

Genesis 1:1-5 (Interlinear)

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
 the earth and DDO the heavens DDO God he created in beginning
 ברא QP3ms qatal

2 וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ
 and spirit deep face of on and darkness and empty formless it was and the earth
 היה QP3fs qatal

אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם : 3 וַיֹּאמֶר אֱלֹהִים יְהִי
 may it be God and he said the water face of over hovering God
 היה QI3ms yiqtol אמר QI3ms+1 wayyiqtol רחף DPtFS

אֹר וַיְהִי-אֹר : 4 וַיֵּרָא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב
 good that the light DDO God and he saw light and it was light
 ראה QI3ms+1 wayyiqtol היה QI3ms+1 wayyiqtol

וַיִּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ : 5 וַיִּקְרָא
 and he called the darkness and between the light between God and he separated
 בדל HI3ms+1 wayyiqtol קרא QI3ms+1 wayyiqtol

אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-קֶרָא
 and it was evening and it was night he called and to the day to the light God
 היה QI3ms+1 wayyiqtol היה QI3ms+1 wayyiqtol קרא QP3ms qatal

בֹּקֶר יוֹם אֶחָד : פ
 one day morning

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

- בָּרָא = ברא QP3ms qatal
- in-beginning he-created God DDO the-heavens and-DDO the-earth
- In the beginning, God created the heavens and the earth.

2 וְהָאָרֶץ הָיְתָה תֵהוֹ וְנֹחַד וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

- הָיְתָה = היה QP3fs qatal
 - 3He verbs use ending תָּה in the P3fs
- מְרַחֶפֶת = רחף DPtFS
- and-the-earth she-was empty-area and-unstructured-area and-darkness over face-of deep and-spirit-of God hovering over face-of the-water
- The earth was without anything in it and without structure, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the deep.
 - Creation begins in verse 1 because the earth, the deep, and the water exist in verse 2. Since day 1 begins in verse 3 (see notes on verse 3), this verse indicates that before day 1, God had already created the earth, the waters, and the deep.
 - וְנֹחַד וְחֹשֶׁךְ 'empty and without structure' set up the one of the literary structures of Genesis 1: The rest of the chapter undoes the וְנֹחַד וְחֹשֶׁךְ by filling the earth and structuring it (by dividing, naming, and evaluating it as good). In other words, since the earth was created in verse 1, the rest of the chapter (starting with day 1 in verse 3) is about giving structure to the earth and filling it.
 - The subject-first clauses are descriptive scene-setting for the following narrative. They are not the next action in the narrative.

- וַיֹּאמֶר = אמר QI3ms+ו wayyiqtol
 - $V_p = \text{◌}$ and R_1 has no vowel because this is a 1alef angry-baker verb in the QI
- יְהִי = היה QI3ms yiqtol (short)
 - 3he verbs in the short imperfect (without a subject ending or pronominal suffix) end in R_2 .
 - V_p and V_1 don't follow the normal rules, but this precise verb form is very common, so memorize it.
 - Clause-initial yiqtol verbs are usually volitional mood. So 'let it be' rather than 'it will be'.
- וַיְהִי־ = היה QI3ms+ו wayyiqtol (short)
 - Lost the dagesh in the yod because it is a sqin-em-levy consonant with shva.
 - This is the same as the preceding form, but in a wayyiqtol.
 - The nearly identical words communicate God's complete control.
- and-he-said God it-will-be light and-it-was light
- And God said, "Let light exist!" And light came into existence.
 - Creating light is part of undoing the emptiness of the earth from verse 2.
 - The use of wayyiqtol verbs indicates that we are now in the activity sequence of the narrative.
 - This is the beginning of day 1 of creation because: (1) days 2-6 begin with וַיֹּאמֶר אֱלֹהִים, (2) Verse 5 defines 'day' as 'light', so the day begins with the light. (3) Verse 5 defines 'darkness' as 'night', so if verses 1 and 2 were part of day 1, then day 1 would include the night before the first dawn. But since night is counted as part of the previous day (see verse 5 notes), including verses 1 and 2 as part of day 1 would make day 1 have 2 nights.

4 וַיִּרְא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

- וַיִּרְא = ראה QI3ms+ו wayyiqtol (short)
 - 3he verbs in the short imperfect (without a subject ending or pronominal suffix) end in R_2 .
 - $V_p = \text{◌}$, so this should be hiphil, but this precise spelling (וַיִּרְא) is almost always qal.
- וַיַּבְדֵּל = בדל HI3ms+ו wayyiqtol (short)
- and-he-saw God DDO the-light that good and-he-separated God between the-light and-between the-darkness
- And God saw the light, that it was good. And God separated between the light and the darkness.
 - Evaluating the light and separating light and darkness are activities that undo the lack of structure from verse 2.

- וַיִּקְרָא = קָרָא QI3ms+ו wayyiqtol
 - V_s = ו because it is a 3א verb in the qal
 - קָרָא followed by ל means 'to give a name to ___'
- קָרָא = קָרָא QP3ms qatal
 - V_s = ו because it is a 3א verb in the qal
- וַיְהִי = הָיָה QI3ms+ו wayyiqtol (short) [see v3 for parsing notes]
- and-he-named God to-the-light day and-to-the-darkness he-named night and-it-was evening and-it-was morning day one
- And God named the light 'day', and the darkness he named 'night'. And evening occurred. And morning occurred. Day one.
 - The switch from a wayyiqtol to subject-first+qatal (וַלְחֹשֶׁךְ קָרָא) indicates that the naming of the darkness is seen as the contrasting side of naming the light; they are a pair of actions that occur in combination rather than two separate actions done in sequence.
 - The wayyiqtol verbs indicate that there is a temporal sequence: God works in the day. After God finishes working for the day, evening comes. And then morning comes. Night happened in between evening and morning, but there is no discussion of it because God did not work during the night, so there is nothing to report. God did not work at night because his workweek is the model for the human workweek.
 - The sequence "And evening occurred. And morning occurred. Day one." Indicates that the night time (between evening and morning) is counted with the previous day.
 - The פ at the end of the verse is a paragraph marker. It is not original to the text, but it was added by the Masoretes or earlier.

1 וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמְּוֹלַדְתְּךָ
 and from your (ms) from your (ms) to go! Abram to YHWH and he said
 relatives land you (ms)
 אָמַר
 QI3ms+1
 wayyiqtol

וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶךָ: 2 וְאֶעֱשֶׂה לְגוֹי
 to and I will I will show you that the land to your (ms) and from
 nation make you nation father house of
 עֲשֵׂה
 QI1cs+2ms+1
 weyiqtol
 רָאָה
 HI1cs+2ms
 yiqtol

גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדַּלְךָ שְׁמִי וְהָיָה בְרָכָה: 3 וְאֶבְרַכְּךָ
 and I will and I will and I will and I will great
 bless cause to be great bless you
 בָּרַךְ
 DI1cs+parHe+1
 weyiqtol
 בְּרָכָה
 QM2ms+1
 גָּדַל
 DI1cs+parHe+1
 weyiqtol
 בָּרַךְ
 DI1cs+2ms+1
 weyiqtol

מִבְּרַכְיָךָ וּמִקְלָלְךָ אֶאָר וּנְבַרְכֶנּוּ בְּךָ כָּל מִשְׁפַּחַת
 I will and one who ones who
 curse curses you bless you
 אָרַר
 QI1cs
 yiqtol
 קָלַל
 DPtMS+2ms+1
 בָּרַךְ
 DPtMP+2ms
 weqatal
 NP3cp+1
 weqatal

הָאָרֶץ:
 the earth

1 וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמְּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶךָ:

- וַיֹּאמֶר = אמר QI3ms+1 wayyiqtol
 - angry baker 1א verbs have V_p = ו and quiescent 1א in the QI
- לְךָ = הלך QM2ms
 - 1yod and 1nun verbs drop R₁ in the QM
 - הלך is spelled like a 1yod verb in the qal and hiphil
- לְךָ-לְךָ 'go to you'
 - ל+a 2nd person pronominal suffix referring to the subject of the imperative sometimes occurs right after an imperative. Leave it untranslated.
- אֶרְאֶךָ = ראה HI1cs+2ms yiqtol
 - 3He verbs attach pronominal suffixes to R₂.
- and-he-said YHWH to Abram go! to-you from-your-land and-from-your-relatives and-from-house-of your-father to the-land that I-will-show-you
- Then YHWH said to Abram, "Go from your land, from your relatives, and from your father's household to the land that I will show you."

2 וַאֲעֲשֶׂה לְגוֹי גָדוֹל וְאֶבְרַכְךָ וְאֶנְדְּלָה שְׁמֶךָ וְהָיָה בְרָכָה:

- וַאֲעֲשֶׂה = עשה QI1cs+2ms+1 weyiqtol
 - 3He verbs attach pronominal suffixes to R₂.
- וְאֶבְרַכְךָ = ברך DI1cs+2ms+1 weyiqtol
 - 2resh rejects dagesh, and ו → װ
- וְאֶנְדְּלָה = גדל DI1cs+parHe+1 weyiqtol
- וְהָיָה = היה QM2ms+1
 - 3He verbs end in הוּ in the M2ms (or PtMS construct)
- and-I-will-make-you to-nation great and-I-will-bless-you and-I-will-make-great your-name and-be! blessing
- So that I will make you become a great nation and bless you and make your name great, and be a blessing!
 - weyiqtol after an imperative (or imperfect with volitional meaning) indicates purpose.
 - vav+imperative after such a weyiqtol indicates both a purpose and a command. Thus 'be a blessing' is a command, and it is also a purpose of the preceding verbs.

- וַאֲבָרְכָהּ = בָּרַךְ DI1cs+parHe+וּ weyiqtol
 - 2resh rejects dagesh, and וּ → ׁ
- מִבְּרַכְיָהּ = בָּרַךְ DPtMP+2ms
 - 2resh rejects dagesh, and וּ → ׁ
 - An adjective, noun, or participle with a pronominal suffix is plural IFF its ending includes וֹת, וֹתׁ, or yod (hiriq-yod does not count).
- וּמִקְלָלָהּ = קָלַל DPtMS+2ms+וּ
 - An adjective, noun, or participle with a pronominal suffix is plural IFF its ending includes וֹת, וֹתׁ, or yod (hiriq-yod does not count).
- אָאָר = אָרַר QI1cs yiqtol
 - V_p = qamats (not qamats qatan) is a hollow verb (or a geminite verb that is imitating a hollow verb).
 - V_s = ׁ is qal (except for hollow verbs in the niphal)
- וְנִבְרַכְיוּ = בָּרַךְ NP3cp+וּ weqatal
- and-I-will-bless ones-who-bless-you and-one-who-makes-you-light I-will-curse and-they-will-be-blessed in-you all-of families-of-the-ground
- So that I will bless those who bless you and curse whoever makes light of you, and so that in you all the families of the earth will be blessed.
 - weyiqtol after an imperative (or imperfect with volitional meaning) indicates purpose.
 - weqatal with a change of subject after such an imperfect also indicates purpose.

