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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 14

ΓΕΝΕΣΙΣ ΙΔ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **|** lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

The chapter is a self-contained narrative block without parallel elsewhere in the Pentateuch: a coalition war among nine kings of the southern Levant (14:1–12), Abram's lightning rescue of the captive Lot (14:13–16), and a double encounter upon Abram's return — first with the king of Sodom (14:17, 21–24) and, inserted between, the mysterious priest-king Melchizedek of Salem (14:18–20).

Translation & textual notes

The Greek text of Genesis 14 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is a self-contained narrative block without parallel elsewhere in the Pentateuch: a coalition war among nine kings of the southern Levant (14:1–12), Abram's lightning rescue of the captive Lot (14:13–16), and a double encounter upon Abram's return — first with the king of Sodom (14:17, 21–24) and, inserted between, the mysterious priest-king Melchizedek of Salem (14:18–20). The LXX renders the royal names as transliterations rather than translations — Αμάρφαλ (Amraphel), Αριόχ

(Arioch), Χοδολλογομορ (Chedorlaomer), Θαργαλ (Tidal), Αβαλα (Bela/Zoar), Βαλακ (Balak), Σεννααρ (Shinar), Ελλασαρ (Ellasar), and the rest — though one rendering stands apart: at 14:13 the LXX translates 'Abram the Hebrew' not as Αβραμ τῷ Εβραίῳ but as Αβραμ τῷ περάτῃ, 'Abram the one-who-crossed-over.' This is an etymological translation of the Hebrew עִבְרִי ('ibrî), derived from the root עָבַר ('ābar, 'to cross / pass over'), and it is unique in the LXX Pentateuch; the translators have replaced a transliteration with an interpretation, signalling that the name denotes Abram's status as a river-crosser (presumably of the Euphrates, as in Josh 24:2–3), and perhaps also his status as one who has 'crossed over' into covenant relationship. The central theological event of the chapter — and perhaps of the entire Abram cycle — is the appearance of Μελχισεδεκ βασιλεὺς Σαλήμ in 14:18–20. The LXX renders this passage closely: Melchizedek is βασιλεὺς Σαλήμ ('king of Salem,' understood from antiquity as Jerusalem — cf. Ps 75:3 LXX; Josephus, Ant. 1.180) and ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου ('priest of God Most High'). He brings out ἄρτους καὶ οἶνον ('bread and wine') — a gesture whose priestly-eucharistic resonance the NT and patristic tradition will exploit — and he blesses Abram in the name of θεὸς ὑψιστος ('God Most High'), and Abram gives him δεκάτην ἀπὸ πάντων ('a tithe of all things'). The divine title θεὸς ὑψιστος (El Elyon) occurs here for the first time in the LXX and is the title Abram himself adopts in his oath to the king of Sodom (14:22): κύριος ὁ θεὸς ὁ ὑψιστος — identifying the God of the covenant with the God whom Melchizedek serves. The Melchizedek episode becomes the exegetical foundation for the whole argument of Hebrews 5–7: Ps 109:4 LXX (σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ, 'you are a priest forever according to the order of Melchizedek') is read in Hebrews 5:6, 10; 6:20; 7:11, 15, 17, 21 as a christological oracle, and the logic of Hebrews 7 — that Melchizedek's priesthood is superior to the Levitical because Levi was 'still in the loins of his ancestor' when Abram paid the tithe (Heb 7:9–10) — depends on the Genesis 14:20 LXX text δεκάτην ἀπὸ πάντων. At 14:14 the LXX notes that

Abram 'numbered his own home-born servants' — ἠρίθμησεν τοὺς ἰδίους οἰκογενεῖς — 318 in number (τριακοσίους δέκα καὶ ὀκτώ), a detail that fascinated the Alexandrian exegetes; Barnabas 9:7–8 reads the number as a christological cipher (IH = 18 = Iesous, T = 300 = the cross). Abram's solemn oath at 14:22–23 — ἄρῶ τὴν χεῖρά μου πρὸς τὸν κύριον ('I raise my hand to the Lord') — is the first oath-with-raised-hand in the LXX and models the swearing formula that appears throughout the patriarchal and legal corpora.

Discourse structure of the chapter

A · 14:1–12

The war of the nine kings and the capture of Lot

The chapter opens with a coalition of four eastern kings — Αμαρφαλ of Σεννααρ, Αριοχ of Ελλασαρ, Χοδολλογομορ of Αιλαμ, and Θαργαλ of nations — who make war against five Canaanite city-kings (14:1–2). The five had served Χοδολλογομορ for twelve years and rebelled in the thirteenth (14:4). In the fourteenth year the four-king coalition returns and sweeps through the Transjordan and Negev in a series of conquests before engaging the five at the Vale of Siddim (14:5–8). The Vale of Siddim is identified with the Salt Sea and is full of bitumen pits, into which the kings of Sodom and Gomorrah fall as they flee (14:9–10). The victors plunder Sodom and Gomorrah and depart, taking Lot and his goods — the first mention of Lot since 13:12 — with them (14:11–12). This opening movement sets the narrative problem that requires Abram's intervention and that will produce the encounter with Melchizedek.

B · 14:13–16

Abram the Hebrew rescues Lot

A fugitive brings news to Αβραμ τῷ περάτῃ ('Abram the one-who-crossed-over'), who is encamped by the oaks of Μαμβρη the Amorite (14:13). The LXX's etymological rendering of 'the Hebrew' as τῷ περάτῃ is unique in the Pentateuch and flags Abram's identity as a border-crosser. Abram musters 318 home-born trained servants, pursues as far as Δαν, and launches a night attack that routs the four-king coalition, pursuing them to Χοβα north of Damascus (14:14–15). He recovers all the goods, and all the people, and his kinsman Lot (14:16). The rescue unit is narrated with compression and military precision, the aorist verbs driving the action without pause.

C · 14:17–20

Melchizedek: priest-king of Salem blesses Abram

As Abram returns from his victory, the king of Sodom goes out to meet him (14:17), but the narrative immediately inserts the Melchizedek episode before that encounter resumes. Μελχισεδεκ βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, brings out bread and wine (14:18) — a priestly provision to the conquering patriarch. He pronounces a double blessing: first upon Abram by θεὸς ὑψίστος who made heaven and earth, and second upon God Most High who has delivered Abram's enemies into his hand (14:19–20). Abram gives him a tithe of all things (14:20). This is the crown of the chapter: the meeting of the two figures founds a priesthood antecedent to and superior to that of Aaron (Ps 109:4 LXX; Heb 5–7), and the bread-and-wine offering has generated continuous liturgical and typological reflection from the patristic period through the Christian eucharist.

D · 14:21–24

Abram refuses the king of Sodom's offer

The king of Sodom's offer resumes: 'give me the persons and take the goods for yourself' (14:21). Abram refuses with a solemn oath — raising his hand to κύριος ὁ θεὸς ὁ ὑψίστος (identifying his God with Melchizedek's) — pledging not to take so much as a thread or sandal-strap, so that the king of Sodom cannot say 'I made Abram rich' (14:22–23). The one exception Abram allows is the portion already consumed by the young men and the shares due to his three Amorite allies — Εσχωλ, Αυναν, and Μαμβρη (14:24). The refusal is an act of covenantal integrity: Abram will receive his wealth from God alone, not from the corrupt cities of the plain.

