WORKSHEET #3: Genesis 12:1-3


2. לָבַע אָבְרָהָם (v. 1):
   a. Read two of the following (on the form לָבַע):
      F. Brown, S. R. Driver, C. A. Briggs, A Hebrew and English Lexicon of the OT
           (Oxford, 1907; Hendrickson, 1979), p. 515;
      E. Kautzsch, ed., Gesenius' Hebrew Grammar (Oxford, 1910), par. 119s;
      B. Waltke and M. O'Connor, An Introduction to Biblical Hebrew Syntax
           (Winona Lake, 1990), par. 11.2.10d.
   b. How do you explain this construction (in particular, how do you explain the nature and
      function of לָבַע)?
   c. Check verse 1 in three different English Bible versions. Do any of them capture the
      nuance(s) you have discovered for this phrase?

3. זָכָרָה אָבְרָהָם (v. 2) and ראשְבָּרָה (v. 3):
   a. These two verbs are cohortatives. What is the special significance (or the special
      nuances) of the cohortative as used here? How would you translate the two
      verbs to indicate this significance (or their nuances)?
   b. Compare these two verbs with the other verbs in vv. 1-3 that indicate God's actions.
      Should these other verbs be understood as cohortatives? Why or why not?

Optional:

4. יִכְרָתִי אָבְרָהָם (v. 2):
   a. What is the literal translation of this clause? (Be careful.)
   b. The BHS editor suggests repointing יִכְרָתִי to יִכְרָת (footnote "a"). Read E. Kautzsch,
      ed., Gesenius' Hebrew Grammar (Oxford, 1910), par. 110i. Discuss the
      advisability of BHS's suggestion in light of Gesenius' discussion.
   c. What light do Genesis 20:7 and 42:18 shed on the translation and function of the clause
      here? (Read these in Hebrew.)