1 אַתְּרוּ הַדְּבָרִים הָאֵלֶּה הִיָּה דְבַר-יְהוָה אֶל-אַבְרָם
 after the things the these it was the word of YHWH to Abram
 היה QP3ms qatal

בַּמַּחְזָה לֵאמֹר אֶל-תִּירָא אַבְרָם אֲנֹכִי מִגֵּן לְךָ שְׂכָרְךָ
 in the vision to say Abram you will be afraid not I shield to you your wage
 אֶל-תִּירָא QI2ms yiqtol אֲנֹכִי (ms pausal) שְׂכָרְךָ

הַרְבֵּה מְאֹד: 2 וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוָה מַה-תֶּתֶן-לִי
 very much and he said Abram Lord YHWH what? you will give me
 וַיֹּאמֶר QI3ms+1 wayyiqtol אֲדֹנָי QI2ms yiqtol מַה-תֶּתֶן-לִי

וְאַנְכִי הוֹלֵךְ עֲרִירִי וּבֶן-מֶשֶׁק בֵּיתִי הוּא דַּמְשֶׁק
 and I walking childless and son of (Mesheq?) my house he Damascus
 הוֹלֵךְ QPtMS עֲרִירִי

אֶלְעִזֶּר: 3 וַיֹּאמֶר אַבְרָם הֲנֵן לִי לֹא נָתַתָּה זֶרַע וְהִנֵּה
 Eliezer and he said Abram behold! to me not you gave seed and behold
 וַיֹּאמֶר QI3ms+1 wayyiqtol אֶלְעִזֶּר אֶבְרָם QP2ms (plene) qatal

בֶּן-בֵּיתִי יוֹרֵשׁ אֹתִי: 4 וְהִנֵּה דְבַר-יְהוָה אֵלָיו לֵאמֹר
 my house son of me one who is inheriting me and behold! the word of YHWH to him to say
 יוֹרֵשׁ QPtMS אֹתִי DDO+1cs אֵלָיו Q∞+1

לֹא יִירָשְׁךָ זֶה כִּי-אִם אֲשֶׁר יֵצֵא מִמִּעֵידָה הוּא יִירָשְׁךָ:
 this he will possess you not if that who he will go out from your inner parts he will possess you
 יֵצֵא QI3ms yiqtol אֲשֶׁר =BUT מִמִּעֵידָה יִירָשְׁךָ QI3ms+2ms yiqtol

5 וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הִבֵּט-נָא הַשָּׁמַיְמָה וּסְפֹר

and count! toward the sky <mood> look! and he said toward the outside him and he brought out
 סִפֵּר נִבֵּט אָמַר יָצָא
 QM2ms+1 •HM2ms Q13ms+1 •H13ms+1
 wayyiqtol wayyiqtol wayyiqtol

הַכּוֹכָבִים אִם-תּוּכַל לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יְהִי

it will be thus to him and he said them to count you will be able if the stars
 הִיָּה אָמַר יִכַּל הַיָּסָד
 Q13ms DDO+3mp Q∞+ל Q12ms
 yiqtol wayyiqtol yiqtol

זֶרְעֶךָ : 6 וַהֲאֵמֵן בְּיְהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה :

righteousness to him and he reckoned it in YHWH and he believed your seed
 חָשַׁב אָמֵן
 Q13ms+3fs+1 •HP3ms+1
 wayyiqtol weqatal

1 אַתְּרוּ הַדְּבָרִים הָאֵלֶּה הִנֵּה דְבַר-יְהוָה אֶל-אַבְרָם בְּמַחְזָה לֵאמֹר אֶל-תִּירָא אֶבְרָם אֲנֹכִי
 מִגֵּן לְךָ שְׂכָרְךָ תִּרְבֶּה מְאֹד:

- הִנֵּה = היה QP3ms qatal
- לֵאמֹר = אמר Q ∞ +ל
 - A verb that is the object of a preposition is ∞ or Pt.
 - Alef has no vowel. Therefore it had shva. → This is ֶֶֶ = Q ∞
- תִּירָא = ירא Ql2ms yiqtol
 - V_p = יִ, so this is Ql of a 1yod verb.
- after the-things the-these it-was word-of YHWH to Abram in-the-dream to-say not you-will-fear
 Abram I shield to-you(ms pausal) your-wage much very
- After these things, YHWH's word came to Abram in a vision: "Do not fear, Abram! I am your shield,
 your reward will be very great!"
 - A possible parallelism with "I am your shield" suggests that the last three words could be translated as "your very great reward," in apposition with "a shield to you." The idea that YHWH himself is the reward is very attractive, but Abram's reply in the next verse ('what will you give me?') implies that Abram understood YHWH to be promising to give him an unspecified reward.

2 וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה מַה־תִּתֶּן־לִי וְאֶנְכִי הוֹלֵךְ עֲרִירִי וּבֶן־מֵשֶׁק בֵּיתִי הוּא דַּמְשֶׁק אֶלְיָעֶזֶר :

- יְהוִה - YHWH is normally pointed יְהוָה, to indicate that we should pronounce it אֲדֹנָי. But in this text, the preceding word is אֲדֹנָי and the Masoretes didn't want us to say אֲדֹנָי אֲדֹנָי. Therefore, this text points it יְהוִה to indicate that we should pronounce יהוה as אֱלֹהִים.
- וַיֹּאמֶר = אָמַר QI3ms+ו wayyiqtol
 - V_p = ◌ and R₁ is alef without a vowel, so this is an angry baker 1א verb in the QI.
- תִּתֶּן = נָתַן QI2ms yiqtol
 - This could be DP3ms of תָּתַן, but there is no such verb, and verbs never have R₁ = R₂, so תָּתַן is not a possible verbal root. Therefore the first ת is the imperfect prefix.
 - Substitute נָ for the doubling dagesh → תִּנְתֵּן. This is נָתַן in the QI.
- הוֹלֵךְ = הֵלֵךְ QPtMS
- בֶּן־מֵשֶׁק 'and son of mesheq' - The word מְשֶׁק occurs nowhere else in the Bible and does not seem to be derived from any known word. In context, however, it seems clear that בֶּן־מְשֶׁק refers to someone's heir.
- and-he-said Abram Lord YHWH what you-will-give to-me and-I walking childless and-son-of mesheq my-house he Damascus Eliezer
- But Abram said, "Lord YHWH, what can you give me, since I continue to be childless, and the heir of my house is Eliezer of Damascus?"

3 וַיֹּאמֶר אַבְרָם הֲנֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי :

- וַיֹּאמֶר = אָמַר QI3ms+ו wayyiqtol
 - V_p = ◌ and R₁ is alef without a vowel, so this is an angry baker 1א verb in the QI.
- נָתַתָּה = נָתַן QP2ms qatal
 - Substitute נָ for the doubling dagesh → נָתַתָּה. This is נָתַן in the QP.
 - The 2ms subject ending is written plene. Normally it would be written נָתַתָּ
- יוֹרֵשׁ = יָרַשׁ QPtMS
- and-he-said Abram behold! to-me not you-gave seed and-behold! son-of my-house possessing me
- And Abram said, "Look! To me you have not given a descendent, so one born in my household is my heir!"

4 וְהִנֵּה דְבַר־יְהוָה אֵלָיו לֵאמֹר לֹא יִרְשָׁךָ זֶה כִּי־אֵם אֲשֶׁר יֵצֵא מִמֶּיךָ הוּא יִרְשָׁךָ:

- לֵאמֹר = אמר Q ∞ +ל
 - A verb that is the object of a preposition is ∞ or Pt.
 - Alef has no vowel. Therefore it had shva. → This is ֹֹֹ = Q ∞
- יִרְשָׁךָ = ירש QI3ms+2ms yiqtol
 - V_p = יֹ, so this is 1yod in the QI
- כִּי־אֵם after a negative has the meaning of stating what will be the case instead, like 'but' or Greek ἀλλά
- יֵצֵא = יצא QI3ms yiqtol
 - V_p = יֹ, so this is 1yod in the QI (The other way to get this is 1GR in the NI, but this isn't 1GR)
- יִרְשָׁךָ = ירש QI3ms+2ms yiqtol
- and-behold word-of YHWH to-him to-say not he-will-possess-you this because if which he-will-come-out from-your-insides he he-will-possess-you
- But look, YHWH's word came to him, saying, "This one will not be your heir. Instead, one who will come out from your own body – he will be your heir."

5 וַיֹּצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם־תּוּכַל לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זְרַעְךָ:

- וַיֹּצֵא = יצא HI3ms+ו wayyiqtol
 - $V_p = ו$, so this is 1yod in the Hiphil.
- וַיֹּאמֶר = אמר QI3ms+ו wayyiqtol
 - $V_p = ם$ and R_1 is alef without a vowel, so this is an angry baker 1א verb in the QI.
- הַבֶּט־נָא = נבט HM2ms+נא
 - Substitute נ for the doubling dagesh → הַנְּבֵט
 - The נא indicates that the verb is either yiqtol or imperative.
- וּסְפֹר = ספר QM2ms+ו
- תּוּכַל = יכל QI2ms yiqtol
 - $V_p = ו$ is normally hophal of a 1yod or hollow verb. But the verb יכל is always qal.
- לְסַפֵּר = ספר Q∞+ל
 - A verb that is the object of a preposition is either ∞ or Pt.
- וַיֹּאמֶר = אמר QI3ms+ו wayyiqtol
 - וַיִּהְיֶה $V_p = ם$ and R_1 is alef without a vowel, so this is an angry baker 1א verb in the QI.
- יִהְיֶה = היה QI3ms yiqtol
 - A verb that ends הֶ is 3He in the long imperfect or PtMS absolute.
- and-he-brought-outside him toward-the-outside and-he-said look! <volitional> toward-the-sky and-count! the-stars if you-will-be-able to-count them and-he-said to-him thus it-will-be your-seed
- And he brought him outside and said, "Look at the sky and count the stars if you are able to count them!" Then he said to him, "So will your descendants be."

6 וַהֲאֵמֵן בִּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה:

- וַהֲאֵמֵן = אמן HP3ms+ו weqatal
 - If $V_p = ם$, the strong verb form begins םֶ → *וַהֲאֵמֵן
 - $V_s = ם$ is defective hiriq
- וַיַּחְשְׁבֶהָ = חשב QI3ms+3fs+ו wayyiqtol
 - $V_p = ם$ is normally hiphil, but for 1G verbs, it could be qal.
 - V_s reduced, so it could not have been םֶ. Therefore this is qal.
- and-he-believed in-YHWH and-he-reckoned-it to-him righteousness
- Then Abram believed YHWH, and YHWH reckoned that to him as righteousness.