1 Ἐγένετο δὲ ἐν τῇ βασιλείᾳ τῇ Αμαρφαλ βασιλέως Σεννααρ, Αριοχ βασιλεὺς Ελλαसार, Χοδολλογομορ βασιλεὺς Αιλαμ, καὶ Θαργαλ βασιλεὺς ἐθνῶν,

And it came to pass in the days of Amarphal king of Sennaar, Arioeh king of Ellasar, Chodollogomor king of Ailam, and Thargal king of nations,

Narrative frame / scene-setting

Ἐγένετο δέ

The Ἐγένετο δέ construction (contrast with the καὶ ἐγένετο of Ruth/Judges) opens the chapter with the distinctive LXX temporal frame but with the adversative-continuative δέ marking a new scene in the larger Abram narrative; v.1 is a long suspended nominal sentence whose main verb will follow in v.2 — the four kings are introduced here as the grammatical subject of the war-making narrated there.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative frame, framing formula)

→ constative aorist (inaugurating the scene)

γίνομαι: 'come to pass / happen'; the formula Ἐγένετο δέ calques Hebrew יָהִי but with δέ rather than καί, marking this scene as continuation of the Abram narrative rather than a fresh beginning.

δὲ

now / and

postpositive adversative-continuative particle

→ discourse linkage or contrast

δὲ: meaning 'now'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative (temporal: 'in the days of')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal: 'in the days of').

τῇ

the

Dative

article with βασιλεία

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεία

reign / kingdom

Dative

dative of time (temporal: 'in the reign of')

→ sphere or reference

βασιλεία: 'reign / kingdom'; renders Hebrew בְּיָמַי ('in the days of'); the LXX choice of βασιλεία rather than ἡμέραι ('days') is an interpretive elevation — it foregrounds the royal register appropriate to a chapter about kings.

τῇ

the

Dative

article (anaphoric, with Αμαρφαλ genitive)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

Αμαρφαλ

Amarphal

indeclinable proper noun, genitive of possession (reign of Amarphal)

→ participant identification

Αμαρφαλ: LXX transliteration of Hebrew אֲמַרְפֶּלֶא (Amraphel); traditionally identified by early modern commentators with Hammurabi of Babylon (though the identification is now considered uncertain); king of Σεννααρ (Shinar = Babylonia, cf. Gen 10:10; 11:2; Dan 1:2 LXX). The name is indeclinable in Greek; its indeclinability signals its foreign origin.

βασιλέως

king

Genitive

genitive of apposition (in apposition to Αμαρφαλ)

→ relational specification

βασιλέως: 'king'; the four kings introduced in this verse are grammatically in apposition to one another, forming a compound subject for the war of v.2.

Σεννααρ

Sennaar

indeclinable proper noun, genitive of location (king of Sennaar)

→ participant identification

Σεννααρ: LXX transliteration of שִׁנְאָר (Shinar), the region of Babylonia (cf. Gen 10:10; 11:2); the name recurs at Dan 1:2 LXX where Nebuchadnezzar's land of origin is likewise Σεννααρ.

Αριοχ

Arioch

indeclinable proper noun, subject (second king in the coalition)

→ participant identification

Αριοχ: LXX transliteration of אֲרִיֶּחַ (Arioch); king of Ελλασαρ (Ellasar); the name is possibly Hurrian or Sumerian in origin.

βασιλεὺς

king

Nominative

predicate nominative (in apposition, identifying Αριοχ's title)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as predicate nominative (in apposition, identifying Αριοχ's title).

Ελλασαρ

Ellasar

indeclinable proper noun, genitive of location (king of Ellasar)

→ participant identification

Ελλασαρ: LXX transliteration of ֶלְלָאֶר; variously identified with Larsa in Mesopotamia or with another city-state; location uncertain.

Χοδολλογομορ

Chodollogomor

indeclinable proper noun, subject (third and paramount king)

→ participant identification

Χοδολλογομορ: LXX transliteration of 𐤇𐤌𐤔𐤌𐤔𐤍 (Chedorlaomer); king of Αιλαμ (Elam, the region east of Mesopotamia); he is the paramount king to whom the five Canaanite kings had been subject (v.4) — the war is his retaliatory campaign.

βασιλεὺς

king

Nominative

predicate nominative (apposition: title of Chodollogomor)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as predicate nominative (apposition: title of Chodollogomor).

Αιλαμ

Ailam

indeclinable proper noun, genitive of location (king of Ailam)

→ participant identification

Αιλαμ: LXX transliteration of 𐤀𐤌𐤕 (Elam); the ancient kingdom east of Mesopotamia, in present-day southwestern Iran.

καὶ

and

coordinating conjunction (connecting the fourth king)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Θαργαλ

Thargal

indeclinable proper noun, subject (fourth king)

→ participant identification

Θαργαλ: LXX transliteration of 𐤈𐤓𐤐𐤕 (Tidal); called 'king of nations (ἐθνῶν)', i.e. king over a confederacy of peoples rather than a single city-state; his ethnic or national identity is unknown.

βασιλεὺς

king

Nominative

predicate nominative (title of Thargal)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as predicate nominative (title of Thargal).

ἐθνῶν

of nations

Genitive

genitive of relationship (king of nations)

→ relational specification

ἔθνος: 'nation / people'; renders Hebrew 𐤇𐤍𐤔; 'king of nations' suggests a ruler over a confederation of peoples. ἔθνη in the LXX often carries the sense of 'Gentile nations' as distinct from Israel.

2 ἐποίησαν πόλεμον μετὰ Βαλα βασιλέως Σοδομων καὶ μετὰ Βαρσα βασιλέως Γομορρας καὶ Σεναβ βασιλέως Αδαμα καὶ Συνοβορ βασιλέως Σεβωιμ καὶ βασιλέως Βαλακ, αὕτη ἐστὶν Σηγωρ.

they made war against Bala king of Sodom, and against Barsa king of Gomorrah, and Senab king of Adama, and Synobar king of Seboim, and the king of Balak, which is Segor.

Continuation / narrative action

ASYNDETON

Asyndeton continues the suspended sentence from v.1; ἐποίησαν πόλεμον ('made war') is the main verb completing the Ἐγένετο frame of v.1. Five Canaanite kings are listed as the opposing coalition — the asyndeton mirrors the rapid enumeration of the four eastern kings in v.1 and gives the battle-list its formulaic character.

ἐποίησαν

they made

Aor Act Indic 3 Pl · ποιέω

main verb (completing the ἐγένετο frame of v.1)

→ constative aorist (single act of warfare)

ποιέω: 'do / make'; ποιέω πόλεμον renders המַלְחָמָה שָׁעַל ('made war'), a Hebraism; the verb-object idiom is a calque of the Hebrew construction.

