who did what to whom (note the PGN of the verbs and suffixes). The suffix is 3fs, perhaps because its implicit referent is a feminine noun (e.g., אַמְזוּנָה).
15.7	Dav §9a; GKC §29f, 66l, 138d; J-M §158n; IBHS 333; Gib 9
אור	➤ 11.31
כשדים	
לרשתה	Q NC < ירש + 3fs object
15.8	Dav §7b; J-M §16f n2, 37d; IBHS 317, 325; Gib 7, 32, 185; vdM 325
אנדי יהוה	➤ 15.2
במה	<i>how?</i> (1/29; 552); ב + מזה ~ <i>By what [means]? How?</i>
15.9	IBHS 422
עגלה	<i>heifer</i> (1/12; 722)
שלוש	<i>divide in three</i> (3/5/9; 1026); Dp Ptc ~ <i>three-year-old</i>
תר	<i>dove</i> (1/14; 1076)
גוזל	<i>young</i> (1/2; 160); here ~ <i>young bird</i>
15.10	Dav §11Rd, 110; GKC §139b, 139c; IBHS 200 n39, 406; Gib 14
ויקה לו	➤ HBI §2.4.3
בתר	<i>cut in two</i> (1/1/2; 144); both biblical occurrences are in this v.
איש	<i>each</i> distributive (➤ HBI §1.1.1d)
בתר	<i>half, piece</i> (1/3; 144)
צפר	<i>bird</i> (2/4; 861)
ואת	contrastive disjunctive clause
15.11	GKC §126r; Wms §287; IBHS 216 n107
עיט	<i>scavengers (birds)</i> (1/8; 743)
פגור	<i>corpse, body</i> (1/22; 803)
נשב	<i>drive away</i> (1/2/3; 674)

Genesis 15.12-16.1

15.12	Dav §51R1, 94, 113; GKC §111f, 114I; J-M §124I, 154d, 166d; Wms §196, 227; IBHS 610; Gib 21, 59, 99, 131, 167; vdM 155	
ויהי לבוא		This combination apparently means that the sun was beginning to set. בוא refers to the sun's "going in" (sunset).
תרדמה	<i>deep sleep</i>	(2/7; 922)
אימה	<i>terror, dread</i>	(1/17; 33)
חשכה	<i>darkness</i>	(1/6; 365); cf. חָשֶׁךְ
		All three clauses in this v. are disjunctive, setting the stage for God's speech to Abram (13ff).
15.13	GKC §113o, 118k, 135p, 155e; J-M §113m, 123h, 149a; Wms §540; IBHS 303, 587 n32; Gib 11, 144, 179	
להם		The לֹ is possessive, but is negated by לֹא.
ועבדום		The subject and object switch between these two clauses (i.e., the subject of the first cl. is the object of the second).
וענו אתם		
15.14	GKC §29w, 116p, 119n; J-M §154fe n1; IBHS 628; Gib 77, 136; vdM 254	
הן	<i>judge</i>	(4/23/24; 192); the ptc precedes its subject, perhaps due to the complex syntax of the main and participial clauses.
רכוש		➤ 12.5
15.15	GKC §135a; Wms §252; Gib 78, 150, 178; vdM 254	
ואתה		The disjunctive cl. contrasts Abram's fate with that of his progeny.
שיבה	<i>old age</i>	(5/20; 966)
15.16	Dav §71R1; GKC §118q	
הנה	<i>to(ward) here</i>	(8/49; 244); <i>to this place</i>
שָׁלֵם	<i>full, complete</i>	(3/28; 1023)
עד־הנה	<i>[up to] here</i>	(8/49; 244 §b)
15.17	Dav §113, 141; GKC §111g; J-M §150k; IBHS 200; Gib 21, 167; vdM 282	
ויהי באה		<i>after sunset</i> (➤ 15.12)
עטלה	<i>deep darkness</i>	(1/4; 759)
תנור	<i>firepot</i>	(1/15; 1072)
עשן	<i>smoke</i>	(1/25; 798)
לפיד	<i>torch</i>	(1/13; 542)
גזר	<i>piece, half</i>	(1/2; 160)
15.18	Dav §24a, 41a; GKC §106m, 136b; J-M §112g, 129f, 143j, 176h; Wms §42; IBHS 103, 153, 314; Gib 6, 40, 61; vdM 259	
נהר פרת	<i>Euphrates</i>	This is in apposition to <i>the great river</i> .
15.19ff	GKC §154a n1	
15.19-21	GKC §154a n1a; IBHS 115	
15.19	GKC §111a, 126m	
15.21	Gib 28	
16.1-2	GKC 111a	
16.1	Dav §105R1, 113; GKC §142b, 156b; IBHS 232, 652 n15; Gib 21, 167	
ושרי		Three disjunctive clauses in this v. set the stage for the next episode.
מצרית		The fem. gentilic (cf. מצרי).
הגר	<i>Hagar</i>	(12/12; 212)

Genesis 16.2-12

16.2	GKC §51g, 51p, 119x; J-M §105c, 155m, 164a; IBHS 579, 663; Gib 79, 132
עצר	<i>restrain</i> (3/36/46; 783)
מלדת	Q NC + מן Many I-י verbs drop the initial -י and add ת- to form Q NC.
בוא אל	➤ BDB 98a (§1e)
אולי	<i>perhaps</i> (12/45; 19)
16.3	Dav §28R5, 29a, 91R2; GKC §102f, 115f, 129f, 142g; J-M §103c, 124g; Wms §70; IBHS 232; Gib 36, 40, 130, 141
	Note the appositional phrases that describe Sarai and Hagar.
לשבת	Q NC + ל The idea is <i>Abram's living</i> ...; Many I-י verbs drop the initial -י and add ת- to form Q NC.
לו לאשה	The first ל is possessive, the second identifies the purpose for which she was given (what she became).
16.4	GKC §67p; IBHS 392 n31
בוא אל	➤ 16.2
הרה	<i>conceive</i> (20/38/40; 247)
קלל	<i>be despised</i> NB: This verb is stative.
גברת	<i>mistress</i> (3/15; 150); cf. גבור
16.5	Dav §2, 23, 101Rd; GKC §5n, 103o, 135a, 135m; J-M §103n, 146a; Wms §110; IBHS 147, 201, 296, 303; Gib 2, 3, 32, 148, 149; vdM 252-53
חמסי	This is probably a curse: <i>My violence [the violence done me] be upon you!</i>
עליך	
חיק	<i>bosom</i> (1/38; 300)
הרה	➤ 16.4
ישפט	Probably jussive, in context.
16.6	Dav §103
16.7	Dav §101Rd; GKC §60d, 127e; J-M §a137n; Gib 31
שור	<i>Shur</i> (3/8; 1004); place name
16.8	Dav §45R1, 100R1; GKC §10k, 76g, 107h, 116n; J-M §121h n1, 143k; IBHS 328, 329, 504, 626; Gib 76, 137, 185; vdM 326, 328
אי־מזה	<i>From where?</i> (3/31; 32); 9/31 occurrences of אִי are in the phrase אי־מזה.
אנה	<i>To where?</i> (3/39; 33); note the locative ה-.
גברת	➤ 16.4
Gn 16.9	Gib 89
גברת	➤ 16.4
16.10	Dav §101 Rc; GKC §166a; J-M §170I; Gib 124
16.11	Dav §117 R2; GKC §74g, 80d, 94f, 116n; JM §89j; Wms §300
הנך	הנה + 2fs
הרה	<i>pregnant</i> (20/38/40; 248); note its high occurrence in Genesis! The lexica disagree about whether this is a verb or adjective.
וילדת	As the footnote suggests, this is a “mixed form”, combining the fs Q Ptc and 2fs Q P of ילד (the same form occurs in Jg 13.5, <i>q.v.</i>).
עני	<i>affliction</i> (4/36; 777)
16.12	Dav §24a; GKC §127c, 128l, 156b; J-M §129f; Wms §242; IBHS 197; Gib 32, 127
פרא	<i>wild ass/donkey</i> (1/10; 825)

Genesis 16.13-17.8

16.13	GKC §116o; J-M §118j; IBHS 616; Gib 133, 184	
הַדְּבַר		Although דְּבַר occurs primarily in D (1087xx), it occurs in Q (41xx) as a Ptc (40xx), without any apparent difference in function.
רָאִי <i>seeing</i>		(1/4; 909); MT apparently means “God of seeing”, whereas LXX and Vulgate apparently interpreted this form as a participle with 1cs suffix—“God who sees me” (as it is at the end of this v. and in the middle of the next).
הֵלֶם <i>here</i>		(1/11; 240); this difficult clause has caused much comment (see the commentaries), but apparently means that she lives even though she has seen “God” (i.e., the angel of YHWH). The footnote has no textual support (<i>prp</i> = “I propose” or “It has been proposed”).
16.14	GKC §144d; J-M §155e; Gib 13	
לִּקְרָא <i>[to] name</i>		לִּ introduces the person or thing named
רָאִי <i>seeing</i>		(1/4; 909); MT apparently means “God of seeing”, whereas LXX and Vulgate apparently interpreted this form as a participle with 1cs suffix—“God who sees me” (as it is at the end of this v. and in the middle of the next).
קִדְשׁ <i>Kadeš</i>		➤ 14.7
בְּרֵד <i>Bered</i>		(1/1[?]; 136); several places apparently had this root in their names
16.15		
קָרָא <i>[to] name</i>		here without לִּ (➤ 16.14)
16.16	GKC §115f; Gib 128, 167	
וְאָבְרָם		A terminal disjunctive clause, finishing a narrative portion.
17.1-2	IBHS 578	
17.1	GKC §110f; J-M §111I; IBHS 263	
שְׂדָדַי <i>Šaddai</i>		(6/48; 994); the proper gloss of this name is debated.
וְהָיָה		The syntax (imperative ... w +imperative) may either suggest result (cf. 12.2) or be a hendiadys (➤ <i>HBI</i> §2.3.1).
17.2	IBHS 654	
נָתַן בְּרִית		Although כָּרַת usually describes the making of a covenant, נָתַן also occurs (Gn 9.12; Nu 25.12).
17.3	GKC §114o n1	
לֵאמֹר		Repeated quotation formulae embedded within a speech often indicate a change of topic. In Gn 17, YHWH describes what he will do for Abraham (4-8), what Abraham must do (9-14), and what he [YHWH] will do for Sarai (15-16).
17.4	GKC §96 (p. 282), 143a; J-M §98b; IBHS 677; Gib 91, 181, 182	
לִּהְיֶה <i>become</i>		➤ 16.3
17.5	Dav §81R3, 155; GKC §117ii, 121b, 163a; J-M §98b, 125w, 128b, 172a, 172c; Wms §59, 552; IBHS 671 n 102; Gib 91, 114, 118, 173	
אֲבִרָהֶם <i>Abraham</i>		(138/168; 4 [under אָבְרָם])
17.6	IBHS 305	
פָּרָה <i>be fruitful</i>		(5/7/29; 826); cf. פָּרָה
נָתַן <i>make</i>		➤ BDB 681a §3b
17.7		
קָוַם בְּרִית		קָוַם (in H) also refers to making a covenant (➤ 17.2)
17.8	GKC §128p; J-M §129f; IBHS 149	
מִגְוֹר <i>sojourning</i>		(6/11; 158); cf. גִּוֵּר

