**Genesis 18:1-33**

(18:20)

זְעָקָה = “cry, outcry” under BDB 277b. Root זעק = “cry, cry out, call”.

כָבֵד = “be heavy, weighty, burdensome, honoured”, Piel “make heavy; make honourable, glorify” under BDB 457a. Note the affix 3fs form!

(18:21)

הּכצעקתה – Sheesh! Interrogative ה + preposition כ + זעקה + 3fs suffix = “?-as-outcry-her/its”.

כלה = “be complete, at an end, finished, accomplished, spent” under BDB 477a.

הכצעקתה הבאה אלי עשׂו כלה – Literally “?-as-outcry-her that-comes to-me they-did completely => if they have done completely according to the outcry that has come to me”. Yuck.

ואם-לא אדע – Wait… what? If not? then he will know???

(18:22)

ואברעָם עודנּו עמד לפני יהוה – This is one of the more famous examples of how scribes deliberately changed the text. Originally this read ויהוה עודנּו עמד לפני אברעָם but surely Yhwh does not stand before Abraham! as if a student before a teacher! Called a tiqqun sopher (plural tiqqune sopherim) or Tiq soph in the critical apparatus.

**Grammatical note = Participle as a predicate adjective.** A participle can function as a predicate adjective, asserting something about a substantive, and thus acting like a verb. A predicate adjective usually has the same gender and number as the subject, but lacks the article. See Williams §215b.

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1 “Samaritan Pentateuch compare verse 21”. Yeah we see to have some alternation here… or not.

2 “Read with Codex Sev (=?), Greek, Targum, Latin תם?” Not sure what to make of this. Their outcry or her outcry? David Cotter notes the midrashim make much of this with a tale about a woman who was going to be burned.
Grammatical note = Locative לִפְנֵי (in front of, before). The preposition לִפְנֵי can indicate a location in front of its object. See Williams §370.

(18:23)

אַף = “also, yea > indeed” under BDB 64b. So אַף = “really?”

ספה = “sweep or snatch away, catch up”, Niphal “be swept away, destroyed” under BDB 705a. Arb safā “(of wind) raise dust and carry it away”.

(18:24)

ואֵלֵי = II (adverb) “peradventure, perhaps” under BDB 19b.

ונשא – Note ל for object of נשא.

Grammatical note = לָמָּה of advantage (for the sake of, for). The object of the preposition לָמָּה can be a person to whose advantage something is. For the sake of (the fifty righteous). See Williams §365.

Grammatical note = שׁי of existence (there is). The particle שׁי commonly indicates the existence of the substantive or substantival clause that follows it. When שׁי is used this way, it can often be translated ‘there is’ or ‘there are’. See Williams §477.

(18:25)

חָלִילָה = “profaned” under BDB 321a.

חָלִיל = “far be it, ad profanum!” under BDB 321a. Root חָלַל = “pollute, defile, profane”.

This is pretty strong language. Equivalent to μη γενοιτο? or stronger than that? Septuagint translates with μηδαμως = “by no means”.

What is the essence of his argument with or objection to God? This is somehow about God the judger of the earth… doing justice.
Grammatical note = Comparative כְ (as, like, such as). The object of the preposition כְ (or the compound כַאשׁר) can be something to which something else is compared. When repeated, the meaning is often ‘the same as’. See Williams §256.

(18:26)
כְ II = (preposition and conjunction) “for the sake of, on account of, in order that” under BDB 721a.

Grammatical note = Resumptive וְ (then, untranslated). Also called the waw of resumption or the waw of linkage, the conjunction וְ can begin a clause that resumes the train of thought from the clause that precedes it. See Williams §440.

Grammatical note = Conditional אִם (if). The conjunction אִם can begin the protasis (the ‘if’ part) of a real conditional sentence. See Williams §453.

(18:27)
אִם II = Hiphil “shew willingness, be pleased, determine, undertake to do anything (and do it)” under BDB 383b. Arb waʾala “take refuge with, escape, hasten to”. Sab ḥal. Akk ālu “accept”. Note how the I = I *י returns with a Hiphil prefix.

עֵפֶר = “ashes”? Cannot find in BDB even under root עפר.

שׁחת = “go to ruin(?)”, Hiphil “spoil, ruin” under BDB 1007b. Arb sahata “extirpate”. Tel Amarna šahātu “fall (especially of a city), be prostrate”.

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3 “Cairo, several manuscripts יהוה.”
Akk šētu “flee, escape”. OArm (Zinjirli) šēnta “destroy”. Arm שחת “mutilate”.

**Grammatical note = ב of cause (because).** Also called the beth causa, the preposition ב (or the compound בַּאשׁר) can indicate the cause of something else. The object of the preposition can be a noun, an infinitive construct, or a genitive substantival clause. See Williams §247.

(18:29)

יימצאון – Note the energic(?) nun. As in Deuteronomy?

(18:30)

“burn, be kindles, of anger” under BDB 354a. Arm תורם Pael “cause fire to burn” (rare). Zinj תרא “anger”. Arb ḥarwatu(n) “burning sensation in throat from rage and pain”. Note jussive form – “Let not…”

אליזאה – Unusual syntax?

(18:31)

Note the slight variations between each stage of the conversation. Not simply Repeat And Say Same Things But Change the Number In Question.

(18:32)

“beat, foot, anvil, occurrence” under BDB 821b.

עשרה – Note the feminine form for ten men. Whereas before we had masculine plural. This is normal in biblical Hebrew. A kind of reverse polarity from two through ten.

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4 “Samaritan Pentateuch, Greek אשתדה compare Vulgate percutiem and verses 28, 31, 32”. Not sure what to make of this. Perhaps “destroy” is clearer than do?

5 “A few manuscripts יהוה”. Hmm.
Grammatical note = Restrictive יָּד (only, however). The adverb יָּד can be used to indicate that the word of clause that follows it is an exception to or a limitation of another statement in the context. This is sometimes subdivided into the restrictive and exceptive uses of יָּד. See Williams §388.

(18:33) (outside the scope of the lection)

Wait… that is it? Does the conversation result in some sort of resolution or agreement?

כלה = “be complete, at an end, finished, accomplished, spent” under BDB 477a.

cאשר כלּה לדבר – Note the syntax. Literally “as-which/when he-finished to-speaking”.

They go their separate ways. Yhwh to (Sodom). Abraham to his “place”. Echoes of Genesis 12? 22?