πόλεμον

war

Accusative

direct object (of ποιέω: Hebraistic idiom 'make war')

→ object specification

πόλεμος: 'war / battle'; renders המַלְחָמָה; the compound expression ποιέω πόλεμον is a Hebraism for the Hebrew verbal phrase המַלְחָמָה שָׁעַל.

μετὰ

against

preposition + genitive (hostile sense: 'against')

→ spatial or relational framing

μετὰ + genitive: normally 'with'; but here in a hostile/adversarial sense ('against'), a Hebraism calquing מֵעַל or מִתַּחַת in military contexts.

Βαλα

Bala

Genitive

indeclinable proper noun, object of μετὰ (first opposing king)

→ participant identification

Βαλα: LXX transliteration of בִּלְצָא (Bela); king of Σοδομων (Sodom); the city of Sodom will recur in the Lot narrative and in Gen 18–19; its destruction will be the great negative exemplum of the patriarchal narratives.

βασιλέως

king

Genitive

genitive of apposition (identifying Βαλα as king)

→ relational specification

βασιλέως: meaning 'king'; it serves as genitive of apposition (identifying Βαλα as king).

Σοδομων

of Sodom

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Σοδομων: LXX genitive form of Σοδομα (Sodom); the city already infamous for its moral state (13:13); its king will reappear in vv.17, 21–22 in the exchange with Abram.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μετὰ

against

preposition + genitive (hostile: 'against')

→ spatial or relational framing

μετὰ: meaning 'against'; here it marks the relation signaled by preposition + genitive (hostile: 'against').

Βαρσα

Barsa

Genitive

indeclinable proper noun, object of μετὰ (second opposing king)

→ participant identification

Βαρσα: LXX transliteration of בִּרְשָׁא (Birsha); king of Γομορρας (Gomorrah); the name may mean 'with wickedness' in Hebrew — a symbolic name appropriate to the city's reputation.

βασιλέως

king

Genitive

genitive of apposition

→ relational specification

βασιλέως: meaning 'king'; it serves as genitive of apposition.

Γομορρας

of Gomorrah

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Γομορρας: genitive of Γομορρα, transliterating גִּמְרָה (Gomorrah); paired always with Sodom as the twin symbols of judgment (cf. Gen 18–19; Isa 1:9–10; Matt 10:15; Rom 9:29).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Σεναβ

Senab

*indeclinable proper noun, subject-equivalent
(third opposing king)*

→ participant identification

Σεναβ: LXX transliteration of שֵׁנָב (Shinab); king of Αδαμα (Admah).

βασιλέως

king

Genitive

genitive of apposition

→ relational specification

βασιλέως: meaning 'king'; it serves as genitive of apposition.

Αδαμα

Adama

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Αδαμα: transliteration of אֲדָמָה (Admah); one of the five cities of the plain; its name resonates with הָאֲרָצָה ('ground/earth') — an earthen city fated for destruction.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Συνοβορ

Synobar

*indeclinable proper noun, subject-equivalent
(fourth opposing king)*

→ participant identification

Συνοβορ: LXX transliteration of שִׁמְעֵבֶר (Shemeber); king of Σεβωιμ (Zeboim); the city is listed with Sodom, Gomorrah, and Admah among the plain's doomed settlements (Deut 29:23; Hos 11:8).

βασιλέως

king

Genitive

genitive of apposition

→ relational specification

βασιλέως: meaning 'king'; it serves as genitive of apposition.

Σεβωιμ

of Seboim

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Σεβωιμ: transliteration of צִבְיִים (Zeboim); one of the cities of the plain.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλέως

king

Genitive

genitive of apposition (fifth king, unnamed)

→ relational specification

βασιλεύς: this fifth king is not named with a royal name; the city Βαλακ (= Bela/Zoar) is itself his identifier; the Hebrew text names him מֶלֶךְ הַלֹּז without a personal name.

Βαλακ

Balak

*indeclinable proper noun, genitive of location
(city name serving as king identifier)*

→ participant identification

Βαλακ: LXX rendering of בֶּלָא (Bela); this is the city's name, not the king's; identified in the parenthetical gloss as Segor (Zoar), the small city Lot will later flee to (Gen 19:20–22).

αὕτη

this

Nominative

demonstrative pronoun, subject (of the explanatory parenthesis)

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (of the explanatory parenthesis).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (explanatory parenthesis: 'which is Segor')

→ gnomic present (identifying equivalence)

εἰμί: the parenthetical 'αὕτη ἐστίν' is an LXX explanatory gloss identifying the archaic name Balak/Bela with Segor (Zoar), the same city known to later readers; cf. the similar glosses at Gen 14:3, 17.

Σηγωρ

Segor

indeclinable proper noun, predicate (explanatory identification)

→ participant identification

Σηγωρ: LXX transliteration of זְעַר (Zoar / Segor), 'smallness / insignificance'; the city that Lot escapes to in Gen 19; its smallness is noted by Lot himself (19:20).

3 πάντες οὗτοι συνεφώνησαν ἐπὶ τὴν φάραγγα τὴν ἀλυκὴν, αὕτη ἐστὶν ἡ θάλασσα τῶν ἁλῶν.

All these joined together at the Salt Valley — this is the Salt Sea.

Geographical orientation / parenthetical identification ASYNDETON

Asyndeton; the verse gives the battle site and identifies it for later readers with the well-known Salt Sea (the Dead Sea). The explanatory parenthesis αὕτη ἐστὶν recurs from v.2 and is characteristic of the LXX translator's effort to orient contemporary readers to archaic geography.

πάντες

all

Nominative

subject adjective (collective: 'all these')

→ participant prominence

παῖς: 'all / every'; here with οὗτοι as 'all these' referring back to the five Canaanite kings of v.2.

οὗτοι

these

Nominative

demonstrative pronoun, subject

→ participant reference

οὗτοι: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject.

συνεφώνησαν

joined together / assembled

Aor Act Indic 3 Pl · συμφωνέω

main verb (military muster)

→ constative aorist (single act of assembly)

συμφωνέω: 'agree together / come together'; renders Hebrew יִתְּחַדּוּ ('allied themselves / mustered'); the verb has a musical or harmonic connotation ('sound together') but in context means military coalition; cf. the NT συμφωνέω in agreements (Matt 18:19; Acts 5:9).

ἐπὶ

at

preposition + accusative (location: 'at the valley')

→ spatial or relational framing

ἐπὶ: meaning 'at'; here it marks the relation signaled by preposition + accusative (location: 'at the valley').

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

φάραγγα

valley / ravine

Accusative

direct object / locative (place of assembly)

→ object specification

φάραγξ: 'ravine / valley / gorge'; renders Hebrew קִנְיָן ('valley / plain'); the Vale of Siddim was the battleground; later identified by the gloss with the Salt Sea (Dead Sea).