Genesis 17.9-18

17.9	GKC §94f, 142f n2; J-M §146c
... ויאמר	➤ 17.3
ואתה	This disjunctive clause probably signals the transition from the announcement that the covenant will be established (17.4-9) to the description the covenantal sign (17.10-14).
17.10	Dav §88R5; GKC §113gg; J-M §123v, 130g; Wms §209; Gib 127, 178
מול	<i>circumcise</i> (13/17/29; 557)
17.11	Dav §72R3, 80; GKC §67dd, 112aa, 121d, 144b; J-M §126g; IBHS 181; Gib 117; vdM 331
מול	➤ 17.10; cf. BDB 576d [מלל]
ערלה	<i>foreskin</i> (6/16; 790)
17.12	Dav §9R2, 88R5, 101Rc; GKC §138b; J-M §126c, 130g, 158g; IBHS 172; Gib 47
מול	➤ 17.10
יליד	<i>born</i> (4/12; 409)
מקנה	<i>possession</i> (5/15; 889); cf. קנה; i.e., something or someone purchased
נכר	<i>foreigner; stranger</i> (4/36; 648)
17.13	Dav 88R5; GKC §113w; J-M §125q
מול	➤ 17.10
יליד	➤ 17.12
מקנה	➤ 17.12
17.14	Dav §72R3, 80; GKC §29q, 67v, 112mm, 121d, 158a, 167b n 1; J-M §170b; Gib 117, 178, 182
מולערל	<i>uncircumcised</i> (1/35; 790)
מול	➤ 17.10
ערלה	➤ 17.11
פרר	<i>break, annul</i> (1/41/44; 830)
17.15	GKC §143b; J-M §172c, 172c n 1; Wms §447, 555; IBHS 76, 671; Gib 174, 182; vdM 303
ויאמר	➤ 17.3
שרי	➤ 11.29
כי	<i>for/because or but</i>
שרה	<i>Sarah</i> (37/38; 979)
17.16	
ל היה	<i>become</i> ➤ 16.3
17.17	Dav §24R3, 126R2; GKC §96 (p. 285), 100l, 107t, 134d, 150g, 167b n 1; J-M §102m, 152f, 152fa; IBHS 281; Gib184
צחק	<i>laugh</i> (6/6/13; 850)
אמר בלב	~ <i>think / say to oneself</i> אמר alone can also refer to thinking
הלבן	interrogative + preposition + noun; the verb is clause-terminal
ואם	This introduces the “disjunctive or alternative question” (Gib 184): <i>Shall ... or shall ...?</i>
הבת	interrogative + noun (clause-terminal verb)
17.18	Dav § 134; GKC §151e; J-M §163c; Wms §460, 548; Gib 79, 186
לו	<i>if only</i> (4/19; 530)

Genesis 17.19-27

17.19	GKC §49l, 116p; J-M §154fc, 164a n 2; IBHS 630, 672; Gib 137; vdM 309
אבל	<i>no, not; but</i> (2/11; 6)
יצחק	<i>Isaac</i> (88/109); the form is 3ms Q F < צחק <i>laugh</i>
17.20	GKC §106m, 112s; IBHS 207, 490, 532; Gib 59, 93, 102, 150
ולישמעאל	contrastive disjunctive clause
פרה	➤ 17.6
17.21	GKC §154a; Wms §268; IBHS 310; Gib 173
את־יצחק	<i>with ...</i>
17.23	
יליד	➤ 14.14
מקנה	➤ 17.12
מול	➤ 17.10
ערלה	➤ 17.11
עצם	➤ BDB 782d-783a (§3)
17.24	GKC §121d
מול	➤ 17.10
ערלה	➤ 17.11
Gn 17.25	Dav §72R3, 80; GKC §156d n 4; Gib 117, 145
מול	➤ 17.10
ערלה	➤ 17.11
17.26	GKC §72ee
עצם	➤ 17.23
מול	➤ 17.10
17.27	GKC §72ee; vdM 347
יליד	➤ 14.14
מקנה	➤ 17.12
נכר	➤ 17.12
מול	➤ 17.10
פ	Unpointed פ following 17.27 stands for <i>petuḥah</i> , “open”, and means that the scribe copying the MS should begin the next verse on the next line (even if there is space left on this line). If the scribe is supposed to begin the next verse on the same line (or, slightly indented, on the next line), it would be marked with ס (<i>semukah</i> , “closed” [cf. 7.14]). These marks are not consistently applied in BHS.
קכו	126 (a dot over each letter signals a numeral; a dot over the final letter signals an abbreviated word) The Jewish community in Babylonia read through the Torah every year, and so divided it into fifty-three (later fifty-four) <i>parašot</i> . The beginning of each <i>paraš</i> is marked by the word פֶּרַשׁ in the inner margin of BHS (cf. 18.1); the end is marked with the number of verses in that <i>paraš</i> (this one began in 12.1—check their counting!).

Genesis 18.1-8

18.1	Dav §69a, 138b; GKC §116o, 118g, 141e; J-M §126h, 159d, 166h, 166m; IBHS 170; Gib 143, 168; vdM 244	
ס	<i>seder</i>	The large ס in the inner margin, “crowned” with a sideways <i>qames</i> , marks the beginning of the fifteenth סדר <i>seder</i> in Genesis. These divisions enabled the Jewish community living in Palestine to read the Torah in about three years (their total varies from 154 to 167 in different MSS). According to the final <i>masora</i> (at the end of Genesis), there are forty-five <i>sederim</i> in Genesis (וּסְדְרִים מְזֵה).
אלון	<i>oak, terebinth</i>	(4/10; 18)
ממרא		➤ 14.13
הם	<i>heat</i>	(1/1; 328)
18.2	Dav §101Rd; IBHS 626; Gib 31, 59, 149; vdM 162, 329	
עליו		Since Abraham was sitting, the men were “above” him; they were, however, far enough away that he ran to them.
וישתחו	3ms Dt < שחה	Either Dt of שחה (BDB, 1005) or <i>hištafel</i> of חוה. Forms ending in <i>šureq</i> (ו-) are singular, in וו- (doubled <i>waw</i> + <i>šureq</i>) are plural. It describes an act of respect, reverence, or worship to a superior, and is thus usually rendered <i>bow</i> or <i>worship</i> .
18.3	Dav §60; GKC §135q, 159n; J-M §167h; Wms §511, 515; IBHS 579; Gib 81	
18.4	Dav §60; GKC §105b n 1 (p. 308); J-M §69c; IBHS 374; Gib 32, 118	
יקח	Q passive	➤ IBHS 373-76
שען	<i>lean</i> (N)	(1/22/22; 1043); used with a number of prepositions (➤ BDB 1043), apparently as <i>lean on/against</i>
18.5	Dav §151; GKC §158b n 1; J-M §69c, 103a, 170h n 1; IBHS 641; Gib 161	
פת	<i>morsel, bit</i>	(1/14; 837)
סעד	<i>sustain</i>	(1/12/12; 703)
18.6	Dav §29d, 29R4; GKC §90b n 3, 90c, 90i, 93q, 131d; J-M §69c, 102g, 127b, 131e; IBHS 173, 413; Gib 41	
מהרי	2fs D V	The rather disjointed nature of 18.6b—Abraham’s directions to Sarah—may be due to his haste, but we need not assume that every word has been recorded.
סאה	<i>seah</i>	(1/9; 684); a unit of dry measure ~ 10.5 quarts
קמח	<i>flour</i>	(1/14; 887); a nominal hendiadys with סלת ~ <i>fine flour</i>
לושי	2ms Q V < לוש ~	(1/5/5; 534)
	<i>knead</i>	
ענה	<i>bread</i>	(1/7; 728)
18.7-8	Wms §83; IBHS 242; vdM 190	
18.7	Dav §21, 21d, 73R5; GKC §117f, 126r; J-M §137n, 146i; Wms §178, 588; IBHS 243, 244; Gib 5, 26, 27, 28, 110	
רך	<i>tender</i>	(3/16; 940)
לעשות		The main verb is the NC, modified by the preterite.
18.8	Dav §138b, 142; GKC §116o, 141e; J-M §137f; Gib 26, 66, 168	
חמאה	<i>curd(s)</i>	(1/10; 326)
חלב	<i>milk</i>	(2/44; 316)
עשה	<i>prepare</i>	
עליהם		To “stand over [by]” is to wait on, or serve, someone.