1 וַיְהִי אַחֲרַיִם הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־
 DDO he tested and the God the these the things after and it was
 נִסָּה DP3ms wayyiqtol היה QI3ms+1 wayyiqtol

אֲבָרָהָם וַיֹּאמֶר אֵלָיו אֲבָרָהָם וַיֹּאמֶר הִנְנִי׃ 2 וַיֹּאמֶר
 and he said behold me and he said Abraham to him and he said Abraham
 אָמַר QI3ms+1 wayyiqtol אָמַר QI3ms+1 wayyiqtol אָמַר QI3ms+1 wayyiqtol

קַח־נָא אֶת־בְּנֶךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק
 Isaac DDO you love who your only DDO your son DDO <vol> take!
 אָהַב QP2ms qatal לקח QM2ms

וּלְךָ־לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֲתָר
 one of on to burnt offering there and cause him to go up the Moriah land of to to you and go!
 הַלֵךְ QM2ms+1
 עלה HM2ms+3ms+1

הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ׃ 3 וַיִּשְׁכֶּם אֲבָרָהָם בַּבֹּקֶר
 in the morning Abraham and he got up early to you I will say that the mountains
 שָׁכַם HI3ms+1 wayyiqtol (short) אָמַר QI1cs yiqtol

וַיִּתְבַּשׂ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אֹתוֹ וְאֵת יִצְחָק
 Isaac and DDO with him his young men two of DDO and he took his donkey DDO and he saddled
 לקח QI3ms+1 wayyiqtol חָבַשׁ QI3ms+1 wayyiqtol

בְּנוֹ וַיִּבְקַע עֵצֵי עֹלָה וַיִּקַּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־
 that the place to and he went and he rose burnt offering trees of and he split his son
 הָלַךְ QI3ms+1 wayyiqtol קָם QI3ms+1 wayyiqtol בָּקַע DI3ms+1 wayyiqtol

אָמַר-לוֹ הָאֱלֹהִים: 4 בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת-
 DDO Abraham and he lifted the third in the day the God to him he said
 נשָׂא
 QI3ms+1
 wayyiqtol
 אָמַר
 QP3ms
 qatal

עֵינָיו וַיֵּרָא אֶת-הַמָּקוֹם מֵרְחֹק: 5 וַיֹּאמֶר אַבְרָהָם אֶל-
 to Abraham and he said from far the place DDO and he saw his eyes
 אָמַר
 QI3ms+1
 wayyiqtol
 רָאָה
 QI3ms+1
 wayyiqtol

בְּעָרְיוֹ שָׁבוּ-לָכֶם פֹּה עִם-הַחֲמֹר וְאֲנִי וְהַנְּעָר נִלְכָּה עַד-
 until we will go and the and I the donkey with here to you(mp) sit! his young men
 הַלֵּךְ
 QI1cp+parHe
 yiqtol
 יָשַׁב
 QM2mp

כָּה וְנִשְׁתַּחֲוִּיָה וְנִשְׁוֹבָה אֵלֵיכֶם: 6 וַיִּקַּח אַבְרָהָם אֶת-עֵצֵי
 trees of DDO Abraham and he took to you (mp) and we will return and we will thus
 לָקַח
 QI3ms+1
 wayyiqtol
 שׁוּב
 QI1cp+parHe+1
 weyiqtol
 חוּהָ
 hishtaphel I1cp+1
 weyiqtol

הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ וְאֶת-
 and DDO the fire DDO in his hand and he took his son Isaac on and he put the burnt
 לָקַח
 QI3ms+1
 wayyiqtol
 שִׂים
 QI3ms+1
 wayyiqtol
 הַעֹלָה

הַמְּאֻכָּלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: 7 וַיֹּאמֶר יִצְחָק אֶל-
 to Isaac and he said together their two and they went the butcher knife
 אָמַר
 QI3ms+1
 wayyiqtol
 הַלֵּךְ
 QI3mp+1
 wayyiqtol

אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הַנְּנִי בְנִי וַיֹּאמֶר הִנֵּה
 behold! and he said my son behold and he said my and he said his father Abraham
 אָמַר
 QI3ms+1
 wayyiqtol
 אָמַר
 QI3ms+1
 wayyiqtol
 אָמַר
 QI3ms+1
 wayyiqtol

הָאֵשׁ וְהָעֵצִים וְאֵיּהָ הַשֶּׁה לְעֹלָה׃ 8 וַיֹּאמֶר אַבְרָהָם
 Abraham and he said for a burnt offering the lamb and where? and the trees the fire

אֱלֹהִים יִרְאֶה-לוֹ הַשֶּׁה לְעֹלָה בְּנֵי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃
 together their two and they went my son for a burnt offering the lamb to he will see God
 הלך QI3mp+1 wayyiqtol ראה QI3ms yiqtol

9 וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם
 there and he built the God to him he said that the place to and they came
 בנה QI3ms+1 wayyiqtol אמר QP3ms qatal בא QI3mp+1 wayyiqtol

אַבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֶךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-
 DDO and he bound the trees DDO and he arranged the altar DDO Abraham
 עקד QI3ms+1 wayyiqtol ערך QI3ms+1 wayyiqtol

יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים׃ 10
 to the trees from above the altar on him and he put his son Isaac
 DDO+3ms שים QI3ms+1 wayyiqtol

וַיִּשְׁלַח אַבְרָהָם אֶת-יָדוֹ וַיִּקַּח אֶת-הַמַּאֲכָלֹת לְשַׁחַט
 to slaughter the butcher knife DDO and he took his hand DDO Abraham and he sent
 שחט Q∞+ל לקח QI3ms+1 wayyiqtol שלח QI3ms+1 wayyiqtol

אֶת-בְּנוֹ׃ 11 וַיִּקְרָא אֵלָיו מֵאֵלֶּיךָ יְהוָה מִן-הַשָּׁמַיִם
 the heavens from YHWH angel of to him and he called his son DDO
 קרא QI3ms+1 wayyiqtol

וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִי׃ 12 וַיֹּאמֶר אֵל-
 not and he said | behold me | and he said | Abraham Abraham | and he said
 QI3ms+1 QI3ms+1 QI3ms+1 QI3ms+1 QI3ms+1 QI3ms+1 wayyiqtol wayyiqtol wayyiqtol wayyiqtol

תִּשְׁלַח יָדְךָ אֶל-הַנְּעָר וְאֵל-תַּעֲשׂ לוֹ מִאֲוֶמָה כִּי עַתָּה
 now because | anything | to him you will do and not | the young man to your hand you will send
 עשה QI2ms yiqtol שלח QI2ms yiqtol

יָדַעְתִּי כִּי-יִרָא אֱלֹהִים אֶתָּה וְלֹא חָשַׁבְתָּ אֶת-בְּנִיךָ אֶת-
 DDO your son DDO you withheld and not | you God afraid that I know
 חשך QP2ms qatal (ms adjective) ידע QP1cs qatal

יַחֲדָךְ מִמֶּנִּי׃ 13 וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרָא וְהִנֵּה-
 and behold and he saw his eyes DDO Abraham and he lifted | from me | your only
 ראה QI3ms+1 wayyiqtol נשא QI3ms+1 wayyiqtol

אֵיל אַחֵר נֶאֱחַז בַּסֶּבֶךְ בְּקַרְנָיו וַיִּלְךְ אַבְרָהָם וַיִּקַּח אֶת-
 DDO and he took Abraham and he went | by its horns | in the thicket it was seized behind | ram
 לקח QI3ms+1 wayyiqtol הלך QI3ms+1 wayyiqtol אחז NP3ms qatal

הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ׃ 14 וַיִּקְרָא אַבְרָהָם שְׁם-
 name of Abraham and he called | his son in place of | for a burnt offering and he caused it | the ram
 קרא QI3ms+1 wayyiqtol עלה HI3ms+3ms+1 wayyiqtol

הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה
 YHWH in | the day it will be said that | he will see YHWH | the that | the place
 אמר NI3ms yiqtol ראה QI3ms yiqtol

יִרְאֶה׃ 15 וַיִּקְרָא מֵאֵד יְהוָה אֶל־אַבְרָהָם שְׁנִית מִן־
 from | second | Abraham | to | YHWH | angel of | and he called | it will be seen
 קרא QI3ms+1 wayiqtol | ראה •NI3ms yiqtol

הַשָּׁמַיִם׃ 16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יֵעַן אֲשֶׁר
 that | because | because | YHWH | utterance of | I swore | by myself and he said | the heavens
 שבע •NP1cs qatal | אמר QI3ms+1 wayiqtol

עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יַחֲדָךְ׃
 | your only | DDO | your son | DDO | you withheld | and not | the this | the thing | DDO | you did
 חשך QP2ms qatal | עשה QP2ms qatal

17 כִּי־בָרַךְ אֲבָרְכֶךָ וְהִרְבָּה אַרְבָּה אֶת־זַרְעֶךָ כְּכּוֹכְבֵי
 stars of | your seed | DDO | I will cause to be numerous | and surely | I will bless you | surely bless | that
 רבה •HI1cs yiqtol | רבה •HA+1 | ברך •DI1cs+2ms yiqtol | ברך •DA

הַשָּׁמַיִם וְכִחֹל אֲשֶׁר עַל־שִׁפְתַּי הַיָּם וַיִּרֶשׁ זַרְעֶךָ אֶת
 DDO | your seed | and he will possess | the sea | lip of | on | which | and like sand | the sky
 ירש QI3ms+1 weyiqtol

שַׁעַר אֹיְבָיו׃ 18 וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֵב
 | because | the land | nations of | all | in your seed | and they will bless themselves | his enemies | gate of
 ברך •tDP3cp+1 weqatal

אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי׃ 19 וַיָּשָׁב אֲבָרָהָם אֶל־נְעָרָיו וַיִּקְמוּ
 and they rose | his young | to | Abraham | and he returned | in my | you listened | that
 קום QI3mp+1 wayiqtol | שב QI3ms+1 wayiqtol | שמע QP2ms qatal

וַיֵּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע׃
 Beersheba Abraham and he inhabited Beersheba to together and they went
 יֵשֵׁב QI3ms+1 wayyiqtol הֵלֵךְ QI3mp+1 wayyiqtol

כ 20 וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּגְדַּל לְאַבְרָהָם לֵאמֹר
 to say אמר Q∞+1 ל to Abraham and it was told נגד Hpl3ms+1 wayyiqtol the these the things after and it was היה QI3ms+1 wayyiqtol

הִנֵּה יֵלְדָה מִלְכָּה גַם-הוּא בָנִים לְנַחֲוֹר אָחִיקָה׃ 21 אֵת-
 DDO your brother to Nahor sons she also Milcah she bore behold ילד QP3fs qatal

עוֹז בְּכֹרוֹ וְאֶת-בּוֹז אָחִיו וְאֶת-קִמּוֹאֵל אָבִי אָרָם׃ 22
 Aram father of ('Syria' doesn't fit this context) Kemuel and DDO his brother Buz and DDO his firstborn Uz

וְאֶת-כְּשֵׁד וְאֶת-חֲזוֹ וְאֶת-פִּלְדָּשׁ וְאֶת-יֵדְלָף וְאֵת
 and DDO Jidlaph and DDO Pildash and DDO Hazo and DDO Kesed and DDO

בְּתוֹאֵל׃ 23 וּבְתוֹאֵל יָלַד אֵת-רֵבְקָה שְׁמֹנֶה אֵלֶּה יֵלְדָה
 she bore these eight Rebekah DDO he begot ילד QP3ms qatal and Bethuel Bethuel

מִלְכָּה לְנַחֲוֹר אָחִי אַבְרָהָם׃ 24 וּפִי־לִגְשׁוֹ וּשְׁמָהּ רְאוּמָה
 Abraham brother of to Nahor Milcah Reumah and her name and his concubine

וַיִּתֵּן לָהּ יְלֶדֶת
גַּם-הִוא אֶת-טֶבַח וְאֶת-גַּחַם וְאֶת-תַּחַשׁ וְאֶת-
and DDO | Tahash and DDO | Gaham and DDO | Tebah DDO she also and she bore
יֶלֶד
QI3fs+ו
wayyiqtol

מַעֲכָה : ס
| Maacah

Genesis 22:1-24 (Parse & Translate)

1 וַיְהִי אַחֲרֵי תִּדְבָרֵי הָאֱלֹהִים וַתִּבְרָא אֱלֹהִים אֶת־אֲבְרָהָם וַיִּאמֶר אֵלָיו אֲבְרָהָם וַיֹּאמֶר הִנְנִי:

and-it-was after the-things the-these and-the-God he-tested DDO Abraham and-he-said to-him Abraham and-he-said behold-me

After these things, God tested Abraham and said to him, "Abraham!" And he said, "Here I am."