τὴν

the

Accusative

article (attributive with ἅλукήν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἅλукήν

salt / salty

Accusative

attributive adjective (describing the valley)

→ object specification

ἅλукός: 'salty / salt'; renders Hebrew מֶלַח ('the salt'); the Salt Valley / Vale of Siddim was a famous geographical landmark; its identification with the Dead Sea follows the Hebrew text (וַיֵּשְׁבּוּ בְּקִנְיָן מֶלַח הַיָּם).
מֶלַח הַיָּם מֶלַח הַיָּם).

αὕτη

this

Nominative

demonstrative pronoun, subject (explanatory parenthesis)

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (explanatory parenthesis).

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (parenthetical identification)

→ gnomic present

εἰμί: equative 'is'; the question of identity is the question of the whole chapter — is this really the woman who left full?

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

θάλασσα

sea

Nominative

predicate nominative (identification: 'the Salt Sea')

→ participant prominence

θάλασσα: 'sea'; renders Hebrew יָם ('sea'); the Dead Sea (מֶלַח הַיָּם / θάλασσα τῶν ἁλῶν) is the lowest point on earth, a recurring geographical marker in the Pentateuch.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἁλῶν

salts

Genitive

genitive of description (the Sea of Salts = the Salt Sea)

→ relational specification

ἅλς: 'salt'; plural ἁλῶν renders Hebrew מֶלַח; the Dead Sea was named for its extreme salinity, which makes it inhospitable to fish and most life — a natural emblem of desolation and judgment.

4 δώδεκα ἔτη ἐδούλευσαν τῷ Χοδολλογομορ, τῷ δὲ τρισκαιδεκάτῳ ἔτει ἀπέστησαν.

For twelve years they served Chodollogomor, and in the thirteenth year they revolted.

Flashback / political background δώδεκα ἔτη

Temporal frame setting the political background to the war: a twelve-year vassalage followed by rebellion in the thirteenth year. The verse is a retrospective explanation (flashback) inserted to explain the motivation for the eastern kings' campaign; it subordinates the Canaanite kings under Chodollogomor's paramount authority.

δώδεκα

twelve

numeral (accusative of duration with ἔτη)

→ clausal contribution

δώδεκα: 'twelve'; indeclinable numeral; the twelve-year servitude followed by thirteenth-year rebellion creates a political rhythm that echoes the tribute-and-revolt pattern well attested in ancient Near Eastern political texts.

ἔτη

years

Accusative

accusative of duration (twelve years)

→ object specification

ἔτος: 'year'; accusative of extent of time — 'for twelve years' they served.

ἐδούλευσαν

they served / were enslaved

Aor Act Indic 3 Pl · δουλεύω

main verb (political subjection)

→ constative aorist (ongoing state viewed as a whole)

δουλεύω: 'serve as a slave / be subject to'; renders ἵπλυν ('served'); the word carries the full weight of servitude — political, economic, military; the five kings were vassals paying tribute.

τῷ

to

Dative

article (dative with Χοδολλογομορ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Χοδολλογομορ

Chodollogomor

indeclinable proper noun, dative of the one served (suzerain)

→ participant identification

Χοδολλογομορ: the paramount king of the eastern coalition (cf. v.1); his name recurs as the political anchor — the others serve him and wage war on his behalf.

τῷ

the

Dative

article (dative of time with ἔτει)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

but / and

postpositive adversative particle (marking the reversal)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

τρискаιδεκάτῳ

thirteenth

Dative

dative of time (in the thirteenth year)

→ sphere or reference

τρискаιδέκατος: 'thirteenth'; the rebellion in the thirteenth year terminates the twelve-year tribute — the number thirteen carries the connotation of irregularity and reversal in ancient numerology.

ἔτει

year

Dative

dative of time (locative: 'in the year')

→ sphere or reference

ἔτει: meaning 'year'; it serves as dative of time (locative: 'in the year').

ἀπέστησαν

they revolted / defected

Aor Act Indic 3 Pl · ἀφίστημι

main verb (revolt / rebellion)

→ ingressive aorist (onset of the rebellion)

ἀφίστημι: 'stand away from / revolt / defect'; renders ἰΤῆ (rebelled!); the ingressive aorist marks the moment of uprising. The verb ἀφίστημι in the NT frequently means apostasy or falling away (Luke 8:13; 1 Tim 4:1; Heb 3:12).

- 5 ἐν δὲ τῷ τεσσαρεσκαίδεκάτῳ ἔτει ἦλθεν Χοδολλογομορ καὶ οἱ βασιλεῖς οἱ μετ' αὐτοῦ καὶ κατέκοψαν τοὺς γίγαντας τοὺς ἐν Ασταρωθ Καρναιν καὶ ἔθνη ἰσχυρὰ ἅμα αὐτοῖς καὶ τοὺς Ομμιν τοὺς ἐν Σαβη τῇ πόλει.

And in the fourteenth year Chodollogomor and the kings with him came, and they cut down the giants in Astaroth Karnaim, and mighty nations together with them, and the Ommin in the city of Sabe.

Narrative resumption (retaliatory campaign)

ἐν δὲ τῷ τεσσαρεσκαίδεκάτῳ ἔτει

The temporal frame 'in the fourteenth year' resumes from v.4's rebellion and begins the narrative of the eastern kings' punitive campaign. The list of conquered peoples across vv.5–7 is a sweeping geographic catalogue, reminiscent of the Table of Nations in Gen 10, establishing the military reach of Chodollogomor's coalition before they engage the five city-kings.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

δὲ

and / but

postpositive continuative particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῷ

the

Dative

article (dative of time with ἔτει)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

τεσσαρεσκαίδεκάτῳ

fourteenth

Dative

dative of time (in the fourteenth year)

→ sphere or reference

τεσσαρεσκαίδέκατος: 'fourteenth'; the fourteenth year completes the twelve-year servitude + thirteenth-year rebellion + fourteenth-year punitive campaign sequence.

ἔτει

year

Dative

dative of time

→ sphere or reference

ἔτει: meaning 'year'; it serves as dative of time.

ἦλθεν

came

Aor Act Indic 3 Sg· ἔρχομαι

main verb (military advance)

→ constative aorist (single campaign movement)

ἔρχομαι: 'come / arrive'; renders ΝΔ; the singular verb with compound subject (Χοδολλογομορ and the kings) is a Hebraism — the coalition is treated as a unified force under the paramount king.

Χοδολλογομορ

Chodollogomor

indeclinable proper noun, subject (paramount king leading the campaign)

→ participant identification

Χοδολλογομορ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (paramount king leading the campaign).

καὶ

and

coordinating conjunction (compound subject)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article (with βασιλεῖς)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεῖς

kings

Nominative

subject (compound: the allied kings)

→ participant prominence

βασιλεῖς: meaning 'kings'; it serves as subject (compound: the allied kings).

οἱ

the

Nominative

article (attributive, with μετ' αὐτοῦ)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

μετ'

with

preposition + genitive (association: the kings with him)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (association: the kings with him).

αὐτοῦ

him

Genitive

genitive of association (with Chodollogomor)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of association (with Chodollogomor).