Genesis 18.9-17

18.9	Dav §117, 117R3; GKC §5n, 147b; J-M §146h; IBHS 328; Gib 59, 185; vdM 49, 326, 330
אליו	<i>Mp</i> reads: “One of ten words marked with extraordinary points in Torah” (cf. 16.5), which probably means that a masoretic tradition lacked this word.
איה	<i>Where [is]?</i> 4/44; 32)
18.10	Dav §138b; GKC §113n, 118g, 118u; J-M §123e, 127c; Wms §262; IBHS 586; Gib 124, 143
כעת חיה	A much-discussed phrase (also in 18.14; K2 4.16, 17), that may refer to the time of pregnancy (“the time of [necessary for] life [i.e., to develop]”); its function seems to be clarified by 17.21 (בְּשָׁנָה הָאֲחֻרָּה לְמוֹעֵד הַזֶּה).
וְהוּא	If this should be 3ms (as it is written), then it probably refers to the tent, not to Sarah. If it refers to Sarah, the confusion probably reflects the <i>qere perpetivum</i> in Torah (הוּא for both 3ms and 3fs). See textual note 10 ^a .
18.11	GKC §116d, 146d; J-M §148a, 148d; Gib 21, 178; vdM 250
באים	<i>Mp Q Ptc; getting on</i> ➤ BDB 399b (§4a); cf. 24.1; Josh 13.1; 23.1; K1 1.1 (my suggestion is very colloquial English)
בימים	<i>in years</i>
18.12	Dav §11c, 41R2, 92, 121, 138a; GKC §106n, 139f, 141e, 150a, 150b; J-M §112j; Gib 67, 131, 167, 183
צחק	<i>laugh</i> ➤ 17.17
בלה	<i>be worn out</i> (1/11/16; 115)
עדנה	<i>delight</i> (1/1; 726)
זקן	<i>be[come] old</i> (6/25/27; 278)
18.13	Dav §123R1, 138c; GKC §106g, 136c; J-M §112a, 143g, 155l, 159e; Wms §385; IBHS 324, 662 n 65; Gib 2, 63, 141, 143, 168, 184
האף	interrogative –ה + אף
אמנם	<i>truly, really</i> (1/5; 53)
18.14	Dav §11Rb, 34R2; GKC §107t, 133c, 139d, 141m; J-M §147b; Wms §262, 318; IBHS 266; Gib 14, 45; vdM 263, 289
פלא	<i>be marvelous, wonderful, awesome</i> (1/13/24; 810); here in the sense of <i>difficult</i>
מיהוה	מן is comparative, used with a stative verb (~ “too difficult for”)
דבר	Here in the sense of “anything”
חיה	➤ 18.10
18.15	Dav §118; GKC §106b, 163a; J-M §112c, 172c; Wms §398, 594; IBHS 486; Gib 62, 141, 174
כחש	<i>deceive, dissemble</i> (1/19/22; 471)
צחק	➤ 17.17
כי ... כי	The first is causal, the second adversative.
18.16	GKC §116o, 141e
שקף	<i>look down</i> (3/12/22; 1054)
סדם	➤ 13.10
שלח	Here in the sense of “see someone off” (i.e., on their way).
18.17	Dav §100b, 104c, 122; GKC §100l, 143b; J-M §14c(6), 35c, 102m, 154fe; Gib 136, 183

Genesis 18.18-28

18.18	Dav §53a, 67a; GKC §75n, 113n, 142d; J-M §123e, 171f; Wms §179, 495; Gib 92
הָיָה	Q NA < היה (3/12/22; 1054)
לִּיהִי לְ	<i>become</i>
עֲצוּם	<i>powerful</i> (1/31; 783)
18.19	GKC §114o, 165c; J-M §124o, 177j; IBHS 639; Gib 111, 159
לְמַעַן אֲשֶׁר	<i>so that, in order that</i>
לַעֲשׂוֹת	gerundive (➤ HBI §2.2.6c)
18.20	Dav §118; GKC §128h, 148d, 159ee; J-M §164b; IBHS 132 n 17, 152, 668; Gib 141, 170
עֲמֵרָה	
18.21	Dav §2, 22R4, 62; GKC §10g, 48c, 100l, 108b, 135m, 138k; J-M §114d, 145e; IBHS 339 n 32, 579; Gib 3, 29, 82
הַכְּצַעְקָתָהּ	interrogative -הָ + preposition + noun (fem. sg. const.) + suffix (3fs)
18.22	Dav §100f, 145R3; GKC §116o, 141e; Wms §370; IBHS 221; Gib 4, 58, 137, 180
עוֹרְנוֹ עוֹמֵד	The suffix on עוֹר identifies the subject of this participial clause.
18.23	
סָפָה	<i>sweep away</i> (2/8/18; 705)
18.24ff	GKC §117g
18.24-25	Gib 179
18.24	Dav §37b, 73R5; GKC §122i; J-M §134m, 154k; Wms §365, 477; Gib 49, 57, 110, 149, 175, 184
אוּלַּי	<i>perhaps, if</i> (12/45; 19)
סָפָה	➤ 18.23
נִשָּׂא	Here in the sense of “forgive”.
לְמַעַן	<i>on account of</i>
18.25	Dav §93, 123, 151R2; GKC §112v, 115b, 161c; J-M §124l, 174k; Wms §256; IBHS 537, 642; Gib 79, 131, 183
חַלְלָהּ	<i>far be it!</i> (2/21; 321); used with -לְ (where English uses “from”)
וְהָיָה	This introduces the result: “... so that it will be [is] ...”
הַשִּׁפְטָה ...	Interrogative -הָ + subst. ptc.
18.26	Dav §37b; GKC §112ff.; J-M §176d; Wms §440, 453; IBHS 511; Gib 49, 63, 86; vdM 295
בְּעִבּוֹר	➤ 12.13
18.27	GKC §141e; J-M §171f; Wms §528; IBHS 133; Gib 1, 168
יֵאָלֵךְ	<i>undertake, begin</i> (2/18/18; 383); usually followed by inf. const.
אֶפְרָה	<i>ashes</i> (1/22; 68)
18.28	Dav §37f, 130a; GKC §47m, 117aa, 119p, 134l, 159n n 1, 159r; J-M §125d, 167v; Wms §96, 247; IBHS 168, 198; Gib 49, 50, 113, 150, 153
אוּלַּי	➤ 18.24
חָסֵר	<i>lack, be lacking</i> (3/20/24; 341)
הַתְּשִׁיחִית	Interrogative -הָ + imperfect.

Genesis 18.29-19.4

18.29	Dav §37§5, 90; GKC §134k; Gib 48, 58, 79, 128	
וַיִּסַּף	3ms H Pr < יסַף	The <i>hifil</i> of יסַף occurs with inf. const. to show that a deed is repeated. Usually the inf. const. functions as the main verb and the <i>hifil</i> of יסַף adds the function of repetition or “again”. The PGN of יסַף is the subject of the action described by the inf. const. עוֹד may or may not be present, without any apparent difference in function.
אוֹלִי		➤ 18.24
בְּעִבּוֹר		➤ 12.13
18.30ff	GKC §108d	
18.30	Dav §63; GKC §159n n 1; J-M §114I, 116b, 167v; IBHS 575; Gib 82, 106	
יָחַר לְאָדָּנָי	3ms Q J < חרה	חרה is an “impersonal” verb; it <i>only</i> occurs in 3ms; a following ל־ identifies the person who is angry.
אוֹלִי		➤ 18.24
18.31		
יֵאל		➤ 18.27
אוֹלִי		➤ 18.24
בְּעִבּוֹר		➤ 12.13
18.32	Dav §153; Wms §388; IBHS 575, 670 n 93; Gib 39, 142	
חַרָּה		➤ 18.30
הַפְּעֵם	<i>one [more] time</i>	here ≈ “time” as in “once, twice, &c.” (also rendered as “occurrence”)
אוֹלִי		➤ 18.24
18.33	Dav §105; Gib 66, 167	
כַּאֲשֶׁר		Here ≈ <i>when</i>
כֹּלָה		Usually followed by inf. const. (as here).
וְאִבְרָהָם		disjunctive clause “parallels” YHWH’s action (“Y. did this and A. did that”), creating narrative closure rather than contrast.
19.1	Dav §140R1; GKC §116o, 141e, 141f, 156c; J-M §121f, 126f, 166h; Wms §219; W-O 549	
לְקַרְאָתָם	Q NC < קרה <i>meet</i>	➤ 18.2
וַיִּשְׁתַּחֲוּ	3ms Dt Pr < שחה	Forms that end in a single <i>waw</i> are singular.
19.2	Dav §55a; GKC §17e, 20d, 20g, 100o, 135q, 142g, 150n, 152c; J-M §18iN1, 105c, 119l, 136dN5, 155p, 172c; W-O 124, 550	
רְחוּב	<i>square, plaza</i>	(1/43)
19.3		
פָּצַר	<i>push, press; urge</i>	(3/6/7)
מוֹשֶׁטָה	<i>feast, party</i>	(5/45); cf. שָׁתָה <i>drink</i>
מִצָּה	<i>unleavened bread</i>	(1/53); singular only four times (Lv 2.5; 8.26; Nu 6.19 [<i>bis</i>])
אָפָה	<i>bake</i>	(9/22/25); the root often occurs as Q Ptc אָפָה <i>baker</i>
19.4	Dav §45, 127d; GKC §15l, 107c, 152r, 154aN1b, 164c; J-M §82h, 113j, 131i; Wms §167, 313, 327, 509	
טָרַם	<i>not yet, before</i>	(5/16); usually precedes imperfect, which is rendered as past
נִסְבּוּ	3cp N P < סבב	
מִן ... וְעַד	<i>both ... and ...</i>	The syntagm מִן ... וְעַד is an inclusive formula (e.g., “both man and beast”, “both great and small”).

