

Genesis 12:1-5

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ
אֶל-הָאָרֶץ אֲשֶׁר אֲרָאָךְ: 2 וַאֲעֵשֶׂךָ לְגוֹי גָּדוֹל וְאַבְרָכְךָ וְאֶגְדְּלָה שְׁמֶךָ
וְהָיָה בְרָכָה: 3 וְאַבְרָכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אֶאְרָר וְנִבְרָכוּ בְּךָ כָּל
מִשְׁפַּחַת הָאָדָמָה: 4 וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אִתּוֹ
לוֹט וְאַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן: 5 וַיִּקַּח
אַבְרָם אֶת-שָׂרִי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וְאֶת-כָּל-רְכוּשָׁם אֲשֶׁר
רָכְשׁוּ וְאֶת-הַנֶּפֶשׁ אֲשֶׁר-עָשׂוּ בְּחָרָן וַיֵּצְאוּ לָלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ
אֶרְצָה כְּנָעַן:

Vocabulary

Verse 1

אברם name: "Abram"

מולדת noun: "kindred"

Syntax & Miscellaneous

- The imperative verb form, לֵךְ, is easily confused with לְךָ, the inseparable preposition plus 2ms suffix that follows.
- Third *he* verbs lose their final *he* with the addition of suffixes, thus ראה becomes אֲרָאָךְ.
- Notice the different affects that the preposition מִן has when combined with ארץ (nun assimilates, aleph cannot be doubled, and hireq lengths to sere), מולדת (nun assimilates causing the mem to be doubled) and בית (nun assimilates with doubling of beth).

Verse 2

גוי noun: "people"

ברכה noun: "blessing"

Verse 3

שפה noun: "family"

Verse 4

לוט name: "Lot"

חרן name (of a place): "Haran"

חמש numeral: "five"

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שבעים numeral: “seventy”

Verse 5

שרי name: “Sarai”

רכוש noun: “property”

רכש verb: “acquired”

כנען name: “Cannan”

Syntax & Misc.

Verse 2

- Many have made much of the different semantic domains of the words *goy* and *'am*. Although there is divergence in usage, the semantic domain of each overlaps substantially (see [TDOT](#)). We should not be influenced by the modern negative connotation of *goy* in the translation of the biblical Hebrew word.
- How should the last clause be rendered? וְהָיָה בְרָכָה The editor of BHS wants to read the verb as a perfect 3ms.

Verse 3

- Notice the use of parallel substantive participles “those who bless you” || “those who curse you.”
- The last clause begins with a *Niphal* verb whose subject is not found in the normal second position after the verb but at the end of the clause. This subordination continues the emphasis upon God’s blessing through Abram.

Verse 4

- The third clause demonstrates the idiomatic presentation of the age of Abram: “Now Abram was a son of five years and of seventy years,” meaning he was 75 years old