

Genesis 13:1-5

וַיֵּלֶךְ אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל-אֲשֶׁר-לוֹ וְלוֹט עַמּוֹ הַנֶּגֶב:
2 וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּבְּסֹף וּבַזֶּהָב: 3 וַיֵּלֶךְ לְמִסְעָיו מִנֶּגֶב
וְעַד-בֵּית-אֵל עַד-הַמָּקוֹם אֲשֶׁר-הָיָה שֵׁם [אֵהֱלֶה] בְּתַחֲלָה בֵּין
בֵּית-אֵל וּבֵין הָעֵי: 4 אֶל-מְקוֹם הַמְזִבַּח אֲשֶׁר-עָשָׂה שֵׁם בְּרֵאשִׁיטָה
וַיִּקְרָא שֵׁם אַבְרָם בְּשֵׁם יְהוָה: 5 וְגַם-לְלוֹט הֵלֵךְ אֶת-אַבְרָם הָיָה
צֹאן-וּבָקָר וְאֵהֱלִים:

Vocabulary

Verse 1

נגבה name (of place): “Negev”

Verse 2

כבד “rich” (BDB, 458)

Syntax & Miscellaneous

-The phrase, *כָּל-אֲשֶׁר-לוֹ*, contains a relative, verbless clause. The verb, *haya* “to be,” combined with the *lamed* preposition can be translated as “have” or “belong to” or “become.”

-The final *he* in the form *הַנֶּגֶבָה* is a directional *he* (cf. the 1 Samuel 1:19 DH post on directional *he*)

Verse 3

מסע “journey” (BDB, 652)

תחלה “beginning” (BDB, 321)

Syntax & Misc.

Verse 3

- *Kethib-Qere* (אֵהֱלוֹ). The term *kethib*, “written,” refers to the received text of the Massoretic Text (MT); whereas, the word used in recitation is called the *qere*, “to be read.” In the MT where the Masoretes deemed the consonantal text (*kethib*) unsatisfactory, they provided alternative spelling (*qere*) as a marginal note. The written form was pointed according to the read form; therefore, the form in the text should not be understood with the present vowels. Many of these emendations are found in the MT. Daily Hebrew will indicate each with [brackets] and provide the alternative reading, with vocalization, in a note.