Genesis 19.5-19.14

19.5	GKC §29f; J-M §137f; W-O 246
אֵיחָהּ	Where? (4/44)
הַלַּיְלָה	“the night” in the sense of “this night” (i.e., “tonight”)
וַיִּנְדְּעוּ	w+cohortative following imperative is often telic
19.6	GKC §93i; W-O 180
19.7	Dav §63, 127a; GKC §105bN1 (p. 308)
תִּרְעוּ	2mp H F < רעע
19.8	GKC §34b, 103b, 139d, 158bN1; GKC §105bN1 (p. 308); J-M §18iN1, 147b; Wms §253, 560; W-O 669
הָאֵל	= הָאֱלֹהִים cf. mp
קוֹרֵה	roof; rafter, (1/5) beam
19.9	Dav §33, 86R1; GKC §66c, 113r; J-M §72c n1
נָשׁ	2ms Q V < נגש
הִלָּאָה	outward(s), (2/16) onward, further
נָרַע לְךָ	The root רעע is stative in Q (“be evil/bad/wicked”); here (as often) a
מִזֶּהֶם	stative verb occurs with מִן in a comparison.
פָּצַר	➤ 19.3
19.10	Dav §17R4; W-O 180
19.11	Dav §22R1, 101Rb; GKC §126n, 154a n1b; J-M §126h, 136h; W-O 121, 246
... וְאֵת	This noun+relative clause is the object of הִכְסִי.
הַבֵּיחַ	
סְנוּרִים	blindness (1/3); always plural, its other occurrences are in 2 Kgs 6.18
מִן ... וְעָד	➤ 19.4
לֵאחֶיךָ	be weary, tired (1/3/19)
19.12	GKC §150b
עַד	= עוֹד
פֹּה	here, in this (3/44) place
חָתָן	son-in-law (3/20)
הוֹצֵא	ms H V < יצא
19.13	Dav §100b, 100c; J-M §121e
מִשְׁחָתִים	The participle probably refers to impending action: “We are about to ...”
צַעֲקָה	outcry ➤ 18.21
19.14	Dav §98b; GKC §20g, 116d
חָתָן	➤ 19.12
מִשְׁחִית	➤ 19.13
צַחֵק	ms D Ptc; sport, (5/17/23) jest, play; laugh

Genesis 19.15-25

19.15	Dav §83R4, 145; GKC §152w; Wms §262, 500	
כְּמוֹ	<i>like; when (here)</i>	
שָׁחַר	<i>dawn</i>	(3/23)
אָרַץ	<i>hasten, act quickly (H)</i>	(1/2/10); object introduced with בְּ.
סִפָּה	<i>be swept away</i>	(2/9/18) (N)
19.16	Dav §91a, 91b; GKC §15f, 45d, 55g, 115f; J-M §170j	
מָהָה	<i>linger, tarry (Hitpal)</i>	(2/9/9); in this stem, the first and second radicals are both repeated
חַמּוּלָה	<i>mercy, compassion</i>	(1/2)
וַיִּצְאֵהוּ		The <i>hifil</i> of I-י verbs usually has -ו- as its prefix vowel; in this form, long <i>hireq</i> is defective (חָסַר; i.e., written without the <i>yod</i>); “-ūhū” ending is always mp+3ms suffix.
19.17	GKC §107p; Wms §295	
סִפָּה		➤ 19.15
19.18	GKC §152g	
19.19	Dav §53c, 93; GKC §60d, 72n, 105bN1 (p. 308), 107f, 152w, 154a; J-M §63a, 125b, 155m; W-O 579	
הַחַיּוֹת	H NC < חיה	“cause/allow to live” (H); probably gerundive; “by ... -ing”
תִּדְבְּקֵנִי		The pronominal suffix here indicates the “indirect” object.
מִתִּי	1cs Q P < מות	The final ת- of the root has assimilated to the PGN ending.
19.20	Dav §96Obs; GKC §109f; J-M §116d	
מִצְעָר	<i>small/insignificant thing</i>	(2/6)
19.21	Dav §95; GKC §61a; J-M §158i	
נִשְׂא פָּנָיִךְ		To “lift up someone’s face” is to accept them, or to agree to their request.
לְבַלְתִּי		negates the following NC
הַפִּי	Q NC < הפך + 1cs	
דְּבַרְתָּ		The object is implicit.
19.22	Dav §83; GKC §120g; J-M §155e	
מָהֵר	ms D V	adverbial hendiadys with the following imperative “Quickly ...”
דָּבָר		here, “anything”
צוּעַר	<i>Zoar</i>	(7/10); place name
19.23	GKC §164b; J-M §166c	
יָצָא		The sun “comes out” (יָצָא) in the morning and “goes in” (בִּיאָ) at night.
19.24		
מָטָר	<i>rain (vb.)</i>	(3/16/17)
גַּפְרִית	<i>brimstone</i>	(1/7); linked to fire (Ps 11.6; Ezk 38.22) and salt (Dt 29.22)
19.25		
אֵל	<i>these</i>	form of אֵלֶּה
צִמּוּחַ	[plant] <i>growth, sprout</i>	(1/12)

Genesis 19.26-37

19.26			
	נָצִיב	<i>pillar</i>	(1/11); apart from this v., נָצִיב refers to a military rank or outpost
	מֶלַח	<i>salt</i>	(2/28)
19.27			Dav §101; J-M §129qN2, 133b
19.28			GKC §126o; J-M §137i; W-O 245
	שָׁקַף	<i>look down</i> (H)	(3/12/22)
	קִיטֵר	<i>smoke</i>	(2/4); cf. the root rjq <i>cause</i> [incense] <i>to smoke</i>
	כַּבֵּשֶׁן	<i>furnace</i>	(1/4)
19.29			Dav §91R1; GKC §115a, 115eN1, 124o; Wms §586
	הִפְכָּה	<i>overthrow</i> (n.)	(1/1)
19.30			GKC §126r; J-M §137n; W-O 606
	צוּעֵר		➤ 19.22
	מְעֵרָה	<i>cave</i>	(11/40)
19.31			GKC §133f, 152o; J-M §104c, 160h
	בְּכִירָה	<i>firstborn</i> (fem.)	(5/6)
	צָעִיר	<i>young(er)</i>	(8/22)
	זָקֵן	<i>be[come] old</i>	(6/25/27); this form could be a verb (3ms Q P) or adjective (ms) —the forms are identical
19.32			Dav §83R4, 117; GKC §69x, 117cc; J-M §105e, 177fN1; Wms §191
	לָכָה	ms Q V	Her reason for using a masculine form is not clear; SamPent has 2fs (לָכִי).
	שָׁקָה	<i>cause to drink</i> (H)	
	וַיַּחְיֶיהָ		In D, חִיָּה functions as <i>preserve alive; revive</i>
19.33			Dav §6, 32R3; GKC §5n, 471, 61c, 93s, 126y; J-M §44d, 65b, 138h; Wms §74; W-O 313 n22
	וַתִּשְׁקֵן	2fp H Pr	➤ 19.32; the ending -ן has the same function as וַיִּנָּה
	בְּכִירָה		➤ 19.31
19.34			GKC §126b; Wms §323; W-O 212 n97
	מִחֲרָת	<i>the next day</i>	(1/32); trad., <i>the morrow</i>
	בְּכִירָה		➤ 19.31
	צָעִירָה		➤ 19.31
	אִמְשׁ	<i>yesterday</i>	(3/5)
19.35			Dav §83R4, 152; J-M §65b
	צָעִיר	<i>young(er)</i>	➤ 19.31
	אוּלִי		➤ 18.24
	בְּעִבּוֹר		➤ 12.13
19.36			J-M §44d, 132f n1
	תָּהָר	<i>conceive; be pregnant</i>	(20/28/40)
19.37			
	בְּכִירָה		➤ 19.31
	מִזֹּאֵב	<i>Moab</i>	i.e., perhaps “from [my] father”, even though it lacks the “correct” form; eponymous ancestor of the Moabites

Genesis 19.38-20.6

19.38		
צְעִירָה בֶּן-עָמִי בְּנֵי-עַמּוֹן		➤ 19.31 i.e., “son of my [father]”; eponymous ancestor of Ammonites the standard biblical name for the Ammonites
20.1	GKC §90c	
קָדַשׁ שׁוּר גֶרָר		➤ 14.7 ➤ 16.7 (8/10); place name (note the pun of גֶרָר and גִּרָר)
20.2	Dav §101Rb, 146R1	
אֵל אַבִּימֶלֶךְ	<i>Abimelech</i>	Since it is highly unlikely that Abraham said these words <i>to</i> Sarah, אֵל must here mean “about” or “concerning” (cf. עַל); cf. Abimelech’s statement (v. 5). (23/65); the name refers to five individuals: the king of Gerar in the days of Abraham (Gn 20-21); and of Isaac (26); a son of Gideon (Jg 8-9; 2 Sam 11.21); a priest (1 Ch 18.16); and the Philistine king of Gath (Ps 34.1 [title])
20.3	Dav §98b, 138a; J-M §121e, 170h; Wms §214, 291; W-O 218, 627	
בְּחֻלּוֹם הֵנָּה מוֹת עַל בְּעוֹלָת בַּעַל	fs Qp Ptc < בעל <i>marry</i>	The noun is anarthrous (and construct); the preposition is followed by <i>patah</i> because of the following half-vowel. This syntagm (<i>hinneh</i> – subject – participle) often suggests the immediate future (“... is/are about to ...”); the subject may be nominal or pronominal (which tends to be suffixed) contextually, “on account of”, “because of” construct passive participle contextually “husband” (cf. the preceding participle; <i>gameš</i> under the first radical is due to pausal lengthening)
20.4	Dav §39c, 110; Wms §379, 495; W-O 367, 402	
צַדִּיק הַגּוֹי גַּם- צַדִּיק		contextually “innocent” (i.e., of the particular accusation); cf. נִקְיִין (v. 5) The syntax is unique (the only occurrence of interrogative+noun – <i>gam</i> , and the only occurrence of noun – <i>gam</i> – adjective in which the adjective modifies the noun that precedes <i>gam</i>).
20.5	Dav §123; GKC §321; Wms §579; W-O 132, 241	
וְהוּא גַּם- הוּא תָּם נִקְיִין	<i>integrity</i> <i>innocence</i>	Another unique syntagm (pronoun – <i>gam</i> – pronoun; in which both pronouns refer to the same person) (2/23; 1070); cf. תָּם <i>be whole, complete, perfect; have integrity</i> (1/5; 667); cf. נִקְיִין <i>innocent</i>
20.6	Dav §65d, 107; GKC §66b, 75qq, 114m, 157bN2; Wms §193; W-O 122, 221	
תָּם חָשָׁף חָטָו לִי נָנַע אֵל	Q NC < חטא	➤ 20.5 (4/26/28; 362) It is not unusual for III- א verbal forms to lack the final א -. ל often indicates the object of the verb חָטָא (the person sinned against). The prepositions -ב-, אֵל, and עַל indicate the object of נָנַע, as well as the object marker (twice: Gn 12.17; Kgs 15.5).