καὶ

and

coordinating conjunction (narrative sequence)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατέκοψαν

they cut down / defeated

Aor Act Indic 3 Pl · κατακόπτω

main verb (military destruction)

→ constative aorist (single act of battle)

κατακόπτω: 'cut down / hack to pieces / defeat'; renders Hebrew יָכַח ('struck / smote'); a vivid verb of violent military action; the LXX uses κατακόπτω to capture the thoroughness of the slaughter.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

γίγαντας

giants

Accusative

direct object (the peoples defeated: the giants)

→ object specification

γίγας: 'giant'; renders Hebrew גִּימְרִי (Rephaim), the legendary pre-Israelite giant clans who inhabited Canaan and Transjordan (cf. Gen 6:4; Deut 2:11, 20; 3:11); the LXX consistently renders גִּימְרִי as γίγαντες — a bold interpretive choice connecting these ancient peoples to the tradition of the Titans.

τοὺς

the

Accusative

article (locative: 'those in Astaroth Karnaim')

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Ασταρωθ

Astaroth

indeclinable proper noun, dative of location (city)

→ participant identification

Ασταρωθ Καρναιν: LXX transliteration of אֶשְׁתָּרֶת קַרְנַיִם; a city in Bashan (Transjordan), associated with the Rephaim in Deut 1:4; the name Ashtaroth connects to the Canaanite goddess Astarte.

Καρναιν

Karnaim

indeclinable proper noun, part of compound place-name

→ participant identification

Καρναιν: 'the two-horned [city]'; with Ασταρωθ, forms the compound place-name Αστερωθ Καρναιν (cf. Amos 6:13 LXX).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθνη

nations / peoples

Accusative

direct object (additional peoples defeated)

→ object specification

ἔθνος: 'nation / people'; here the Ζουζίμ or Zuzim of the Hebrew (rendered by the LXX as unspecified 'strong nations'); the LXX translator may have read the Hebrew differently from the MT.

ἰσχυρά

strong / mighty

Accusative

attributive adjective (modifying ἔθνη)

→ object specification

ἰσχυρός: 'strong / mighty / powerful'; the LXX uses ἰσχυρός to characterize these peoples as formidable, explaining why the eastern coalition's victory over them is noteworthy.

ἅμα

together with

adverb (manner: together with them)

→ clausal contribution

ἅμα: 'at the same time / together'; an adverb indicating simultaneity or company; used here to link the defeat of multiple peoples in the same campaign sweep.

αὐτοῖς

them

Dative

dative of association (together with them = the giants)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of association (together with them = the giants).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Ομμιν

Ommin

indeclinable proper noun, direct object (another people group)

→ participant identification

Ομμιν: LXX transliteration of עִמּוֹן (Emim), 'the Terrifying Ones'; another giant-clan of Transjordan (cf. Deut 2:10–11 where they are equated with the Rephaim); their name suggests dread and awe.

τοὺς

the

Accusative

article (locative: 'those in Sabe')

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Σαβη

Sabe

indeclinable proper noun, dative of location

→ participant identification

Σαβη: LXX transliteration of שְׁוֵה קִרְיָתַיִם (Shaveh Kiriathaim); a plain in Moab associated with the Emim/Rephaim (cf. Deut 2:9–10).

τῇ

the

Dative

article (dative with πόλει)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλει

city

Dative

dative of location (in the city of Sabe)

→ sphere or reference

πόλις: 'city'; the Sabe of the LXX is a city; the Hebrew Kiriathaim means 'two cities,' a dual place-name that the LXX renders with the singular πόλις.

6 καὶ τοὺς Χορραῖους τοὺς ἐν τοῖς ὄρεσι Σηὶρ ἕως τῆς τερεβίνθου τῆς Φαραν, ἣ ἐστὶν ἐν τῇ ἐρήμῳ.

and the Chorraeans in the mountain of Seir as far as the terebinth of Pharan, which is in the wilderness.

Continuation (list of conquered peoples)

καὶ

The catalogue of Chodollogomor's conquests continues southward; the Χορραῖοι (Horites) in Seir are the pre-Edomite inhabitants of the hill country southeast of the Dead Sea (cf. Gen 36:20–30; Deut 2:12, 22). The geographical sweep from Transjordan to the wilderness of Pharan shows the coalition ranging across a vast arc before converging on the cities of the plain.

καὶ
and

coordinating conjunction (continuing the list)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς
the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Χορραῖους

Chorraeans / Horites

Accusative

direct object (people defeated)

→ object specification

Χορραῖοι: LXX transliteration and Hellenization of יְהִרִי (Horites); the pre-Edomite cave-dwellers of Mount Seir (Deut 2:12); their name may relate to Hebrew חֹר ('cave / hole'). They were displaced by the sons of Esau.

τοὺς
the

Accusative

article (locative: 'those in the mountains of Seir')

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τοῖς
the

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄρεσι
mountains

Dative

dative of location (in the mountains)

→ sphere or reference

ὄρος: 'mountain'; plural ὄρεσι; renders Hebrew הָרִי (Har Seir / Mt. Seir); the mountain range east of the Arabah that became the territory of Edom.

Σηὶρ
Seir

indeclinable proper noun, genitive of location (mountains of Seir)

→ participant identification

Σηὶρ: LXX transliteration of שֵׁעִיר (Seir), 'the hairy / rough'; the name of the mountain range and the land of Edom (cf. Gen 32:3; 36:8–9; Deut 1:2). The eponymous ancestor Seir the Horite is named at Gen 36:20.

ἕως

as far as / until

preposition + genitive (extent: 'as far as')

→ spatial or relational framing

ἕως: 'until / as far as'; renders ΤΥ; marks the limit of the campaign's southward sweep.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

τερεβίνθου

terebinth

Genitive

genitive of extent (terminus: the terebinth of Pharan)

→ relational specification

τερέβινθος: 'terebinth tree' (Pistacia terebinthus); renders Hebrew לֵאנָה ('large tree / terebinth'); the terebinth was a landmark tree used as a geographic marker and cult site throughout the patriarchal narratives (Gen 12:6; 13:18 — the terebinths of Mamre where Abram camps).

τῆς

of

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

Φαραν

Pharan

indeclinable proper noun, genitive of location (the terebinth of Pharan)

→ participant identification

Φαραν: LXX transliteration of פָּרָן (Paran); the wilderness east/northeast of Sinai and the Gulf of Aqaba (cf. Num 10:12; 13:3; 1 Kgs 11:18). Its mention here marks the southernmost limit of the coalition's campaign.

ἣ

which

Nominative

relative pronoun, subject (explanatory clause about Pharan)

→ participant reference

ἣ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, subject (explanatory clause about Pharan).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (parenthetical identification)

→ gnomic present

εἰμί: copula.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐρήμῳ

wilderness / desert

Dative

dative of location (in the wilderness)

→ sphere or reference

ἐρημος: 'wilderness / desert / uninhabited region'; renders Hebrew רָדְמָה; the same wilderness through which Israel will wander; its presence here frames the patriarchal geography as the arena of Israel's later salvation history.