וַיְהִי = הייה QI3ms+ו wayyiqtol 'and it was'

- This is *wayyiqtol*, not *weyiqtol*, because there is no way to explain the patah under ו if this were a *weyiqtol* (which begins ו). Yod dropped the dagesh of the *wayyiqtol* because yod is a SQiN eM LeVY consonant with shva (וִי → וַיְ).
 3he was lost because this is a short imperfect. (וַיְהִי → וַיְהִי). We expect some vowel adjustments to make this pronouncable, but the form וַיְהִי is not explained by any of our rules. It is the consistent spelling for הייה (and דזיה) however, and it is very common, so learn to parse it on sight.
- וַיְהִי in this verse lacks an explicit subject. In context, the subject is the entire narrative that follows: "And after these things, the following events occurred." When וַיְהִי lacks an explicit subject, and its implicit subject is the following narrative, וַיְהִי is being used as a discourse marker to signal a transition point in the text: typically a new narrative, but sometimes a climax or other turning point within a narrative. For more information on this, see Jason S. DeRouchie, *How to Understand and Apply the Old Testament*, pages 117-19. In this context, וַיְהִי is starting a new section of the narrative.

נִסָּה = נסה DP3ms qatal 'he tested'

וַיֹּאמֶר = אמר QI3ms+ו wayyiqtol 'and he said'

- V_p = ◌ followed by vowelless א indicates an angry-baker 1א verb in the QI.

וַיֹּאמֶר = אמר QI3ms+ו wayyiqtol 'and he said'

2 וַיֹּאמֶר קַח-נָא אֶת-בְּנֶךָ אֶת-יְחִידְךָ אֲשֶׁר-אָהַבְתָּ אֶת-יִצְחָק וְלֶךְ-לְךָ אֶל-אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶתֶר הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ :

and-he-said take! <volitional mood> DDO your-son DDO your-only whom you-love DDO Isaac and-go to-you to land the-Moriah and-cause-him-to-go-up there for-burnt-offering on one-of the-mountains which I-will-say to-you

And he said, "Take your son, your only son, whom you love, Isaac, and go to the land Moriah and offer him up there as a burnt offering on one of the mountains of which I will tell you."

וַיֹּאמֶר = אָמַר Q13ms+1 wayyiqtol 'and he said'

קַח = לָקַח QM2ms 'take!'

- לָקַח acts like a 1nun verb, so it drops R₁ in the QM (and Q_∞)
- V_S = ֹ because it is a 3G verb

אָהַבְתָּ = אָהַב QP2ms qatal 'you love'

אֶת-בְּנֶךָ אֶת-יְחִידְךָ אֲשֶׁר-אָהַבְתָּ אֶת-יִצְחָק 'your son, your only, whom you love, Isaac'

- The four-fold description focuses on who Isaac is to Abraham and delays the command, raising its emotional impact.

וְלֶךְ-לְךָ = הֵלַךְ QM2ms+1 'and go!'

- הֵלַךְ acts like a 1yod verb in the Q (and H), so it drops R₁ in the QM (and Q_∞)
- 1yod verbs in the Q(I/M) often take V_S = tsere. The loss of accent changed tsere to segol.

וְלֶךְ-לְךָ 'and go to you' → 'and go'

- The only two places in the Bible where this phrase occurs are Genesis 12:1 and Genesis 22:2, so the use of this phrase may intentionally remind us of God's initial call to Abraham. Both were commands that called for massive faith in future grace.

וְהַעֲלֵהוּ = עָלָה HM2ms+3ms+1 'and cause him to go up' = 'and offer him up'

- This cannot be H_∞+3ms because 3he verbs always add וַת in the ∞

אֹמַר = אָמַר Q11cs yiqtol 'I will say'

- The only ways to get V₁ = ֹ are (1) QPt, or (2) Dp of a 2GR verb. (1) This cannot be QPtMS, because V_S is patah, whereas QPt V_S = tsere. Also, participles never have V_S = patah, because in participles V_S = patah becomes qamats. (2) This is not 2GR, so it cannot be Dp.
- Since we cannot explain the spelling, the ֹ is not V₁. Therefore אֹ is a prefix (I1cs).
- V_P = ֹ is either an angry-baker אָ verb in the QI, or else a 1yod verb in the hiphil or a niphal (נִי → נוּ only: N(P/Pt/A)). The prefix is אֹ, not נוּ so it cannot be a 1yod niphal (NI would be נוּאֹ). V_S = ֹ can't be hiphil. So our remaining option is an angry baker אָ in the QI. And אֹמַר is one of the angry baker אָ verbs.
- Angry baker אָ verbs in the QI have V_P = ֹ followed by vowelless alef, but in the 1cs, since the prefix is already alef, rather than writing alef twice, R₁ is dropped (אֹמַר → אָמַר)

עַל אֶתֶר הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ 'on one of the mountains that I will say to you'

- Requiring Abraham to go without knowing his exact destination may be another echo of Genesis 12:1 אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶה: 'to the land that I will show you'

3 וַיִּשְׁכֶם אַבְרָהָם בַּבֹּקֶר וַיַּחְבֹּשׁ אֶת־חֲמֹרֹו וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֹו וַיִּבְקַע עֵצִי עָלָהּ וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לֹו הָאֱלֹהִים:

and-he-rose-early Abraham in-the-morning and-he-tied-up DDO his-donkey and-he-took DDO two-of his-young-men with-him and-DDO Isaac his-son and-he-split trees-of burnt-offering and-he-rose and-he-went to the-place that he-said to-him the-God

So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him and his son Isaac. And he split the wood for the burnt offering and then set out for the place of which God had told him.

וַיִּשְׁכֶם = שכם HI3ms+1 wayyiqtol 'and he rose early'

- וַיִּשְׁכֶם occurs 6 times in Genesis, always in an emotional situation. E.g., Genesis 19:27, Abraham וַיִּשְׁכֶם when he goes to check up on Sodom after pleading with YHWH to spare it the day before.

וַיַּחְבֹּשׁ = חבש QI3ms+1 wayyiqtol 'and he saddled'

- V_p = ׀ is normally hiphil. But for 1G verbs it might be qal. V_s = ׀, so it is qal.

וַיִּקַּח = לקח QI3ms+1 wayyiqtol 'and he took'

- A root consonant is missing, and there is a doubling dagesh in a root consonant, so substitute נ for the doubling dagesh. וַיִּקַּח → וַיִּנְקַח. There is no verb נקח, but the verb לקח acts like a 1nun verb, so it is לקח.
- V_s = ׀ because it is a 3G verb

וַיִּבְקַע = בקע DI3ms+1 wayyiqtol 'and he split'

עֵצִי 'trees of' → 'wood for'

- In the singular, עץ normally means 'tree'. In the plural, it can mean 'trees', but it often means 'pieces of wood'. This is a common use of the plural to indicate an object that is no longer in its natural condition, such as wheat הַטָּהַר that has been harvested הַטָּהַר or blood דָּם that has been spilled דָּמָי. For further information, see *Williams Hebrew Syntax* §10.

וַיִּנְקַם = קום QI3ms+1 wayyiqtol 'and he rose'

- V_p = ׀ indicates a hollow verb (or a geminate verb that imitates a hollow verb)
- V_s is in a closed, unaccented syllable, so V_s is qamats qatan (not qamats). Qamats qatan is an O-type vowel, so it is qal.

וַיֵּלֶךְ = הלך QI3ms+1 wayyiqtol 'and he went'

- V_p = tsere indicates a 1yod verb in the QI. הלך acts like a 1yod verb in the Q (and H).
- V_s = segol because 1yod verbs in the Q(I/M) often take V_s = tsere. When the accent moved to the prefix, the loss of accent on V_s changed tsere to segol.

וַיִּנְקַם וַיֵּלֶךְ 'and he rose and he went' → 'and he started going'

- Translating קום as 'rose' is inappropriate in this context because it implies that he was sitting or lying down, whereas the context makes clear that he was up and working already. Instead, קום is often used to indicate the beginning of an action that is specified in the next verb. So קום הלך means 'he started going'.

אָמַר = אמר QP3ms qatal 'he said'

4 בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרֶחֶק:

in-the-day the-third and-he-lifted Abraham DDO his-eyes and-he-saw DDO the-place from-far

On the third day, Abraham lifted his eyes and saw the place from a distance.

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא ‘in-the-day the-third and-he-lifted’

- A finite verb with vav (e.g., *wayyiqtol*) normally is the first word of its clause. The main (only?) exception is that a temporal phrase can precede a finite verb with vav.

וַיִּשָּׂא = נִשָּׂא QI3ms+ו wayyiqtol ‘and he lifted’

- A root consonant is missing, and there is a doubling dagesh in a root consonant, so substitute נ for the doubling dagesh. וַיִּשָּׂא → וַיִּנְשָׂא. This is QI of a 1nun verb נִשָּׂא

וַיִּרְא = רָאָה QI3ms+ו wayyiqtol ‘and he saw’

- R₃ is missing because this is a 3he verb in the short imperfect.
- V_P = ◌ should be hiphil. It should not be qal, because qal only takes V_P = ◌ for 1G verbs, not 1R verbs. Nevertheless, this precise verb form (וַיִּרְא) is an exception: out of the 132 times that it occurs, it is hiphil (‘and he showed’) once, and qal (‘and he saw’) the other 131 times.
- Qal (‘and he saw’) fits this context, whereas hiphil (‘and he showed’) does not.

5 וַיֹּאמֶר אַבְרָהָם אֶל-נְעָרָיו שְׁבוּ-לִיכֶם פֹּה עִם-הַחֲמוֹר וְאֲנִי וְהַנֶּעֶר גִּלְכָּה עַד-כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוָבָה אֵלֵיכֶם:

and-he-said Abraham to his-young-men sit! to-you here with the-donkey and-I and-the-young-man we-will-go unto thus and-we-will-prostrate-ourselves and-we-will-return to-you

Then Abraham said to his young men, "Stay here with the donkey while the boy and I go over there. We will worship and then return to you."

וַיֹּאמֶר = אָמַר QI3ms+ו weyyiqtol 'and he said'

שְׁבוּ = יָשַׁב QM2ms 'sit!' → 'stay!'

- 1yod and 1nun verbs drop R₁ in the QM (and Q_∞) because they would have V₁ = shva.
- This could be יָשַׁב or נָשַׁב. But נָשַׁב is not a word.
- This cannot be שָׁוַב, because hollow verbs keep their root vowel in the Q(M/∞/A), and vowel letters (וּ/וֹ/וֹ) are never replaced with shva.

גִּלְכָּה = הִלַּךְ QI1cp+parHe yiqtol 'we will go'

- V_p = tseré indicates a 1yod verb in the QI. הִלַּךְ acts like a 1yod verb in the Q (and H).

וְאֲנִי וְהַנֶּעֶר גִּלְכָּה 'and-I and-the-young-man we-will-go'

- This clause is subject first, not verb first, so it is not simply the next step in the narrative.
- A change in subject where the subject is in front of the verb along with opposite actions ('you stay ... we go') suggests that these are a matched pair: 'you stay ... whereas I and the boy will go'. To communicate this, I translate ו as 'while', although it could be translated as 'whereas' since the focus is on the contrasting nature, not on the time.