Genesis 20.7-21.1

20.7	Dav §100d, 104b, 127b; GKC §63q, 110i; J-M §125f, 154i; W-O 202, 430
נבִיא וַיִּתְפַּלֵּל בְּעַד וַחֲוִיהָ	The first biblical occurrence of the root נבא (as a noun or verb). V – w+F is often telic (purpose or result) <i>on behalf of</i> This w+imperative is also telic (➤ 12.2).
20.9	Dav §30, 44a; GKC §107w; J-M §113m, 158f, 169e; Wms §172; W-O 509
מָה ... וּמָה לָךְ מַעֲשִׂים עֲמָדִי	English usage suggests that the second מָה be rendered “how?” ➤ 20.6 (-לֵ חטא) This is the object of עָצִיתָ. ➤ §14.1(5d)
20.10	Dav §150; GKC §107v, 166b; J-M §160e; Wms §527; W-O 323
20.11	Dav §57R1, 127b; GKC §112x, 153; J-M §119e, 164a; W-O 534
יִרְאָה וַהֲרֹגוּנִי עַל־דְּבַר	<i>fear</i> (1/45; 432) <i>Patah</i> under <i>waw</i> reflects the following <i>hatef-vowel</i> . ➤ 12.17
20.12	GKC §152d; J-M §93h; W-O 557
אֱמֹנָה	<i>truly, indeed</i> (1/2; 53); cf. אֱמֹן <i>be faithful, true, trustworthy</i>
20.13	Dav §9d, 31, 116R4; GKC §119u, 124hN1, 127e, 141f, 145i, 167b; J-M §158mN1; W-O 210, 334
כַּאֲשֶׁר תַּעֲהָ עֲמָדִי לִי	In circumstantial clauses, כַּאֲשֶׁר is usually temporal: “when”. (1/21/49; 1073); the plural suggests that the subject is “gods”, rather than “God” (Samaritan Pentateuch reads הַתַּעֲהָ [3ms]). ➤ 20.9 ➤ 20.2, which describes the same situation, but uses the preposition אֶל.
20.14	J-M §177o
וַיִּתֵּן	The object is contextually implicit.
20.15	Dav §103; J-M §125f
בְּטוֹב	The adjective is substantive (nominal): “in what[ever] is good”; this is the “object” of שָׁב.
20.16	Dav §37R4; GKC §116s, 134n; J-M §142n
כִּסּוֹת נוֹכַחַת	<i>covering; concealment</i> (1/8; 492); cf. כִּסָּה <i>cover</i> ; הוּא apparently refers to the silver. fs N Ptc < יכח the participle is substantive (nominal): “... who chides, condemns”
20.17	Dav §113; GKC §145u; Wms §300; W-O 184 n39
אֲמָה	<i>maid; maidservant</i> (7/50; 51)
20.18	GKC §106f, 113n
עֶצֶר בְּעַד רֶחֶם	➤ 16.2 This preposition often follows verbs of closing, shutting, &c.; it may be left untranslated here. <i>womb</i> (4/33; 933)
21.1	W-O 652 n15
פָּקַד	“Visit” is the traditional gloss for this root, which refers to doing something to or for someone in either judgment or blessing, as shown by the parallel expression (וַיַּעַשׂ and he did); perhaps “attend to” is a not-appropriate gloss.

Genesis 21.2-13

21.2	Dav §9b, 83R4	
הרה	<i>conceive, be[come]</i>	(20/38/40; 247)
	<i>pregnant</i>	
זקונים	<i>old age</i>	(4/4; 279); cf. זקן <i>be[come] old</i> (v.); <i>old, elderly</i> (adj.)
אתו		This could a form of the preposition את <i>with</i> + a 3ms suffix.
21.3	Dav §22R4; GKC §138k; J-M §132c; W-O 340	
יצחק		➤ 17.19 [compare this v. to 16.15b]
21.4		
וימל	מול <	➤ 17.10
בן...		age formula (➤ 12.5)
21.5	Dav §81R3; GKC §121b, 128v; J-M §128b, 129j; Wms §59; W-O 150, 182	
בן...		age formula (➤ 12.5)
בהולד	N NC + ב-	In the <i>nifal</i> of I-י/ו verbal roots, the first radical is a doubled <i>waw</i> (followed by <i>qames</i> (-י-)) in all forms except P and Ptc (which begin with -ו).
21.6	Dav §87, 101Rb; GKC §10g, 64h, 114c; J-M §124c	
צחק	<i>laughter</i>	(1/2; 850)
צחק		➤ 17.17
21.7	Dav §17R3, 41R2, 111; GKC §106p, 124o, 142f, 151a; J-M §112j, 136j	
מלל	<i>speak</i>	(1/4/4; 576); cf. מלה <i>word, saying</i> ; mainly in Job (34/38x)
ינק	<i>nurse; suckle</i>	(2/10/18; 413)
זקונים		➤ 21.2
21.8	Dav §30, 81R3; GKC §51m; J-M §51b, 128b; Wms §59; W-O 258	
גדל	<i>grow [up]</i>	
גמל	<i>be weaned</i> (N)	(2/3/37; 168)
משחה	<i>feast</i>	(5/45; 1059); cf. שחה <i>drink</i> (which may suggest the nature of the “party”)
21.9	Dav §70a; GKC §52n; J-M §126b; W-O 172 n19	
צחק	<i>play</i>	(5/7/13; 850); Sarah’s response (v. 10) suggests that this is more than “playing”
21.10	Dav §29a, 29b; W-O 219	
גרש	<i>drive away/out</i>	(3/35/48; 176)
אמה		➤ 20.17
21.11	GKC §67p; J-M §152d	
על-אודות	<i>because of; on account of</i>	(3/11; 15); the noun אודה occurs in construct, follows על- (as here), and has this function
21.12	Dav §109; J-M §152d; W-O 569	
אמה		➤ 20.17
21.13	GKC §143c; J-M §156c	
אמה		➤ 20.17

Genesis 21.14-22

21.14	Dav §24b, 41R3; GKC §95l, 128q, 156dN4; Wms §287	
חַמַּת	<i>waterskin</i>	(3/3; 332)
שֶׁכֶם	<i>shoulder</i>	(6/22; 1014); this is also the name of the town of Shechem, which is on the “shoulder” of the mountain.
וְאֶת-הַיָּלֵד		A much-discussed phrase: It seems unlikely that Abraham put Ishmael on her [other] shoulder, since he would have been 13 years old.
תַּעַה	<i>wander; be lost</i>	(2/26/49; 1073)
בְּאֵר שָׁבַע	<i>Beersheba</i>	(10/33); location
21.15	J-M §137v; W-O 251	
חַמַּת		➤ 21.14
שִׁיחַ	<i>bush, shrub</i>	(2/4; 967)
21.16	GKC §75kk, 108b, 113h, 119k, 119s; J-M §114c, 123r, 133d; Wms §184, 204, 272, 401; W-O 573	
מִנְגַּד	<i>opposite, across from</i>	(2/26; 617); מִן + נָגַד
הִרְחַק	H NC < רָחַק	H NC of stative verbal roots can function as an “adverb”, in this case “at a distance” (4x in BH); cf. הִרְבִּיהָ <i>greatly</i> (c. 52x).
חוּהַ	<i>shoot</i>	(1/1; 377); nominal [substantive] mp D Ptc
21.17	Dav §8R3, 10R3; GKC §138e; J-M §158m; W-O 134N19, 323	
מַה-לָּךְ	<i>What's wrong with you? or What do you need/want?</i>	The function of this fairly common clause (c. 36x) depends heavily upon its context. Here, YHWH's messenger appears to be asking why she was weeping.
בַּאֲשֶׁר	<i>where</i>	אֲשֶׁר occurs occasionally with prepositions (20x with בְּ-)
21.18		
שָׂאִי	נשא Q V < 2fs	This may suggest that Hagar had been carrying Ishmael.
21.19	GKC §117cc	
פָּקַח	<i>open</i>	(1/17/20; 824)
בְּאֵר	<i>well, pit</i>	(24/38; 91)
חַמַּת		➤ 21.14
21.20	GKC §131b; J-M §121f n1	
רָבָה	<i>shoot</i>	(1/1/1; 916)
קִשֵּׁת	<i>bowman, archer</i>	(1/1; 906)
21.21		
פָּאֲרָן	<i>Paran</i>	(1/11; 803)
21.22	J-M §176f; Wms §484, 580	
אֲבִימֶלֶךְ		➤ 20.2
פִּיכּוֹל	<i>Phicol</i>	(3/3; 810)
21.23-24	W-O 296	