7 καὶ ἀναστρέψαντες ἦλθον ἐπὶ τὴν πηγὴν τῆς κρίσεως, αὕτη ἐστὶν Καδης, καὶ κατέκοψαν πάντας τοὺς ἄρχοντας Αμαληκ καὶ τοὺς Αμορραίους τοὺς κατοικοῦντας ἐν Ασασαν Θαμαρ.

And turning back they came to the spring of judgment — this is Kadesh — and they cut down all the rulers of Amalek and the Amorites who were dwelling in Asasan Thamar.

Narrative sequence (return sweep of the campaign)

καὶ ἀναστρέψαντες

The coalition turns back northward after reaching the southern limit at Pharan and strikes the spring of Kadesh — a place that will become theologically significant in the wilderness narratives (Num 13–20). The repeated κατέκοψαν drives the relentless rhythm of conquest. The third explanatory parenthesis (αὕτη ἐστίν) again identifies an archaic name for the reader.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀναστρέψαντες

having turned back

Aor Act Ptc Nom Pl Masc · ἀναστρέφω

temporal participle (antecedent action: 'after turning back')

→ constative aorist participle (completed turning)

ἀναστρέφω: 'turn back / return'; the participle marks the direction-change of the campaign — having swept south, the coalition now reverses course northward; Hebraizing paratactic style treats the turn and the march as one action.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (arrival)

→ constative aorist

ἔρχομαι (aor. ἦλθον): 'come / go'; the messengers carry Saul's promise back to the besieged city.

ἐπὶ

to / upon

preposition + accusative (goal: 'to the spring')

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal: 'to the spring').

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

πηγὴν

spring

Accusative

direct object / goal of motion

→ object specification

πηγή: 'spring / source of water'; renders Hebrew עֵין (Ein, 'spring') — thus 'Ein Mishpat' in the Hebrew = 'Spring of Judgment'; the LXX renders ὕψων ('judgment') as κρίσεως, making the toponym interpretive.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

κρίσεως

judgment

Genitive

genitive of definition (the spring of judgment = Ein Mishpat)

→ relational specification

κρίσις: 'judgment / decision / legal verdict'; renders Hebrew דִּשְׁפָט ('judgment'); the spring named 'Judgment' anticipates the place of legal assembly and dispute in Num 20:1–13.

αὕτη

this

Nominative

demonstrative pronoun, subject (parenthetical identification)

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (parenthetical identification).

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (identification)

→ gnomic present

εἰμί: equative 'is'; the question of identity is the question of the whole chapter — is this really the woman who left full?

Καδης

Kadesh

indeclinable proper noun, predicate (identification of the spring)

→ participant identification

Καδης: LXX transliteration of קִדְשׁ (Kadesh, 'the holy place'); the desert oasis that will be the base camp for Israel's wilderness wanderings (Num 13:26; 20:1); the identification of the ancient Ein Mishpat with Kadesh is the narrator's geographic update for his readers.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατέκοψαν

they cut down / defeated

Aor Act Indic 3 Pl · κατακόπτω

main verb (military action, repeated from v.5)

→ constative aorist

κατακόπτω: repeated from v.5; drives the rhythmic catalogue of conquests.

πάντας

all

Accusative

quantifier adjective (modifying τοὺς ἄρχοντας)

→ object specification

πάντας: meaning 'all'; it serves as quantifier adjective (modifying τοὺς ἄρχοντας).

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄρχοντας

rulers / chiefs

Accusative

direct object (tribal leaders defeated)

→ object specification

ἄρχων: 'ruler / chief / prince'; renders Hebrew מְלִיכָה ('field / territory'); the LXX reads the Hebrew differently here — MT has 'all the territory of the Amalekites' but the LXX renders 'all the rulers/chiefs of Amalek.' This is a significant translation divergence.

Αμαληκ

Amalek

Genitive

indeclinable proper noun, genitive of relationship (rulers of Amalek)

→ participant identification

Αμαληκ: LXX transliteration of אֶמְלֶךְ (Amalek); the wilderness people who will become Israel's paradigmatic enemy (Exod 17:8–16; Deut 25:17–19; 1 Sam 15); their mention here is a proleptic foreshadowing.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

Αμορραίους

Amorites

Accusative

direct object (second people defeated)

→ object specification

Αμορραῖος: LXX Hellenization of אֶמֹרִי (Amorite); one of the pre-Israelite peoples of Canaan; the Amorites appear at Gen 10:16; 15:16, 21; and their iniquity will be the measure of Israel's delay in inheriting the land (Gen 15:16).

τοὺς

the

Accusative

article (substantival participle: 'the ones dwelling')

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

κατοικοῦντας

dwelling / inhabiting

Pres Act Ptc Acc Pl Masc · κατοικέω

attributive participle (describing the Amorites' location)

→ progressive (ongoing inhabitation)

κατοικέω: 'dwell / inhabit / settle'; the standard LXX verb for permanent settlement; the participle τοὺς κατοικοῦντας frames the Amorites as the established population of the site.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Ασασαν

Asasan

indeclinable proper noun, dative of location

→ participant identification

Ασασαν Θαμαρ: LXX transliteration of תְּמָר וְחֶזְזֹן (Hazon-tamar); a site near the Dead Sea later identified with Engedi (2 Chr 20:2); תְּמָר ('palm tree') gives the site its characteristic vegetation.

Θαμαρ

Thamar

indeclinable proper noun, part of compound place-name

→ participant identification

Θαμαρ: transliteration of תְּמָר ('palm tree'); the compound Ασασαν Θαμαρ = 'Hazon of the Palms'; near the western shore of the Dead Sea.

8 ἐξῆλθεν δὲ βασιλεὺς Σοδομων καὶ βασιλεὺς Γομορρας καὶ βασιλεὺς Αδαμα καὶ βασιλεὺς Σεβωιμ καὶ βασιλεὺς Βαλακ, αὕτη ἐστὶν Σηγωρ, καὶ παρετάξαντο αὐτοῖς εἰς πόλεμον ἐν τῇ φάραγγι τῇ ἄλυκῃ.

And the king of Sodom went out, and the king of Gomorrah, and the king of Adama, and the king of Seboim, and the king of Balak — this is Segor — and they drew up in battle against them in the Salt Valley.

Narrative resumption (the Canaanite kings take the field) ἐξῆλθεν δὲ

After the catalogue of vv.5–7 establishing the eastern coalition's military dominance, the five city-kings finally take the field. The five are re-listed in full — echoing v.2 in a ring structure — and the explanatory gloss αὕτη ἐστὶν Σηγωρ from v.2 is repeated, framing the battle scene with the identification of Balak / Segor.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the five kings sortie from their cities)

→ constative aorist

ἐξέρχομαι: 'go out / come out'; renders נָצַח; the five kings emerge from their cities to meet the eastern coalition in the valley — a tactically defensive response becoming an offensive sortie.

δὲ

and / now

postpositive continuative particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεὺς

king

Nominative

subject (first of the five)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject (first of the five).

Σοδομων

of Sodom

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Σοδομων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεὺς
king

Nominative

subject (second king)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject (second king).