וְנִשְׁתַּחֲוֶה = חָוָה hishtaphel I1cp+ו weyiqtol 'and we will worship'

וְהַנֶּעֶר 'and the young man'

- Note that נֶעֶר 'young man' is used for Isaac as well as for the servants.

וְנִשְׁוָבָה = שָׁוַב QI1cp+parHe+ו weyiqtol 'and we will return'

- V_p = וּ indicates a hollow verb (or a geminate verb that imitates a hollow verb)
- V_s = ו is the root vowel of שָׁוַב. Hollow verbs keep their root vowel in the Q(I/M/∞), and no other verb forms have V_s = ו (except QPp), so this is qal.
- This verb expresses Abraham's faith that YHWH would somehow still keep his promise, even though it seemed impossible. See Hebrews 11:17-19.

6 וַיִּקַּח אַבְרָהָם אֶת-עֵצֵי הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ וְאֶת-הַמַּאֲכָלָת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

and-he-took Abraham DDO trees-of the-burnt-offering and-he-put on Isaac his-son and-he-took in-his-hand DDO the-fire and-DDO the-butcher-knife and-they-went two-of-them together

Abraham took the wood for the burnt offering and put it on his son Isaac. And he took the fire and the butcher knife in his hand, and the two of them walked together.

- The inclusion of so many details is a literary technique that slows down the text and builds the tension.

וַיִּקַּח = לקח QI3ms+ו wayyiqtol 'and he took'

- A root consonant is missing, and there is a doubling dagesh in a root consonant, so substitute נ for the doubling dagesh. וַיִּקַּח → וַיִּנְקַח. There is no verb נקח, but the verb לקח acts like a 1nun verb, so it is לקח.
- V_S = ֻ because it is a 3G verb

וַיִּשֶׂם = שים QI3ms+ו wayyiqtol 'and he put'

- V_P = ֻ indicates a hollow verb (or a geminate verb that imitates a hollow verb)
- V_S = ֻ is an E-type vowel. Since E-type and I-type vowels go together, this was shortened from יֻ. Normally יֻ is hiphil, but since the root vowel of שים is יֻ, it could also be qal.
- Qal 'and he put' fits the context, whereas hiphil 'and he caused <someone> to put' does not, so this is qal.
- The direct object 'the wood' is omitted. Hebrew often omits the direct object when it is clear from context.

וַיִּקַּח = לקח QI3ms+ו wayyiqtol 'and he took'

- A root consonant is missing, and there is a doubling dagesh in a root consonant, so substitute נ for the doubling dagesh. וַיִּקַּח → וַיִּנְקַח. There is no verb נקח, but the verb לקח acts like a 1nun verb, so it is לקח.
- V_S = ֻ because it is a 3G verb

מַאֲכָלָת 'butcher knife'

- This word is spelled like אכל HPtFS, but the meaning 'butcher knife' does not fit the expected meaning of the participle ('one who causes to eat'), so it is classified as a noun. This is a knife used for dismembering; it the kind of knife that the Levite uses in Judges 19:29 to dismember a human corpse.

וַיֵּלְכוּ = הלך QI3mp+ו wayyiqtol 'and they went'

- V_P = tser indicates a 1yod verb in the QI. הלך acts like a 1yod verb in the Q (and H).

7 וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הַנְּנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים
וַאֲנִי הַשֶּׁה לְעֹלָה:

and-he-said Isaac to-Abraham his-father and-he-said my-father and-he-said behold-me my-son and-he-said behold the-fire
and-the-trees and-where? the-lamb for-burnt-offering

Isaac said to his father Abraham, "My father." And he replied, "Yes, my son?" And he said, "Here are the fire and the wood, but where is the lamb for a burnt offering?"

- The inclusion of Isaac's question - indicating that he does not know what will happen, even though the reader knows - builds the tension in the narrative.

וַיֹּאמֶר = אָמַר QI3ms+1 wayyiqtol 'and he said'

וַיֹּאמֶר = אָמַר QI3ms+1 wayyiqtol 'and he said'

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8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-לּוֹ הַשֶּׁה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

and-he-said Abrham God he-will-see for-it/him the-lamb for-burnt-offering my-son and-they-went two-of-them together

And Abraham said, "God will provide for himself the lamb for a burnt offering, my son." And the two of them walked together.

- Abraham's response to Isaac's question indicates his faith. God will provide.

וַיֹּאמֶר = אָמַר QI3ms+ו wayyiqtol 'and he said'

יִרְאֶה- = רָאָה QI3ms yiqtol 'he will see'

- Verbs that end in הֻ are 3he verbs in the long imperfect or PtMS absolute

יִרְאֶה-לּוֹ 'he will see for it/him' → 'he will provide for himself'

- Based on the parallels in Deuteronomy 33:21 and 1 Samuel 16:17, the verb רָאָה followed by ל with a pronominal suffix referring to a person means 'to provide ___ for that person'.

וַיֵּלְכוּ = הֵלְךְ QI3mp+ו wayyiqtol 'and they went'

- V_p = tsere indicates a 1yod verb in the QI. הֵלְךְ acts like a 1yod verb in the Q (and H).

9 וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנֹו וַיָּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

and-they-came to the-place that he-said to-him the-God and-he-built there Abraham DDO the-altar and-he-arranged DDO the-trees and-he-tied-up DDO Isaac his-son and-he-put DDO-him on the-altar from-above to-the-trees

Then they came to the place that God had said to him, and Abraham built the altar there, arranged the wood, tied up his son Isaac, and put him on the altar on top of the wood.

- The description of so many actions slows down the narrative, building the tension.
- The use of short clauses with few details gives the impression of action-action-action – that Abraham carried out one action after another without pausing in struggle over whether or not he would actually do it.

וַיָּבֹאוּ = בוא QI3mp+ו wayyiqtol 'and they came'

- V_p = וּ is a hollow verb (or a geminate verb that imitates a hollow verb)
- V_s = ו indicates qal.

אָמַר = אמר QP3ms qatal 'he said'

וַיִּבֶן = בנה QI3ms+ו wayyiqtol 'and he built'

- V_p = וּ, so this cannot be hollow. (hollow verbs have V_p = וּ in the QI & HI, ו in the Hp, and begin וּ in the NI).
- 3he verbs in the long QI are וּבִנְיָ, but when וּ is lost in the short imperfect, the beginning usually changes to וּבִנְיָ, or וּבִנְיָ, or וּבִנְיָ to make it pronounceable.

וַיַּעֲרֹךְ = ערך QI3ms+ו wayyiqtol 'and he arranged'

- V_p = וּ is normally hiphil. But for 1G verbs it might be qal. V_s = וּ, so it is qal.

וַיַּעֲקֹד = עקד QI3ms+ו wayyiqtol 'and he tied up'

- V_p = וּ is normally hiphil. But for 1G verbs it might be qal. V_s = וּ, so it is qal.
- Based on this verb, Genesis 22 is called הַעֲקִידָה 'the binding' or עֲקִידַת יִצְחָק 'the binding of Isaac'

וַיָּשֶׂם = שים QI3ms+ו wayyiqtol 'and he put'

- V_p = וּ indicates a hollow verb (or a geminate verb that imitates a hollow verb)
- V_s = וּ is an E-type vowel. Since E-type and I-type vowels go together, this was shortened from וּ. Normally וּ is hiphil, but since the root vowel of שים is וּ, it could also be qal.
- Qal 'and he put' fits the context, whereas hiphil 'and he caused <someone> to put' does not, so this is qal.

10 וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֵלֶת לְשַׁחֵט אֶת־בְּנוֹ:

and-he-sent Abraham his-hand and-he-took DDO the-butcher-knife to-slaughter DDO his-son

Then Abraham stretched out his hand and took the butcher knife to slaughter his son.

- Once again, by describing the events with an extended series of very short clauses, the author builds the tension by delaying the climax, but also communicates the idea of inexorable, unhesitating obedience.

וַיִּשְׁלַח = שִׁלַּח Q13ms+ו wayyiqtol 'and he sent' → 'and he stretched out'

וַיִּקַּח = לָקַח Q13ms+ו wayyiqtol 'and he took'

- A root consonant is missing, and there is a doubling dagesh in a root consonant, so substitute נ for the doubling dagesh. וַיִּקַּח → וַיִּנְקַח. There is no verb נִקַּח, but the verb לָקַח acts like a 1nun verb, so it is נִקַּח.
- V₅ = ֹ because it is a 3G verb

לְשַׁחֵט = שַׁחַט Q∞+ל 'to slaughter'

11 וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנְנִי:

and-he-called to-him angel-of YHWH from the-heavens and-he-said Abraham Abraham and-he-said behold-me

But YHWH's angel called to him from the heavens and said, "Abraham! Abraham!" And he said, "Here I am!"

וַיִּקְרָא = קרא QI3ms+1 wayyiqtol 'and he called'

- The *wayyiqtol* verb describes this as simply the next action in the sequence. Since, however, this is an action that stops what was going to happen, 'but' is an appropriate translation for vav.

מִלְאָךְ יְהוָה 'angel-of YHWH'

- This is a construct chain that ends in a proper nouns, so this is THE angel of YHWH, not merely one angel of YHWH among many.

וַיֹּאמֶר = אמר QI3ms+1 wayyiqtol 'and he said'

אַבְרָהָם אַבְרָהָם 'Abraham Abraham'

- The repetition of a person's name (or other term of address) in speech only occurs when the speaker has affection towards the person: Gen 46:2; Exod 3:4; 34:6?; 1 Sam 3:10; 2 Sam 19:1,5; 2 Kings 2:12, 13:14; Isaiah 29:1?. So the repetition seems to be due to affection rather than merely trying to get Abraham's attention. For further discussion, see *Williams Hebrew Syntax* §16b.

וַיֹּאמֶר = אמר QI3ms+1 wayyiqtol 'and he said'

12 וַיֹּאמֶר אֶל-תְּשַׁלַּח יָדְךָ אֶל-הַנְּעָר וְאֶל-תַּעֲשֵׂ לּוֹ מֵאוֹמָה כִּי עַתָּה יָדַעְתִּי כִּי-יִרָא אֱלֹהִים
אֹתָהּ וְלֹא חָשְׁכֶתָ אֶת-בְּנֶךָ אֶת-יְחִידְךָ מִמֶּנִּי:

and-he-said not you-will-send your-hand to the-young-man and-not you-will-do to-him anything because now I-know that one-afraid-of God you and-not you-withheld DDO your-son DDO your-only from-me

And he said, "Do not stretch out your hand against the young man or do anything to him! For now I know that you fear God, since you did not withhold your son, your only son, from me."

וַיֹּאמֶר = אמר Q13ms+1 wayyiqtol 'and he said'

תְּשַׁלַּח = שלח Q12ms yiqtol 'you will send' → 'you will stretch out'

אֶל-תְּשַׁלַּח 'not you-will-send' → 'do not send'

- The negative אֶל is only used in a prohibition; never in a prediction of the future. So this means 'do not!' rather than '[I know that in the future] you will not'.