Genesis 21.23-22.1

21.23	GKC §20f, 51o; J-M §42f, 158j, 165d; Wms §72
הִנֵּה	<i>here</i> (8/49; 244)
אִם	<i>not</i> In oaths, אִם is a negative.
שָׁקַר	<i>deal/act falsely; lie</i> (1/1/6; 1055); cf. שָׁקָר <i>lie, falsehood</i>
נֵיִן	<i>descendants, offspring</i> (1/3; 630)
נֶכֶד	<i>offspring, descendants</i> (1/3; 645); these two words occur together (Gn 21.23; Jb 18.19; Is 14.22)
21.24	Dav §107R1; GKC §51p, 135a; J-M §146a; W-O 391
21.25	Dav §58b; GKC §112rr; J-M §119z
וְהוֹכִיחַ	3ms H P < יכח What is the function of this w+perfect? This is probably one which refers to a past [narrated] event.
עַל-אֹדוֹת	➤ 21.11
בְּאֵר	➤ 21.19
גָּזַל	<i>seize</i> (2/29/30; 159)
21.26	Dav §8, 125; GKC §162b; W-O 319
בְּלֹתִי	<i>except, until</i> (4/24; 116); often negates NC (cf. לְבִלְתִּי)
21.27	
21.28	GKC §91c, 127e
כְּבִשָּׂה	<i>ewe lamb</i> (3/8; 461)
לְבַד	Often in the sense of “by [...]self” in which the blank is filled by the pronominal suffix. Here, “by themselves”.
21.29	GKC §91f, 126x; J-M §94h, 138b; W-O 260
כְּבִשָּׂה	➤ 21.28
לְבִדָּהֶן	= לְבִדָּהֶן
21.30	Dav §72R4; GKC §117d, 157b; J-M §125h, 150g, 157c, 157ca, 157e, 168e; Wms §522; W-O 180
כְּבִשָּׂה	➤ 21.28
בְּעֵבוֹר	<i>in order that, so that</i> Followed by a verbal clause, this is telic (as here); followed by a pronominal or nominal “object” ➤ 12.13.
עֵדָה	<i>witness</i> (2/3; 729); cf. עֵד <i>witness, testimony</i> (c. 70x)
חֹפֵר	<i>dig</i> (7/22/22; 343)
בְּאֵר	➤ 21.19
21.31	Dav §108
עַל-כֵּן	<i>therefore, thus</i>
בְּאֵר-שֶׁבַע	➤ 21.14
21.32	GKC §138f, 146h
פְּלִשְׁתִּי	<i>Philistine(s)</i> (8/294; 814)
21.33	
אֶשֶׁל	<i>tamarisk [tree]</i> (1/3; 79)
21.34	Dav §68
22.1	GKC §111g
נִסָּה	<i>test (N)</i> (9/36/36); cf. the place name <i>Massa'</i> (Ex 17.7; Ps 95.8)
הִנְנִי	<i>Here I am</i> This is a standard response to a superior (cf. Gn 37.13; 1 Sa 3.5, 6, 8; Is 6.8)

Genesis 22.2-12

22.2	Dav §35R2; J-M §112a, 113l, 129f(8), 133d, 137v, 142b; W-O 233, 251, 275, 464, 508 n29	
יָחִיד	<i>only; solitary</i>	(3/12)
מֹרִיָּה	<i>Moriah</i>	(1/2)
אָמַר	1cs Q F	אָמַר is one of five I-א verbs in which the 1cs prefix assimilates to the initial -א.
22.3	GKC §135i; J-M §140a, 177a; W-O 276	
וַיִּשְׁכֶּם		שָׁכַם is often used in adverbial hendiadys
חָבַשׁ	<i>tie, bind; saddle</i> (animal)	(1/27/31)
עֵצֵי עֵלָה		a nice example of an “objective” construct chain: “wood for ...”
22.4	Dav §50b; GKC §111b; J-M §125ia, 176hN1; W-O 553	
שְׁלִישִׁי		the ending ך - shows that it is the <i>ordinal</i>
22.5	Dav §62, 101Rb; GKC §119s; J-M §16i, 133d; W-O 573	
פֹּה	<i>here</i>	(3/44)
עַד־כֹּה	<i>to here(?)</i>	This phrase (5x in BH), apparently refers to Abraham’s intent to go and return “here” (“to this place”, “this far”).
וּנְשַׁחֲחוּהָ		Because the preceding and following 1cp verbs are formally cohortative, this verb probably shares the same function.
22.6	Dav §21d; Wms §85; W-O 243, 415	
וַיִּשֶׁם		The direct object is contextually implicit.
מֵאֲכַלֶּת	<i>knife</i>	(2/4); cf. the root אָכַל <i>eat</i>
22.7	GKC §147b; J-M §102k; Wms §277; W-O 677	
אָבִי		אָב is one of several common words that form their construct with ך - (cf. אָח <i>brother</i> , פֶּה <i>mouth</i>); this form is vocative
הַנֶּנִּי		➤ 22.1; cf. the great respect with which Abraham answers Isaac
שֶׁה	<i>sheep</i>	(4/44)
22.8	Wms §573	
יִרְאֶה־לוֹ		Traditionally translated “provide” or “furnish”, even though the verbal root’s normal and usual function is “see”.
שֶׁה	<i>sheep</i>	➤ 22.7
22.9		
אָמַר		The perfect suggests “had ...”
עָקַד	<i>tie, bind</i>	(1/1/1); this is the verb from which this story gets its common name of “Akedah”.
מִמַּעַל	<i>on top of</i>	מִן + מַעַל
22.10	J-M §125ia, 146g	
מֵאֲכַלֶּת		➤ 22.6
שַׁחַט	<i>slaughter</i>	almost always refers to slaughtering an animal for sacrifice!
22.11	J-M §139c	
22.12	Dav §11Rb, 63, 65R3, 98b, 104b; GKC §116g, 158a; J-M §121l, 147b, 170c; Wms §451; W-O 617	
מֵאֲמֹמָה	<i>anything</i>	(6/32)
יִרָא	<i>fearing</i>	(1/46); a noun
חֲשָׂךְ		➤ 20.6
יָחִיד		➤ 22.2

Genesis 22.13-

22.13	J-M §103a, 125ia, 146i; Wms §352	
אָחֵר	<i>another</i>	An ironic statement—Isaac was the first “ram”!
סִבְךָ	<i>thicket, bush, undergrowth</i>	(1/3)
תַּחַת		This means “instead [in place] of” as well as “under”.
22.14	Dav §150; GKC §130dN2; J-M §169f; Wms §492; W-O 639	
יְרֵאָה		➤ 22.8; this is the source of “Jireh” (cf. “Jehovah Jireh”)
22.15	J-M §102f, 142q	
שֵׁנִית	<i>second</i>	ordinal (cf. Jon 3.1)
22.16	Dav §40b, 120R5, 147; J-M §112f, 165i, 170f, 170n; Wms §363, 534; W-O 640	
בִּי		the preposition בִּי is often used in oaths (“against/by/on myself”)
יַעַן אֲשֶׁר	<i>because</i>	(33x); compound conjunction
חֲשָׁךְ		➤ 22.12
יַחִיד		➤ 22.2
22.17	GKC §75ff; J-M §123e, 123p; W-O 395, 582, 586	
כּוֹכֵב	<i>star</i>	(5/37)
חֹל	<i>sand</i>	(3/22)
וַיִּרְשׁ	3ms Q F < יִרְשׁ	Most forms of יִרְשׁ have the initial י־ (<i>mp</i> says that this form occurs 2 times)
22.18	J-M §170g; Wms §534; W-O 391 n27, 395, 641	
עַקֵּב אֲשֶׁר	<i>because</i>	(2/15)
22.19		
בַּאֵר שֶׁבַע	<i>Beer-sheba</i>	
וַיֵּשֶׁב		Compare this form to the first word in the v.—a good example of the difference between hollow and I-י verbal roots in Q.
22.20	Dav §29a; J-M §155m; W-O 232, 554	
מִלְכָּה	<i>Milcah</i>	Abraham’s sister-in-law (11.29)
נַחֲוֹר	<i>Nahor</i>	Abraham’s brother (11.27-29)
22.21	Dav §29a	
עוּז	<i>Uz</i>	personal name
בוּז	<i>Buz (or Booz)</i>	personal name
קִמּוֹאֵל	<i>Kemuel</i>	personal name
אַרָּם	<i>Aram</i>	personal name
22.22	W-O 127	
כֶּשֶׁד	<i>Keshed</i>	personal name
חָזוּ	<i>Hazo</i>	personal name
פִּלְדָּשׁ	<i>Pildash</i>	personal name
יִדְלָשׁ	<i>Jidlash</i>	personal name
בְּתוּאֵל	<i>Bethuel</i>	personal name
22.23	Dav §36R4; GKC §134k	
רִבְקָה	<i>Rebecca</i>	personal name

Genesis 22.24-23.9

22.24	Dav §50b, 106a; GKC §111h, 147e; W-O 553
פִּילָגֶשׁ	<i>concubine</i> (4/37); female “partner” of uncertain [to us] status
רְאוּמָה	<i>Reumah</i> personal name
טִבַּח	<i>Tebach</i> personal name
גַּחַם	<i>Gacham</i> personal name
תַּחַשׁ	<i>Tachash</i> personal name
מַעֲכָה	<i>Maacah</i> personal name
23.1	Dav §37c; GKC §134d, 134h
חַיִּי	<i>life, lifetime</i> Like פָּנִים <i>face</i> , חַיִּים is always plural.
23.2	
קִרְיַת אַרְבַּע	<i>Kiriat Arba</i> (2/9); place name (another [older] name for Hebron)
חֶבְרוֹן	<i>Hebron</i> (5/57)
סִפַּד	<i>mourn, lament; weep, wail</i> (2/27/29)
23.3	GKC §122f
מֵעַל פָּנָי	often as “from the presence of”
חֵת	<i>Heth</i> (13/14); personal name, usually (10/14) in the phrase חֵת בְּנֵי חֵת cf. חֵתִי <i>Hittite(s)</i>
23.4	GKC §52f, 128m; J-M §116b, 129f; W-O 153, 649 n5
תּוֹשָׁב	<i>sojourner, resident alien</i> (1/14); tends to occur together with גָּר (8/14), as here; cf. יָשַׁב <i>settle, dwell, stay</i>
וְאֶקְבְּרָהּ	Following an imperative, w+cohortative is often <i>telic</i> .
23.5	GKC §110e; J-M §163c n2
23.6	GKC §75qq, 119x, 128r, 142fN2, 152b; J-M §78g, 129k; W-O 124, 154, 268
אֲדַנִּי	Note the <i>rebia</i> ’!
מִבְּחָר	<i>choice[st]</i> (1/12)
אִישׁ ... לֹא	This combination often functions as “no one”.
יִכְלֶה	< <i>withhold, shut up; hinder</i> (2/17); it is not unusual for III-a verbs to be written without the final א- (cf. <i>mp</i>)
מִקְבֵּר	Q NC + מִן a “privative” use of מִן, meaning that the event described by the NC will not occur
23.7	J-M §131i
23.8	GKC §61g; W-O 609
אִם-יִשׂ אֵת	opens a conditional clause
פָּנֵעַ	<i>approach, meet; ask, plead</i> (3/30/46)
אֶפְרוֹן	<i>Ephron</i> (12/14); personal name
זוּחַר	<i>Zohar</i> (3/5); personal name
23.9	GKC §119p; J-M §130c
מְעָרָה	<i>cave</i> (11/40)
מַכְפֵּלָה	<i>Machpelah</i> (6/6); location
יִתְנֶנָּה	Here יִתֵּן functions as “sell”.
23.10-11	W-O 489