Γομορρας
of Gomorrah

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Γομορρας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεὺς
king

Nominative

subject (third king)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject (third king).

Αδαμα
of Adama

indeclinable proper noun, genitive of location

→ participant identification

Αδαμα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεὺς
king

Nominative

subject (fourth king)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject (fourth king).

Σεβωιμ
of Seboim

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Σεβωιμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεὺς
king

Nominative

subject (fifth king)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject (fifth king).

Βαλακ
Balak

indeclinable proper noun, genitive of location (city name)

→ participant identification

Βαλακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location (city name).

αὕτη

this

Nominative

demonstrative pronoun (parenthetical identification, repeated from v.2)

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (parenthetical identification, repeated from v.2).

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

εἰμί: equative 'is'; the question of identity is the question of the whole chapter — is this really the woman who left full?

Σηγῶρ

Segor

indeclinable proper noun, predicate (= Zoar)

→ participant identification

Σηγῶρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, predicate (= Zoar).

καὶ

and

coordinating conjunction (narrative action following)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

παρετάξαντο

they drew up in battle

Aor Mid Indic 3 Pl · παρατάσσω

main verb (military formation)

→ constative aorist (single battle deployment)

παρατάσσω: 'draw up in battle order / array for battle'; renders Hebrew יָצְחוּ (they arrayed); the middle voice suggests reflexive deployment — 'they arranged themselves' for battle. The word is a military technical term.

αὐτοῖς

against them

Dative

dative of opposition (arrayed against the eastern coalition)

→ participant reference or interest

αὐτοῖς: meaning 'against them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of opposition (arrayed against the eastern coalition).

εἰς

for / into

preposition + accusative (purpose: 'for battle')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'for battle').

πόλεμον

battle

Accusative

accusative of purpose (deployed for battle)

→ object specification

πόλεμον: meaning 'battle'; it serves as accusative of purpose (deployed for battle).

ἐν

in

preposition + dative (locative: battle site)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: battle site).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

φάραγγι

valley

Dative

dative of location (the Salt Valley, repeated from v.3)

→ sphere or reference

φάραγξ: 'ravine / valley'; the same battlefield as v.3 (the Salt Valley / Vale of Siddim); the repetition frames the battle geographically.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

άλυκῆ

salt / salty

Dative

attributive adjective (the Salt Valley, repeated from v.3)

→ sphere or reference

άλυκῆ: meaning 'salt'; it serves as attributive adjective (the Salt Valley, repeated from v.3).

9 πρὸς Χοδολλογομορ βασιλέα Αἰλαμ καὶ Θαργαλ βασιλέα ἐθνῶν καὶ Αμαρφαλ βασιλέα Σεννααρ καὶ Αριοχ βασιλέα Ελλασαρ — οἱ τέσσαρες βασιλεῖς πρὸς τοὺς πέντε.

against Chodollogomor king of Ailam, and Thargal king of nations, and Amarphal king of Sennaar, and Ariocho king of Ellasar — four kings against the five.

Identification / battle summary

πρὸς

The verse completes the battle deployment formula of v.8 by naming the four eastern kings. The closing summary — 'four kings against the five' — is a lapidary chiasm reversing the order of vv.1–2 (four then five → five then four) and formally seals the build-up before the battle outcome in v.10.

πρὸς

against

preposition + accusative (adversarial: 'against')

→ spatial or relational framing

πρὸς + accusative: 'toward / against'; the adversarial meaning 'against' is common in military contexts (cf. Luke 14:31 πρὸς ἕτερον βασιλέα εἰς πόλεμον).

Χοδολλογομορ

Chodollogomor

indeclinable proper noun, object of πρὸς (first eastern king)

→ participant identification

Χοδολλογομορ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς (first eastern king).

βασιλέα

king

Accusative

accusative in apposition (title: king of Ailam)

→ object specification

βασιλέα: meaning 'king'; it serves as accusative in apposition (title: king of Ailam).

Αἰλαμ

of Ailam

indeclinable proper noun, genitive of location

→ participant identification

Αἰλαμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Θαργαλ
Thargal

indeclinable proper noun, object of πρὸς (second eastern king)

→ participant identification

Θαργαλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς (second eastern king).

βασιλέα
king

Accusative

accusative in apposition

→ object specification

βασιλέα: meaning 'king'; it serves as accusative in apposition.

ἐθνῶν
of nations

Genitive

genitive of relationship

→ relational specification

ἐθνῶν: meaning 'of nations'; it serves as genitive of relationship.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Αμαρφαλ
Amarphal

indeclinable proper noun, object of πρὸς (third eastern king)

→ participant identification

Αμαρφαλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς (third eastern king).

βασιλέα
king

Accusative

accusative in apposition

→ object specification

βασιλέα: meaning 'king'; it serves as accusative in apposition.

Σεννααρ
of Sennaar

indeclinable proper noun, genitive of location

→ participant identification

Σεννααρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Αριοχ
Arioch

indeclinable proper noun, object of πρὸς (fourth eastern king)

→ participant identification

Αριοχ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς (fourth eastern king).

βασιλέα
king

Accusative

accusative in apposition

→ object specification

βασιλέα: meaning 'king'; it serves as accusative in apposition.

Ελλασαρ
of Ellasar

indeclinable proper noun, genitive of location

→ participant identification

Ελλασαρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

οἱ

the

Nominative

article (with summary clause)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

τέσσαρες

four

Nominative

numeral adjective, subject of summary

→ measure or count

τέσσαρες: 'four'; the summary 'four kings against five' is a rhetorical epigram concluding the battle-muster list; the reader knows four defeated five.

βασιλεῖς

kings

Nominative

subject (summary: the four kings)

→ participant prominence

βασιλεῖς: meaning 'kings'; it serves as subject (summary: the four kings).

πρὸς

against

preposition + accusative (adversarial, in the summary)

→ spatial or relational framing

πρὸς: meaning 'against'; here it marks the relation signaled by preposition + accusative (adversarial, in the summary).

τούς

the

Accusative

article

→ noun-phrase marking

τούς: Greek article marking definiteness and the role of the accompanying noun phrase.

πέντε

five

Accusative

numeral, object (the five city-kings)

→ measure or count

πέντε: 'five'; the summary creates a memorable epigram — four kings vs. five — that highlights the improbability of the four's victory and, by further extension, the astonishing quality of Abram's rescue with only 318 men.

10 ἡ δὲ φάραγξ ἡ ἄλυκὴ φρέατα φρέατα ἀσφάλτου· ἔφυγεν δὲ βασιλεὺς Σοδομων καὶ βασιλεὺς Γομορρας, καὶ ἐνέπεσον ἐκεῖ, οἱ δὲ καταλειφθέντες εἰς τὴν ὄρεινὴν ἔφυγον.

Now the Salt Valley had many bitumen pits; and the king of Sodom and the king of Gomorrah fled and fell there, and those who were left fled to the mountain.