תַּעֲשֵׂ = עשה Q12ms yiqtol 'you will do'

- V_P = ע is normally hiphil. But for 1G verbs it might be qal
- This verb has no V_S because 3he verbs never have an R₃, so they never have a V_S.
- 3he verbs end in R₂ (no הִ) in the short imperfect.
- Since there is no V_S, the spelling is the same for the qal and hiphil. But qal ('don't do') fits the context, whereas hiphil ('don't cause anyone to do') does not. So this is qal.

יָדַעְתִּי = ידע QP1cs qatal 'I know'

- Open theists use this verse as evidence that God does not foreknow our free-will actions. But, to be precise, what this verse says that God now knows is NOT the future; instead it is about the present, namely, whether or not Abraham fears God. So under such a hermeneutic, this verse 'proves' that God does not know whether or not people fear God; that God does not know the present condition of people's hearts.
- Furthermore, this verse does not work under open-theist assumptions, because if God does not know our free actions until we do them, then God would not really know if Abraham would have actually have carried through. In other words, until the knife is at the point where Abraham cannot stop it, an open-theist God cannot know whether or not Abraham will actually carry it through or will change his mind at the last moment.
- Finally, in Genesis 12:2-3, YHWH promises to do what Genesis 22:16-18 says was contingent upon Abraham's action of sacrificing Isaac. Therefore, God knew at the time of Genesis 12:2-3 that the contingency would be fulfilled.

חָשְׁכֶתָ = חשך QP2ms qatal 'you withheld'

אֶת-בְּנֶךָ אֶת-יְחִידְךָ 'your son, your only'

- These words are in apposition since they have the same grammatical function (the direct object of the verb חָשְׁכֶתָ) and have the same referent (Isaac).
- This repetition forms an inclusio with the identical phrase in 22:2; Abraham obeyed the exact command that God gave in verse 2.

מִמֶּנִּי 'from me'

- The angel of YHWH says 'from me', referring to YHWH. So the angel of YHWH is YHWH.

13 וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיֵּרָא וְהִנֵּה-אֵיל אַחֵר נֶאֱחָז בְּסִבְבֹּךְ בְּקַרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ:

and-he-lifted Abraham DDO his-eyes and-he-saw and-behold ram behind he-was-caught in-the-thicket with-his-horns and-he-went Abraham and-he-took DDO the-ram and-he-caused-it-to-go-up for-burnt-offering in-place-of his-son

Then Abraham lifted his eyes and saw a ram behind him, caught by its horns in the thicket. So he went and took the ram and offered it up as a burnt offering instead of his son.

וַיִּשָּׂא = נשע QI3ms+1 wayyiqtol 'and he lifted'

- A root consonant is missing, and there is a doubling dagesh in a root consonant, so substitute נ for the doubling dagesh. נשע → וַיִּשָּׂא. This is QI of a 1nun verb נשע

וַיֵּרָא = ראה QI3ms+1 wayyiqtol 'and he saw'

- R₃ is missing because this is a 3he verb in the short imperfect.
- V_P = ִ should be hiphil. It should not be qal, because qal only takes V_P = ִ for 1G verbs, not 1R verbs. Nevertheless, this precise verb form (וַיֵּרָא) is an exception: out of the 132 times that it occurs, it is hiphil ('and he showed') once, and qal ('and he saw') the other 131 times.
- Qal ('and he saw') fits this context, whereas hiphil ('and he showed') does not.

וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיֵּרָא 'and-he-lifted Abraham DDO his-eyes and-he-saw'

- This is an echo of 22:4, when Abraham lifted up his eyes and saw the place where he was supposed to sacrifice his son. Now Abraham lifts up his eyes and sees the substitute.

נֶאֱחָז = אחז NP3ms qatal 'it was seized'

- V_P = ִ is ִ in the strong verb form (except אָסַף, which is the NI1cs). Thus נֶאֱחָז → נֶאֱחָז, which is NP3ms.

וַיֵּלֶךְ = הלך QI3ms+1 wayyiqtol 'and he went'

- V_P = tsere indicates a 1yod verb in the QI. הלך acts like a 1yod verb in the Q (and H).
- V_S = segol because 1yod verbs in the Q(I/M) often take V_S = tsere. When the accent moved to the prefix, the loss of accent on V_S changed tsere to segol.

וַיִּקַּח = לקח QI3ms+1 wayyiqtol 'and he took'

לקח acts like a 1nun verb, so it drops R₁ in the QM (and Q_∞)

- V_S = ִ because it is a 3G verb

וַיַּעֲלֵהוּ = עלה HI3ms+3ms+1 wayyiqtol 'and he caused to go up' → 'and he offered up'

- 3he verbs have no R₃, so they attach a pronominal suffix directly to R₂ (or to the subject ending, if there is one).
- The ה in וַיַּעֲלֵהוּ cannot be R₃ of the 3he verb, because the ה in 3he verbs is a vowel letter, not a consonant, whereas the ה in וַיַּעֲלֵהוּ is a consonant (since it is not word-final). Therefore the ה is part of the pronominal suffix (הוּ).
- V_P = ִ is normally hiphil. But for 1G verbs it might be qal
- This verb has no V_S because 3he verbs never have an R₃, so they never have a V_S.
- Since there is no V_S, the spelling is the same for the qal and hiphil. But hiphil ('and he caused to go up' = 'and he offered up') fits the context, whereas qal ('and he went up') does not. So this is hiphil.

14 וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה וַיִּהְיֶה יְרֵאָה אֲשֶׁר יֹאמַר הַיּוֹם בְּתֵר יִהְיֶה יְרֵאָה:

and-he-called Abraham name-of the-place the-that YHWH he-will-see that it-will-be-said the-day in-mountain-of YHWH it-will-be-seen

And Abraham called the name of that place, "YHWH will provide." It is being said today, "In YHWH's mountain, it will be provided."

וַיִּקְרָא = קרא QI3ms+ו wayyiqtol 'and he called'

יְרֵאָה = ראה QI3ms yiqtol 'he will see' → 'he will provide'

- Verbs that end in הֻ are 3he verbs in the long imperfect or PtMS absolute
- This recalls Abraham's statement of faith in verse 8: יְרֵאָה־לּוֹ הַשָּׁה לְעֹלָה: 'YHWH will provide for himself the lamb for a burnt offering'.

יֹאמַר = אמר NI3ms yiqtol 'it will be said' → 'it is being said'

- Since the verb describes the situation הַיּוֹם 'today', it describes the presence, not the future. Therefore we translate it as imperfective aspect in the present: 'it is being said'

יְרֵאָה: = ראה NI3ms yiqtol 'it will be seen' → 'it will be provided'

- Verbs that end in הֻ are 3he verbs in the long imperfect or PtMS absolute
- V_P = ו could be 1yod in the QI or else the niph'al of a 1GR verb. This can't be 1yod, because we already have 3 root consonants. Whereas we see 1R, so this is niph'al.

15 וַיִּקְרָא מֵאֵלֶּךָ יְהוָה אֶל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם:

and-he-called angel-of YHWH to Abraham second from the-heavens

Then YHWH's angel called to Abraham a second time from the heavens

וַיִּקְרָא = קרא Q13ms+1 wayyiqtol 'and he called'

16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יֵעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁבְתָּ אֶת־בְּנוֹךְ
 אֶת־יְחִידְךָ :

and-he-said in-me I-swore utterance-of YHWH that because that you-did DDO the-thing the-this and-not you-withheld DDO
 your-son DDO your-only

and said, "By myself I have sworn, declares YHWH, that because you have done this thing and have not withheld your son,
 your only son,

וַיֹּאמֶר = אמר QI3ms+1 wayyiqtol 'and he said'

נִשְׁבַּעְתִּי = שבע QP1cs qatal 'I swore'

עָשִׂיתָ = עשה QP2ms qatal 'you did'

○ We are missing a root consonant. Vowel+yod before a consonantal subject ending (ך) indicates that the verb is 3he.

חָשַׁבְתָּ = חשך QP2ms qatal 'you withheld'

17 כִּי־בִרַךְ אֶבְרָכְךָ וְהִרְבֵּה אֶרְבֶּה אֶת־זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם
וַיִּרֶשׁ זַרְעֶךָ אֶת שַׁעַר אֹיְבָיו:

that surely-bless I-will-bless-you and-surely-cause-to-be-numerous I-will-cause-to-be-numerous DDO your-seed like-stars-of the-sky and-like-sand that on lip-of the-sea and-he-will-possess your-seed DDO gate-of his-enemies

I will surely bless you and multiply your seed like the stars of the sky and like the sand that is on the shore of the sea, and your seed will take possession of his enemy's gate.

- Note that this is a repetition of the promises of Genesis 12:2 and 15:5

בִּרַךְ = בָּרַךְ DA 'surely bless'

- No verbal prefix, so it is Q/D/Dp.
- If בָּרַךְ were a stative verb, it could be QP3ms.
- Since this is a 2GR verb, $V_1 = \text{ֶ}$ could be due to compensatory lengthening when R_2 rejects dagesh. Qamats that is from compensatory lengthening was patah ($\text{ֶֶ} \rightarrow \text{ֶֶֶ}$). This would be D(M/∞/A). Since this verb form is followed by the same root בָּרַךְ, an absolute fits the context.

אֶבְרָכְךָ = בָּרַךְ DI1cs+2ms *yiqtol* 'I will bless you'

- Convert the hataf vowel to shva ($\text{ֶֶ} \rightarrow \text{ֶֶ}$). $V_p = \text{ֶֶ}$ is piel or pual.
- Since this is D/Dp of a 2GR verb, $V_1 = \text{ֶֶ}$ is from compensatory lengthening when R_2 rejected dagesh. Qamats that is from compensatory lengthening was patah ($\text{ֶֶ} \rightarrow \text{ֶֶֶ}$), so this is piel, not pual.

וְהִרְבֵּה = רָבָה HA+ו 'surely cause to be numerous' → 'surely multiply'

- The verb begins ֶֶֶ , so it is H(M/∞/A).
- Since the next word is another verb of the same root (רָבָה), we expect an absolute.
- 3he verbs in the absolute normally end in ֶֶֶ outside of the qal (rarely ֶֶֶ or ֶֶֶ), whereas the ending ֶֶֶ on a 3he verb is normally P3ms or PtFS. So the ending ֶֶֶ is unexpected. Nevertheless, of the three times that רָבָה occurs in the HA, it always ends in ֶֶֶ .

אֶרְבֶּה = רָבָה HI1cs *yiqtol* 'I will cause to be numerous' → 'I will multiply'

- Verbs that end in ֶֶֶ are 3he verbs in the long imperfect or PtMS absolute

וַיִּרֶשׁ = יָרַשׁ QI3ms+ו *weyiqtol* 'he will take possession of ___'

- This is a tough parsing. It looks like יָרַשׁ DP3ms (with no compensatory lengthening when resh rejected dagesh). It isn't possible because 2R verbs always cause compensatory lengthening in the D/tD/Dp. Also, יָרַשׁ occurs only once in the piel (an imperfect).
- In fact, $V_p = \text{ֶֶֶ}$ is a defectively written ֶֶֶֶ , so this is יָרַשׁ in the QI. Of the 53 times that יָרַשׁ occurs in the QI, V_p is defectively spelled 7 times (ֶֶֶ instead of ֶֶֶֶ).
- $V_s = \text{ֶֶֶ}$ is expected for 2GR in the Q(I/M).