Genesis 23.10-24.4

23.10	Dav §98R1; GKC §116h, 141b, 143e; J-M §121n, 125b, 125l; W-O 148, 617
חתי	<i>Hittite</i> (9/46); gentilic
23.11	GKC §106m, 152c; J-M §112g, 163c n2
נתן	occurs three times in this v. (➤ 23.9)
מערה	➤ 23.9
23.13	Dav §134; GKC §110e; J-M §112g, 163cN2; W-O 489, 578
לו	<i>if only</i> (4/19)
נתתי	perhaps a performative: “I hereby give ...”
23.14	
23.15	W-O 327
ארץ	This is probably functioning as “[The value/price of the] land ...”
... ביני	This is a clause, with the interrogative (unusually) near the end.
זאת	
23.16	J-M §158i
שקל	<i>weigh, measure</i> (1/19/22); a שֶׁקֶל is a unit of weight (just under ½-oz.), not a fixed value
סחר	<i>merchant, trader</i> (2/16)
23.17	
ויקם	<i>belong to</i> “The field ...” is the subject; the sentence continues into v. 18 (cf. Lv 25.30; 27.19; Gn 23.20 (below))
מערה	➤ 23.9
23.18	
מקנה	<i>property, possession</i> (5/15)
23.19	
מערה	➤ 23.9
23.20	GKC §111k; J-M §118i; W-O 550
ויקם	➤ 23.17
מערה	➤ 23.9
24.1	W-O 492
זקן	<i>be/grow old</i> (6/25/27); stative vb.
זקן בא	<i>grow [very?] old</i> This clause occurs five times in BH, three times referring to Joshua (Jos 13.1; 23.1, 2), once to David (1 Kg 1.1), and seems to signal that the person is older than merely זקן alone.
בַּיָּמִים	
24.2	W-O 571
זקן ביתו	a definite substantive adjective can function as the superlative
ירך	<i>thigh, loin</i> (9/34)
24.3	Dav §9c, 28R4; GKC §128a, 165b; J-M §129b; W-O 139, 626
אשר	introduces the content of the oath
בקרבו	National groups are often referred to with 3ms forms, as here.
24.4	Dav §29a; Wms §70, 179; W-O 232, 528
כי	here: “but”
מולדת	<i>relatives, family</i> ➤ 12.1; Abraham directs his servant using the language of YHWH’s command
יצחק	➤ 21.3

Genesis 24.5-12

24.5	Dav §9d, 43b, 86a; GKC §100n, 113q	
אולי		➤ 18.24
תאבה	2fs Q F < אבה	אבה is one of five I-a roots that uses <i>holem</i> for prefix vowel in Q
אחרי		Most suffixes are attached to prepositions with the vowels of a plural noun (but not -בּ, -כּ, -לּ)
הקשב		The first -ה is the interrogative (here attached to NA).
24.6	Dav §127c; GKC §51n, 152w; J-M §133d; Wms §461	
השמר	ms N V	<i>nifal</i> of שמר is reflexive: “Watch yourself”, i.e., “Be very careful”, and occurs frequently in Dt (13x); it is always followed by another verb that describes what one is to be careful to do (or avoid) here, either as “lest” or “that [you do not ...]”
פן		
24.7	Dav §53a, 106; GKC §138a; J-M §156e; W-O 294 n22	
מולדת		➤ 12.1
הוא		The first half of the v. (to the <i>atnah</i>) describes the subject (יהוה); this pronoun “resumes” the subject after the extended description.
24.8	Dav §32R3, 63R2; GKC §75x, 109d, 126y; J-M §79h, 114l, 129e, 138g, 176d; Wms §74, 390; W-O 310	
תאבה		➤ 24.5
נקה	<i>be free</i>	(2/23/36); cf. נקי <i>innocent, free</i> (adj.)
שבועה	<i>oath</i>	(2/30)
24.9	Dav §4R1; GKC §16h	
ירך		➤ 24.2
24.10	Dav §24R6, 36a, 138a; J-M §131n	
עשרה	<i>ten</i>	
טוב	<i>good things, goods</i>	(4/32)
אָרַם	<i>Aram Naharaim</i>	(1/5); territorial name: “Aram of the two rivers”, i.e., upper (NW) Mesopotamia, between the Euphrates and Tigris
נְהַרִים		
נְחוֹר	<i>Nahor</i>	(15/17); personal name
24.11	Dav §22R3, 91a	
ברך	<i>cause to kneel</i> (H)	This is the only occurrence of this root in <i>hifil</i> .
מחוץ	<i>outside</i> (prep./adv.)	מן + חוץ
אל	<i>near, beside</i>	here its function overlaps that of על
באר	<i>well; pit</i>	(24/38)
שאב	<i>draw water</i>	(7/18); the text (fp Q Ptc) assumes that women draw the water; the participle is the subject of the preceding NC.
24.12	Dav §29R2; Wms §70, 331; W-O 219, 232 n12	
ויאמר		The <i>paseq</i> after this word and the <i>šalšelet</i> above it show that the next word is not the subject, but begins the direct quotation.
קרה	ms H V	(2/3/27) “cause to happen”, “bring to pass”
עשה חסד		In this not-uncommon syntagm (c. 30x) the “object” (חסד) may refer to the <i>manner</i> in which someone acts, i.e., the “content” of the deed (in 24.49 it refers to Rebekkah’s brother). It tends to occur with either עם (as here) or ל.

Genesis 24.13-20

24.13			
	נָצַב	ms N Ptc	
	עַל		Thus the servant describes it; the narrator used אֵל (24.11).
	שָׂאב		➤ 24.11
24.14		Dav §1R2, 57, 72R1, 148; GKC §112bb, 135p, 167c; J-M §152b; W-O 110, 305	
	הַנְּעִרָה	<i>maiden, girl</i>	This is a <i>qere perpetuum</i> in the Torah—spelling the feminine form (נְעִרָה) without the final ה- (cf. 24.16, &c.). A <i>qere perpetuum</i> is a “perpetual reading”, or a word that is regularly written with the “wrong” consonants (e.g., הָוִא for הִיא—also throughout Torah), or without a consonant (usually a final vowel letter, as here).
	אָמַר	1cs Q F < אָמַר	
	הָטִי	fs H V < נָטָה	a doubly weak root
	כָּד	<i>jar</i>	(9/18); all nine occurrences in Genesis are in this story (Gn 24)
	וְאֶשְׁתָּהּ		<i>telic</i> after imperative
	הַכְּחַתּ	2ms H P < יָכַח	here: “appoint”, ...
24.15		Dav §138a, 141R1; GKC §106f, 107c, 152r; J-M §113j; W-O 651, 678	
	טָרַם	<i>not yet; before</i>	(5/16)
	רִבְקָה	<i>Rebecca</i>	(30/30); note her extended genealogy—highly unusual for a woman! [For the other names ➤ 11.27-30.]
	כָּד		➤ 24.14
	שִׁכְמָם	<i>shoulder</i>	(6/22)
24.16		Dav §24d, 69b; J-M §159f; W-O 151	
	בְּתוּלָה	<i>virgin(?); young woman</i>	(1/50); probably refers primarily to a girl of marriageable age
	הָעֵינָה		ה- + locative/directional עֵין
	כָּד		➤ 24.14
24.17			
	לְקַחְתָּהּ	Q NC + 3fs + ל	probably קָרָא functioning as קָרָה (“to meet”, not “to call”)
	גָּמָא	<i>give a drink</i> (H)	(1/1/2); “cause to swallow” (H)
	כָּד		➤ 24.14
24.18		Dav §83; GKC §120d; Wms §224	
	וַתִּרְדּ		I-י roots use ו- as the prefix vowel; this form is defective.
	כָּד		➤ 24.14
24.19		Dav §41c, 51R1, 145; GKC §106o, 164b; J-M §112i, 166b; Wms §378, 457, 496	
	שָׂאב		➤ 24.11
	עַד אֵם	<i>until</i>	compound preposition
24.20		GKC §75bb; W-O 243	
	עֲרָה	<i>empty</i> (v.)	(1/8/14)
	כָּד		➤ 24.14
	שִׁקְתָּ	<i>watering trough</i>	(2/2)
	בְּאֵר		➤ 24.11
	שָׂאב		➤ 24.11

Genesis 24.21-30

24.21	Dav §100b, 125; GKC §130a, 150i; J-M §160j; W-O 428	
מִשְׁתָּאֵה	ms Dt Ptc < שִׂאָה (1/1/1)	
	<i>look, gaze</i> (Dt)	
מִחְרִישׁ	ms H Ptc; <i>be quiet, silent</i> (H)	(2/38/46)
הֲהִצְלִיחַ		interrogative -ה: “whether ...”
אִם־לֹא	<i>or not</i>	functions with the interrogative -ה (above)
24.22	Dav §24b, 36R3, 37R4, 139R1, 145; GKC §134n, 156b; J-M §142n, 158b, 166n; Wms §500; W-O 134, 278	
כַּאֲשֶׁר	<i>when</i>	כַּאֲשֶׁר is usually temporal when it follows וְהָיָה or וְהָיָה
לְשִׁתּוֹת	Q NC < שִׁתָּה	NC often follows the <i>piel</i> of כָּלָה
נֶזֶם	<i>ring</i>	(4/17)
בֶּקֶע	<i>beka</i>	(1/2); a unit of weight, ½-shekel (slightly more than 6 grams, or 2/10-ounce)
מִשְׁקָל	<i>weight</i>	(3/48)
צְמִיד	<i>bracelet</i>	(3/6)
עֲשָׂרָה זָהָב		This was probably weighed in <i>bekas</i> , like the gold ring (above).
24.23	Dav §7a, 20, 60, 69a, 122, 126; GKC §37a, 118g; J-M §81b, 126h, 144a; W-O 170, 317	
בִּתְּמֵי		A construct chain asking “Whose ...”
הַיֵּשׁ בֵּית		interrogative -ה + יֵשׁ; English here requires “in” or “at”
לְלִין	Q NC < לִין	
24.24	J-M §154g	
בְּתוֹאֵל		➤ 22.22
מִלְכָּה		➤ 22.20
נַחֲוֹר		➤ 22.20
24.25	Dav §136; GKC §154aN1c; J-M §177q; Wms §330; W-O 606	
תְּבֵן	<i>straw</i>	(2/17)
מִסְפּוֹא	<i>feed, fodder</i>	(4/5)
לְלוֹן	= לָלִין (above)	one of a number of hollow roots that occur as both medial <i>yod</i> and <i>waw</i>
24.26	GKC §67g	
וַיִּקְדּוּ	3ms Q Pr < קָדַד	(3/15/15); this root is always followed by a form of שָׁחָה <i>worship, do obeisance, bow</i> ; apart from the stem (שָׁחָה is always Dt), the forms are identical (i.e., both 3ms Pr, as here)
24.27	Dav §83, 106c; GKC §75ll, 135e, 143b; W-O 77	
בְּרוּךְ	ms Qp Ptc	➤ 14.19-20
נָחִי	3ms Q P < נָחָה (+1cs) <i>guide, lead</i>	(1/14/40); cf. Ps 23.3
בֵּית		English requires “to” (or the like)
24.29	GKC §115e n1, 156b	
וּלְרֵבְקָה		possessive -לְ
לָבָן	<i>Laban</i>	(46/46)
24.30	Dav §91c, 91R1, 100a; GKC §115e n1, 116s; J-M §146h, 154c; Wms §587; W-O 604, 624, 678	
נֶזֶם		➤ 24.22
צְמִיד		➤ 24.22

Genesis 24.31-44

24.31	Dav §98b, 105; GKC §116l; J-M §113d, 121p	
ברוך יהוה	vocative: “[The one] blessed of/by YHWH” (or “YHWH’s blessed one”)	
פנה	<i>clear, prepare</i> (D)	(“turn” in Q)
24.32	W-O 145	
פתח	<i>loosen, ungird</i>	(“open” in Q); the idea may be to “open” the camel’s bands/ties
תבן		➤ 24.25
מספוא		➤ 24.25
24.33	GKC §73f; J-M §112i, 129d; W-O 143, 375 n32	
ויישם	Cf. <i>Mp</i> : ויישם 3ms Hp Pr	<i>ketib</i> (what is “written” in the consonantal text) is 3ms Q Pr; the Masoretes corrected this in the marginal <i>qere</i> (what should be “read” instead of the <i>ketib</i>)
עד-אם	<i>until</i>	compound function
24.34	Dav §104b	
24.35	GKC §154aN1a; J-M §177o; Wms §269	
ויגדל ויתן		Abraham = subject of first preterite; YHWH of second (cf. <i>atnah</i>)
24.36		
זקנה	<i>old age</i>	(1/6); a noun, but probably functioning as “after she was [had become] old”
לו ... לו		two different persons: Isaac, then Abraham
24.37	GKC §149c	
24.38	Dav §53a	
אם-לא	<i>but(?)</i>	Samaritan Pentateuch reads כִּי אִם : “but”
24.39		
אלי	<i>perhaps</i>	(12/45); defective spelling, as <i>Mp</i> says (cf. 24.5)
24.40	Dav §53a	
24.41	GKC §95n, 107cN3, 117f, 164d; J-M §146i, 176d	
נקה		➤ 24.8
אלה	<i>oath, vow</i>	(3/36)
נקי	<i>free</i> (adj.)	(2/43); cf. נקה (above), and נקיין <i>innocent</i> (20.5)
24.42	Dav §130a, 135R1; GKC §159v, 167c; J-M §154l; Wms §479	
ישך		This v. parallels, but does not repeat 24.12. the suffix is the modified by the participle (מְצַלֵּחַ)
24.43	GKC §112t; W-O 539, 623	
עלמה	<i>young woman</i>	(1/9)
שאב		➤ 24.11
כד		➤ 24.14
24.44	GKC §154aN1c, 162b; J-M §177q	
שאב		➤ 24.11
יכח	<i>decide, judge, appoint</i>	lacking the usual -ו- prefix vowel of the H of I-י roots

Genesis 24.45-61

24.45	Dav §45, 127d; GKC §135a; J-M §113j, 159d	
טָרָם		➤ 24.15
כָּד		➤ 24.14
שָׁכַם		➤ 24.15
שָׂאב		➤ 24.11
24.46		
וּתְמַהֲרָה		adverbial hendiadys, modifying the following verb
כָּד		➤ 24.14
24.47	for this v. cf. 24.23	
בְּתִמְיָי		➤ 24.23
נָזַם		➤ 24.22
צָמִיד		➤ 24.22
24.48	GKC §75t	
קָדַד		➤ 24.26
נָחָה		➤ 24.27
24.49	Dav §152; GKC §159v; J-M §102k, 154l, 160j	
וְעָתָה		Having finished his exposition, the servant comes to the point.
24.50	W-O 602	
נֹכַחַל	1cp Q F < יכל	followed by NC, as usual
רַע אֹי־טוֹב		not that they have nothing to say, but that they cannot argue against his conclusion
24.51	GKC §109f, 117f; J-M §146i; Wms §565	
קַח וְלֶךְ		➤ 12.19
24.52		
לִיהוּהָ		He was not honouring them; they were only obeying YHWH.
24.53		
וַיֹּצֵא		The ו- prefix vowel is the only grammatical signal that this is H; the direct objects syntactically signal the same thing.
מִגִּדְוָה	<i>choice thing(?)</i>	(1/4)
24.54	J-M §130fa; Wms §328; W-O 219	
שְׁלַחְנִי	mp D V + 1cs	cf. <i>Mp</i> , which notes that this form is defective (חסר)
24.55	GKC §139h, 146f; J-M §147bN2; W-O 654	
עָשׂוֹר	<i>ten (days)</i>	“days or ten” clearly meant something quite specific, perhaps even more specific than “[nine] or ten days”, such as “up to ten days”
24.56	Dav §138c; GKC §142d; J-M §116b, 159e, 170c; Wms §495; W-O 651	
אָחַר	<i>keep/hold back</i>	(2/15/17)
שְׁלַחְנִי		same form as in 24.54, but here <i>male</i> ’ (as <i>Mp</i> says)
24.57	Dav §62; J-M §114bN1, 116b; W-O 565 n3	
24.58	Dav §122, 126; GKC §150n; J-M §113n, 143d, 161l; Wms §171, 541; W-O 509	
24.59		
מִיִּנְקָה	<i>nurse</i>	(2/5)
24.60	Dav §107; GKC §63q, 97g, 134g; W-O 281, 572	
רִבְבָּה	<i>ten thousand</i>	(1/16)
שָׂנֵא	<i>enemy</i>	(1/41); ms Q Ptc < שָׂנֵא <i>hate</i>
24.61	GKC §146g, 146h; J-M §150q	

Genesis 24.62-25.11

24.62	Dav §105R1; J-M §170c	
בָּא מִבּוֹא		“had come [in] from going [to]”(?)
בָּאָר		➤ 16.14
לְחֵי רֵאִי		
24.63	Dav §12; GKC §114fN1; J-M §126bN1; W-O 107, 608	
שׁוּחַ	<i>walk around(?); meditate(?)</i>	(1/1/1)
לְפָנוֹת	<i>toward</i>	-ל + NC can express time
24.64	Dav §21d; W-O 243	
וַתִּפֹּל	<i>dismounted; got down</i>	probably not “she fell”
24.65	Dav §6, 21d, 104c; GKC §34f; J-M §36b, 137f; Wms §86, 581; W-O 131, 196, 243, 307, 308, 318	
הַלְלוּהָ	<i>this</i>	(2/3); article + form of the demonstrative
צִעֲרֶיהָ	<i>veil</i>	(3/3); its other occurrences describe Tamar (Gn 38.14, 19)
24.67	Dav §20R4, 145R1; GKC §127f; J-M §146g	
נֶחַם	<i>be comforted (N)</i>	
25.1	Dav §83; GKC §120d, 120h; J-M §177c; Wms §224; Gib 120	
וַיִּסָּף	<i>do something again</i>	This form is usually followed by NC that identifies the action that was repeated; here a second preterite fills that function.
קֶטוּרָה	<i>Keturah</i>	(2/4); personal name ➤ 12.13
25.2-4	Lots of names—you’re on your own!	
25.5-6	Gib 171	
25.5	GKC §16a	
25.6	Wms §499; Gib 36, 58	
פִּילֹגֶשֶׁת	<i>concubine</i>	(4/37)
מִתְּנָה	<i>gift</i>	(1/17); cf. the root נתן
בְּעוֹד	<i>while still</i>	
קְדָם	<i>east[ward]; land of the east</i>	
25.7	Dav §37c; GKC §134h; Gib 49	
25.8	Dav §70a; J-M §47b; IBHS 171 n 18; Gib 56	
גוּעַ	<i>die, perish, expire</i>	(6/24/24)
שִׁיבָה	<i>old age</i>	(5/20)
שָׂבַע	<i>satisfied (adj.)</i>	often used of having enough (a satiety) of something
25.9	N.B.: Names are as in 23.9ff.	
מְעַרָּה		➤ 23.9
מִכְּפָלָה		➤ 23.9
25.10	IBHS 421	
קָבַר	3ms Dp P	This is the only Dp occurrence of this vb.; it occurs 6x in D.
25.11	Wms §329; IBHS 219; Gib 148	

The stories go on, of course, as stories do, but thus ends the story of Abraham’s life.
As the psalmist says,

הודיעני³ יהוה קצִי²
ומדת⁴ ימי מה־היא
אדעה מה־חַדל אָני:
(Psalm 39:5)

סוף

²*end* (2/64).

³2ms H V + 1cs); √ ידע.

⁴*measure* (cf. √ מדר).