18 וְהִתְבָּרְכוּ בְזַרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ לְקִבְּ אֲשֶׁר שָׁמְעָתָּ בְּקוֹלִי:

and-they-will-bless-themselves in-your-seed all nations-of the-earth because that you-heard in-my-voice

And all nations of the earth will consider themselves to be blessed in your seed, because you obeyed my voice.

וְהִתְבָּרְכוּ = בָּרַךְ tDP3cp+ו weqatal 'they will bless themselves'

- Resh rejected dagesh and caused compensatory lengthening. *בַּר → בָּרַךְ
- The promise of all the nations being blessed in Genesis 12:3 used the niph'al of בָּרַךְ, which is either middle/reflexive or passive. In this verse, however, it is hitpael, which is middle/reflexive, not passive. Some scholars (e.g., in the NET Bible) argue that the hitpael of בָּרַךְ means 'pronounce blessings on one another' as in 'may you be blessed as YHWH blessed Abraham'. On the other hand, Chee-Chiew Lee, JSOT 36:279-96 (2012), however, argues (convincingly to me) that the hitpael of בָּרַךְ means 'regard oneself to have been blessed'. His main argument for this position is that in Deut 29:19, the context makes that meaning clear: "he blesses himself in his heart, saying, 'I will be safe even though I walk in the stubbornness of my heart'." Note also that the LXX of Gen 22:18 (followed by Acts 3:25) translates this promise as a future passive ἐνευλογηθήσονται instead of the future middle that would be used for 'pronounce blessings on one another'.

שָׁמְעָתָּ = שָׁמַע QP2ms qatal 'you heard'

שָׁמְעָתָּ בְּקוֹלִי 'you-heard with-my-voice' → 'you obeyed my voice'

- To שָׁמַע is to hear, but to שָׁמַע בְּ קוֹל is to obey them (83x in the Bible).

19 וַיָּשָׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע: פ

and-he-returned Abraham to his-young-men and-they-rose and-they-went together to Beersheba and-he-dwelt Abraham in-Beersheba

Then Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived in Beersheba.

וַיָּשָׁב = שׁוּב QI3ms+וַי wayyiqtol 'and he returned'

- V_P = וַי indicates a hollow verb (or a geminate verb that imitates a hollow verb)
- V_S is in a closed, unaccented syllable, so V_S is qamats qatan (not qamats). Qamats qatan is an O-type vowel, so it is qal.

וַיִּקְמוּ = קוּם QI3mp+וַי wayyiqtol 'and they arose'

- V_P = וַי indicates a hollow verb (or a geminate verb that imitates a hollow verb)
- V_S = וַי is a defectively spelled וַי, which is the root vowel of קוּם. Hollow verbs keep their root vowel in the Q(I/M/∞), and no other verb forms have V_S = וַי (except QPp), so this is qal.

וַיֵּלְכוּ = הֵלֵךְ QI3mp+וַי wayyiqtol 'and they went'

- V_P = tseré indicates a 1yod verb in the QI. הֵלֵךְ acts like a 1yod verb in the Q (and H).

וַיִּקְמוּ וַיֵּלְכוּ = 'and they rose and they went'

- This forms an inclusio with וַיֵּלְכוּ וַיִּקְמוּ in verse 3. But this time, the plural is used, perhaps to draw attention to the fact that Abraham is not returning alone – he has Isaac (and the young men) with him. This is speculative, but perhaps the singular was used in verse 3 to subtly draw attention to the fact that Abraham was doing this alone: Isaac and the servants were with him, but they had no idea what he was planning back in verse 3.

וַיֵּשֶׁב = יָשַׁב QI3ms+וַי wayyiqtol 'and he dwelt'

- V_P = tseré indicates a 1yod verb in the QI
- V_S = segol because 1yod verbs in the Q(I/M) often take V_S = tseré. When the accent moved to the prefix, the loss of accent on V_S changed tseré to segol.

פ

- The פ after the end of the verse is a paragraph marker that was added by scribes.

20 וַיְהִי אַחֲרַי תְּדַבְּרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם־הִוא בָּנִים לְנַחֲוֹר אָחִיךָ :

and-it-was after the-things the-these and-it-was-told to-Abraham to-say behold she-bore Milcah also she sons to-Nahor your-brother

After these things, it was told to Abraham, "Behold, Milcah also has borne children to your brother Nahor:

וַיְהִי = היה Ql3ms+ו wayyiqtol 'and it was'

- Memorize this form. See the explanation in verse 1.
- This verb lacks an explicit subject. In context, the subject is the entire narrative that follows: "And after these things, the following events occurred."
- When וַיְהִי lacks an explicit subject, and its implicit subject is the following narrative, וַיְהִי is being used as a discourse marker to signal a transition point in the text: typically a new narrative, but sometimes a climax or other turning point within a narrative. For more information on this, see Jason S. DeRouchie, *How to Understand and Apply the Old Testament*, pages 117-19.
- Just like in verse 1, this signals the beginning of a new section.

וַיִּגַּד = נגד Hp13ms+ו wayyiqtol 'and it was told'

- $V_p = \text{ו}$, so this is Hp.
- Replace the doubling dagesh with ך to get the strong-verb form וַיִּגַּד

לֵאמֹר = אמר Q∞+ל 'to say' → quotation marks

- Alef has no vowel, so it had shva in the strong verb form. אָמַר is Q(M2ms/∞).
- The vowel on prefixed ל/כ/ב on an ∞ has no meaning. So ignore it.

יִלְדָה = ילד QP3fs qatal 'she bore'

21 אֶת־עוֹץ בְּכֹרֹוֹ וְאֶת־בְּיוֹז אָחִיו וְאֶת־קִמּוֹאֵל אָבִי אָרָם:

DDO Uz his-firstborn and-DDO Buz his-brother and-DDO Kemuel father-of Aram

Uz his firstborn, Buz his brother, Kemuel (the father of Aram),

22 וְאֶת־כֶּשֶׁד וְאֶת־חִזּוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת־בְּתוּאֵל:

and-DDO Kesed and-DDO Hazo and-DDO Pildash and-DDO Jidlaph and-DDO Bethuel

Kesed, Hazo, Pildash, Jidlaph, and Bethuel.”

יִדְלָף 'Jidlaph'

- Names that start with yod usually begin with 'J' in English.

23 וּבִתּוֹאֵל יִלְדָּ אֶת־רֵבֶקָה שְׁמֹנֶה אֲלֶיהָ יִלְדָּה מִלְכָּה לְנָחוֹר אָחִי אַבְרָהָם:

and-Bethuel he-fathered DDO Rebekah eight these she-bore Milcah to-Nahor brother-of Abraham

(Bethuel fathered Rebekah). These eight Milcah bore to Nahor, Abraham's brother.

וּבִתּוֹאֵל יִלְדָּ אֶת־רֵבֶקָה

'and Bethuel begot Rebekah'

- This clause is also subject before verb, which indicates something other than the next thing in sequence. Because the text returns to the eight children of Milcah right after this clause, this clause seems to be a parenthetical comment about Bethuel, who was just mentioned.
- The mention of Rebekah breaks the pattern in two ways: (1) she is the only female – note that her brother Laban is not mentioned, and (2) she is the only one of Nahor's grandchildren who is mentioned.
- The mention of Rebekah is foreshadowing, since she will be important later.

יִלְדָּ = יִלְדָּ QP3ms *qatal* 'he begot'

יִלְדָּה = יִלְדָּ QP3fs *qatal* 'she bore'

- יִלְדָּ with a female subject means 'give birth to <someone>', whereas with a male subject it means 'beget' (i.e., 'do the male part of causing someone to be born')

24 וּפִילִגְשׁוֹ וַשְּׂמָהּ רְאוּמָה וַתֵּלֶד גַּם־הִוא אֶת־טַבָּח וְאֶת־גַּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה: ס

and-his-concubine and-her-name Reumah and-she-bore also she DDO Tabah and-DDO Gaham and-DDO Tahash and-DDO-Maacah

Also, his concubine, whose name was Reumah, bore Tabah, Gaham, Tahash, and Maacah.

וּפִילִגְשׁוֹ

'and his concubine'

- A concubine is legally and socially a wife. She is not a mistress. This is not adultery.
- A concubine is a wife who is married with a prenuptial agreement that her children will not have the inheritance rights of children that are born to a non-concubine wife.

וַתֵּלֶד

= ילד QI3fs+ו wayyiqtol

'and she bore'

- V_P = tsere indicates a 1yod verb in the QI
- V_S = segol because 1yod verbs in the Q(I/M) often take V_S = tsere. When the accent moved to the prefix, the loss of accent on V_S changed tsere to segol.

ס

- The ס after the verse is a paragraph marker that was added by scribes

4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד : 5 וְאַהַבְתָּ

and you will love	one	YHWH	our God	YHWH	Israel	listen!
אהב						שמע
QP2ms+1						QM2ms
weqatal						

אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-

and all of	your (ms)	and with	your (ms)	with all of	your (ms) God	YHWH	DDO
	person	all of	heart				

מְאֹדָּה : 6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם

the day	commanding you	I	that	the these	the words	and they will be	your (ms)
	צוה					היה	veryness
	•DPtMS+2ms					QP3cp+1	
						weqatal	

עַל-לְבָבְךָ : 7 וּשְׁנַנְתֶּם לְבָנֵיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ

when you sit	about	and you will speak	to	and you will talk about them	your (ms)	on
ישב	them (m)	דבר	your (ms)	שנן	heart	
Q∞+2ms+ב		DP2ms+1	sons	•DP2ms+3mp+1		
		weqatal		weqatal		

בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ : 8 וּקְשַׁרְתֶּם

and you will bind them	and when you rise	and when you	in the way	and when you walk	in your (ms)
קשר	קום	lie down		הלך	house
QP2ms+3mp+1	Q∞+2ms+ב+1	שכב		Q∞+2ms+ב+1	
weqatal		Q∞+2ms+ב+1			

לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ : 9 וּכְתַבְתֶּם

and you will write them	your (ms)	between	for tefilin	and they	your (ms)	on	for a sign
כתב	eyes			will be	hand		
QP2ms+3mp+1				היה			
weqatal				QP3cp+1			
				weqatal			

עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ : 10

and in your (ms) gates	your (ms)	doorposts	on
	house	of	

4 שְׁמַע יִשְׂרָאֵל יְהוָה אֶל־הַיְהוָה יְהוָה אֶחָד׃

- שְׁמַע = שָׁמַע QM2ms
 - 3ע3 verbs have $V_s = \text{ו}$ in the Q(I/M)
- Listen! Israel YHWH our-God YHWH one
- Hear, O Israel! YHWH our God, YHWH is one!

5 וְאַהֲבַתְּ אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ׃

- וְאַהֲבַתְּ = אָהַב QP2ms+1 weqatal
 - weqatal that follows an imperative has an imperative meaning.
 - weqatal 2ms and 1cs often accent the ending instead of the stem vowel.
- and-you-will-love DDO YHWH your-God with-all-of your-heart and-with-all-of your-person and-with-all-of your-very
- And you shall love YHWH your God with all of your heart, with all of your self, and with all of your strength.

6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוְּךָ הַיּוֹם עַל־לִבְבְּךָ׃

- וְהָיוּ = הָיָה QP3cp+1 weqatal
 - 3He verbs attach vocalic subject endings to R_2 .
- מְצַוְּךָ = צָוָה DPtMS+2ms
 - 3He verbs attach pronominal suffixes to R_2 .
 - An adjective, noun, or participle with a pronominal suffix is plural IFF its ending includes וֹת, יֹת, or yod (hiriq-yod does not count).
- and-they-will-be the-words the-these that I commanding-you the-day on your-heart
- And the words that I am commanding you today shall be on your heart.

7 וְשִׁנַּנְתֶּם לְבָנֵיכֶם וְדַבַּרְתֶּם בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלִכְתְּכֶם בְּדַרְךְ וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם:

- וְשִׁנַּנְתֶּם = שָׁנַן DP2ms+3mp+1 weqatal
- וְדַבַּרְתֶּם = דָּבַר QP2ms+1 weqatal
- בְּשִׁבְתְּכֶם = יָשַׁב Q ∞ +2ms+ב
 - 1yod and 1nun verbs drop R₁ and add ת at the end in the Q ∞
 - ∞ +ב is usually temporal. When it is, the pronominal suffix is the subject of the ∞ .
- וּבְלִכְתְּכֶם = הִלַּךְ Q ∞ +2ms+ב+1
 - 1yod and 1nun verbs drop R₁ and add ת at the end in the Q ∞ . הִלַּךְ is spelled like a 1yod verb in the qal and hiphil.
 - ∞ +ב is usually temporal. When it is, the pronominal suffix is the subject of the ∞ .
- וּבְשֹׁכְבְּכֶם = שָׁכַב Q ∞ +2ms+ב+1
 - ∞ +ב is usually temporal. When it is, the pronominal suffix is the subject of the ∞ .
- וּבְקוּמְכֶם = קָוַם Q ∞ +2ms+ב+1
 - ∞ +ב is usually temporal. When it is, the pronominal suffix is the subject of the ∞ .
 - Hollow verbs keep their root vowel in the Q(I/M/ ∞)
- and-you-shall-talk-about-them to-your-sons and-you-shall-speak about-them when-you-sit in-your-house and-when-you-walk in-the-way and-when-you-lie-down and-when-you-rise
- You shall talk about them to your sons, and you shall speak about them when you sit in your house, when you walk along the road, when you lie down, and when you rise up.

8 וּקְשַׁרְתֶּם לְאָזְנוֹת עַל-יְדֵיכֶם וְהָיוּ לְטֹטְפֹת בֵּין עֵינֵיכֶם:

- וּקְשַׁרְתֶּם = קָשַׁר QP2ms+3mp+1 weqatal
 - P2mp would end in קְשַׁרְתֶּם not קָשַׁרְתֶּם
- וְהָיוּ = הָיָה QP3cp+1 weqatal
 - 3He verbs attach vocalic subject endings to R₂.
 - ל+הָיָה often means 'to function as' something.
- and-you-will-bind-them for-sign on your-hand and-they-will-be for-tefilin between your-eyes
- And you shall bind them as a sign on your hand. And they shall function as tefilin between your eyes.

- וּכְתַבְתֶּם = כתב QP2ms+3mp+1 weqatal
- and-you-will-write-them on doorposts-of your-house and-in-your-gates
- And you shall write them on the doorposts of your house, and in your gates.
 - The ס after the verse is a paragraph marker. It is not original to the text, but it was added by the Masoretes or earlier.

Genesis 1:1-5

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :

2 וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ

אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם : 3 וַיֹּאמֶר אֱלֹהִים יְהִי

אֹר וַיְהִי־אֹר : 4 וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב

וַיִּבְרָא אֱלֹהִים בֵּין הָאֹר וּבֵין הַחָשֶׁךְ : 5 וַיִּקְרָא

אֱלֹהִים לְאֹרֶ יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-

בֶּקֶר יוֹם אֶחָד : פ

1 וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ כְּנָעַן וּמִמְּוֹלַדְתְּךָ

וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֲרָאָה׃ 2 וַאֲעֵשֶׂה לְגוֹי

גֹּדֹל וְאֲבָרְכְךָ וְאֲנַדְלָה שְׁמֶךָ וְהָיָה בְרָכָה׃ 3 וְאֲבָרְכָה

מִבְּרַכְיֶיךָ וּמִקְלָלֶיךָ אָאֵר וּנְבָרְכוּ בְּךָ כָּל מְשֻׁפָּחֹת

הָאָרֶץ׃

1 אֶתְרוּ הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־יְהוָה אֶל־אַבְרָם

בְּמַחְזָה לֵאמֹר אֶל־תִּירָא אַבְרָם אֲנֹכִי מִגֵּן לָךְ שְׂכָרְךָ

הַרְבֵּה מְאֹד: 2 וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה מַה־תִּתֶּן־לִי

וְאֲנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן־מִשְׁקָה בֵּיתִי הוּא דֹמֶשֶׁק

אֲלֵעֶזֶר: 3 וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נִתְּתָה זָרַע וְהֵנָּה

בֶּן־בֵּיתִי יוֹרֵשׁ אֹתִי: 4 וְהֵנָּה דְבַר־יְהוָה אֵלָיו לֵאמֹר

לֹא יִירָשְׁךָ זֶה כִּי־אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִירָשְׁךָ:

5 וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבְּטַחְנָא הַשְּׁמַיְמָה וְסַפֵּר

הַכּוֹכָבִים אִם-תּוּכַל לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כַּה יִהְיֶה

זְרַעְךָ : 6 וְהָאֱמֵן בְּיִתְּהָ וַיִּחְשְׁבָהּ לוֹ צְדָקָה :

1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת-

אֲבֹרָהֶם וַיֹּאמֶר אֱלֹהֵי אֲבֹרָהֶם וַיֹּאמֶר הַנְּנִי: 2 וַיֹּאמֶר

קַח-נָא אֶת-בְּנֶךָ אֶת-יִחְיֵדָה אֲשֶׁר-אֶהְבֶּתְּ אֶת-יִצְחָק

וְלֶךְ-לְךָ אֶל-אֶרֶץ הַמִּזְרֵה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד

הַהָרִים אֲשֶׁר אָמַר אֱלֹהֶיךָ: 3 וַיִּשְׁכַּם אֲבֹרָהֶם בַּבֹּקֶר

וַיַּחֲבֹשׂ אֶת-חַמְרֹו וַיִּקַּח אֶת-שְׁנֵי נְעָרָיו אֹתֹו וְאֶת יִצְחָק

בְּנֹו וַיִּבְקַע עֵצִי עֹלָה וַיִּקַּם וַיֵּלֶךְ אֶל-הַמָּקוֹם אֲשֶׁר-

אָמַר-לוֹ הָאֱלֹהִים: 4 בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת-

עֵינָיו וַיֵּרָא אֶת-הַמָּקוֹם מֵרְחֹק: 5 וַיֹּאמֶר אַבְרָהָם אֶל-

נַעֲרָיו שְׁבוּ-לָכֶם פֹּה עִם-הַתְּמוֹר וְאֲנִי וְהַנְּעַר נִלְכָּה עַד-

כָּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם: 6 וַיִּקַּח אַבְרָהָם אֶת-עַצְמֵי

הָעֵלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ וְאֶת-

הַמֵּאֲכָלֹת וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו: 7 וַיֹּאמֶר יִצְחָק אֶל-

אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הַנְּנִי בְנִי וַיֹּאמֶר הִנֵּה

הָאִישׁ וְהָעֲצִים וְאֵיהּ הַשָּׁה לְעֹלָה: 8 וַיֹּאמֶר אַבְרָהָם

אֱלֹהִים יִרְאֶה-לּוֹ הַשָּׁה לְעֹלָה בְּנֵי וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו:

9 וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם

אַבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֲצִים וַיַּעֲקֹד אֶת-

יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֲצִים:

10 וַיִּשְׁלַח אַבְרָהָם אֶת-יָדוֹ וַיִּקַּח אֶת-הַמֶּאֱכָלֹת לְשִׁחַט

אֶת-בְּנוֹ: 11 וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן-הַשָּׁמַיִם

וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הַנְּנִי: 12 וַיֹּאמֶר אֱלֹ-

תְּשַׁלַּח יָדְךָ אֶל-הַנְּעֵר וְאֶל-תַּעֲשֵׂ לּוֹ מֵאוֹמֶה כִּי עַתָּה

יָדְעֵתִי כִּי-יִרְא אֱלֹהִים אֶתָּה וְלֹא חָשַׁכְתָּ אֶת-בְּנֶךָ אֶת-

יְחִידְךָ מִמֶּנִּי: 13 וַיֵּשָׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא וְהִנֵּה-

אֵיל אַחֵר נֹאֲחָז בַּסֶּבֶךְ בְּקִרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-

הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ: 14 וַיִּקְרָא אַבְרָהָם שֵׁם-

הַמָּקוֹם הַהוּא יְהוֹנָה וַיֵּרָא אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוֹנָה

יִרְאֶה: 15 וַיִּקְרָא מִלְאָךְ יְהוָה אֶל-אַבְרָהָם שְׁנִית מִן-

הַשָּׁמַיִם: 16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם-יְהוָה כִּי יַעַן אֲשֶׁר

עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת-בְּנֵךְ אֶת-יְחִידְךָ:

17 כִּי-בִרְךָ אֲבָרְכֶךָ וְהִרְבָּה אֲרֻבָּה אֶת-זְרַעְךָ כְּכֹכְבֵי

הַשָּׁמַיִם וְכָחֹל אֲשֶׁר עַל-שֵׁפֶת הַיָּם וַיִּרְשׂ זְרַעְךָ אֶת

שַׁעַר אֲיִבּוֹ: 18 וְהִתְבָּרְכוּ בְּזְרַעְךָ כָּל גּוֹיֵי הָאָרֶץ לְעַבְדְּ

אֲשֶׁר שָׁמַעְתָּ בְּקֻלִּי: 19 וַיָּשָׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ

וַיֵּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע:

פ 20 וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיֵּגֵד לְאַבְרָהָם לֵאמֹר

הִנֵּה יְלֵדָה מִלְכָּה גַם-הִוא בָּנִים לְנַחֲוֹר אָחִיךָ: 21 אֶת-

עֵוִץ בְּכָרוֹ וְאֶת-בְּנוֹ אָחִיו וְאֶת-קְמוּאֵל אָבִי אֲרָם:

22 וְאֶת-כְּשֵׁד וְאֶת-חִזֹּן וְאֶת-פְּלִדָּשׁ וְאֶת-יִדְלָף וְאֶת

בְּתוּאֵל: 23 וּבְתוּאֵל יָלַד אֶת-רַבְקָה שְׂמִנָּה אֵלֶּה יְלֵדָה

מִלְכָּה לְנַחֲוֹר אָחִי אַבְרָהָם: 24 וּפִילְגֵּשׁוֹ וּשְׂמָהּ רְאוּמָה

וַיִּתְּלֶד גַּם־הוּא אֶת־טַבַּח וְאֶת־גִּחַם וְאֶת־תַּחֲשׁ וְאֶת־

מַעֲכָה : ס

4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד : 5 וְאַהֲבָתָּה

אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-

מְאֵדָה : 6 וְהָיוּ תְּהִלָּתְךָ הָאֱלֹהִים אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם

עַל-לְבָבְךָ : 7 וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ

בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ : 8 וּקְשַׁרְתָּם

לְאָזְנוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ : 9 וּכְתַבְתָּם

עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ : 10