Explanatory aside + battle result ἡ δὲ φάραγξ ἡ ἄλυκὴ

The verse explains the topography (bitumen pits) that determined the outcome, then narrates the rout in two clauses: the two senior kings fled and fell into the pits; the survivors fled to the hills. The Hebraizing reduplication φρέατα φρέατα ('pit after pit' / 'many pits') is a classic distributive construction. The doom of Sodom and Gomorrah's kings in the pits anticipates the fire-and-brimstone of Gen 19.

ἡ

the

Nominative

article (subject of parenthetical clause)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

now / and

postpositive connective (introducing explanatory aside)

→ discourse linkage or contrast

δὲ: meaning 'now'; conjunction or particle linking this unit with the surrounding discourse.

φάραγξ

valley

Nominative

subject (the Salt Valley as a topographic subject)

→ participant prominence

φάραγξ: recurring geographic term (cf. vv.3, 8); now functioning as the grammatical subject of the explanatory clause: 'the Salt Valley [had] pits of bitumen.'

ἡ

the

Nominative

article (attributive with ἄλυκὴ)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἅλυκῃ

salt / salty

Nominative

attributive adjective (the Salt Valley)

→ participant prominence

ἅλυκῃ: meaning 'salt'; it serves as attributive adjective (the Salt Valley).

φρέατα

pits

Nominative

predicate nominative (pits of bitumen; elliptical: 'the valley [was full of] pits')

→ participant prominence

φρέαρ: 'pit / well / cistern'; renders Hebrew תְּאֵדָה; plural φρέατα; the bitumen pits of the Dead Sea region are well attested in antiquity.

φρέατα

pits

Nominative

distributive reduplication (Hebraism: 'pit after pit / many pits')

→ participant prominence

φρέατα φρέατα: the Hebrew בְּאֵרִים בְּאֵרִים uses noun reduplication for distributive force ('full of pits'); the LXX faithfully reproduces the idiom; such reduplication is a Hebraism not native to standard Greek (cf. Gen 7:2–3 ἐπτά ἐπτά).

ἄσφαλτου

of bitumen / asphalt

Genitive

genitive of content (pits of bitumen)

→ relational specification

ἄσφαλτος: 'bitumen / asphalt / pitch'; renders Hebrew נְחֹשֶׁת; a natural petroleum product found around the Dead Sea in antiquity; used for waterproofing (cf. Gen 6:14 κόπρος = pitch for the ark). The Greek word gives us English 'asphalt.'

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb (narrative action: flight of the two kings)

→ constative aorist

φεύγω: 'flee'; renders פָּנָה; the singular verb with compound subject is a Hebraism — the two kings are treated as a unit in flight.

δὲ

and / now

postpositive continuative particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεὺς

king

Nominative

subject (king of Sodom)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject (king of Sodom).

Σοδομων

of Sodom

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Σοδομων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ

and

coordinating conjunction (compound subject)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεὺς

king

Nominative

subject (king of Gomorrah)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject (king of Gomorrah).

Γομορρας

of Gomorrah

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Γομορρας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

καὶ

and

coordinating conjunction (sequential action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνέπεσον

fell / fell into

Aor Act Indic 3 Pl · ἐμπίπτω

main verb (catastrophic fall into the pits)

→ ingressive aorist (onset of falling)

ἐμπίπτω: 'fall into'; renders **וַיִּפְּלוּ שָׁמָּה** ('they fell there'); the verb and the adverb ἐκεῖ together with the preceding context (bitumen pits) make clear that the kings fell into the pits — a disastrous and ignominious defeat.

ἐκεῖ

there

adverb of place (they fell there, sc. into the bitumen pits)

→ adverbial qualification

ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.

οἱ

the

Nominative

article (with substantival participle)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

and / but

postpositive adversative particle (contrasting the survivors)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

καταλειφθέντες

those left behind / the survivors

Aor Pass Ptc Nom Pl Masc · καταλείπω

substantival participle, subject (the survivors who did not fall)

→ constative aorist passive (state of being left/surviving)

καταλείπω: 'leave behind / abandon / survive'; the passive participle οἱ καταλειφθέντες = 'those who were left' = 'the survivors'; a common LXX idiom for the remnant (cf. καταλείμμα / **תִּרְשָׁמָה**).

εἰς

to / into

preposition + accusative (goal of flight)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal of flight).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄρεινὴν

mountain country / hill country

Accusative

accusative of goal (fled to the hill country)

→ object specification

ὄρεινή (sc. χώρα): 'the hill country / mountainous region'; renders Hebrew **רְהָרִים** ('the mountain'); the survivors fled from the valley floor to the surrounding highlands — a standard escape route in Levantine geography.

ἔφυγον

fled

Aor Act Indic 3 Pl · φεύγω

main verb (flight of the survivors)

→ constative aorist

φεύγω (aor. ἔφυγον): 'flee'; renders **וָיָסְרוּ**; the Philistine rout begins — the wager of v.9 reversed, the foreigners fleeing rather than enslaving.

11 ἔλαβον δὲ τὴν ἵππον πᾶσαν Σοδομων καὶ Γομορρας καὶ πάντα τὰ βρώματα αὐτῶν καὶ ἀπῆλθον.

And they took all the property of Sodom and Gomorrah and all their provisions, and went away.

Consequence (the victors plunder the cities) ἔλαβον δὲ

The plundering of Sodom and Gomorrah follows the rout of their kings. The word ἵππον here renders Hebrew שָׁרָף ('property / possessions'), not 'horses' — a significant translation observation: the LXX uses ἵππος in an unusual non-equine sense, likely rendering the Hebrew for 'movable property' (LXX ἵππος = possessions/goods in this context).

ἔλαβον

they took

Aor Act Indic 3 Pl · λαμβάνω

main verb (plundering action)

→ **constative aorist**

λαμβάνω: 'take / seize'; renders יָקַח ('they took'); the plundering of the defeated city's possessions is the expected action of ancient Near Eastern warfare.

δὲ

and / now

postpositive continuative particle

→ **discourse linkage or contrast**

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article

→ **noun-phrase marking**

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἵππον

property / possessions

Accusative

direct object (all the property: unusual LXX usage)

→ **object specification**

ἵππος: normally 'horse'; but here the LXX uses it to render Hebrew שָׁרָף ('movable property / possessions / goods') — a remarkable semantic extension, possibly a translation error or a specialist term for 'equipment' or 'gear'; the same unusual use occurs at Gen 12:16 LXX. This is a notable LXX translation crux.

πᾶσαν

all

Accusative

attributive adjective (all the property)

→ **object specification**

πᾶσαν: meaning 'all'; it serves as attributive adjective (all the property).

Σοδομων

of Sodom

Genitive

indeclinable proper noun, genitive of possession

→ **participant identification**

Σοδομων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession.

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Γομορρας

of Gomorrah

Genitive

indeclinable proper noun, genitive of possession

→ **participant identification**

Γομορρας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession.

καὶ and <i>coordinating conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	πάντα all Accusative <i>quantifier adjective (all their provisions)</i> → object specification πάντα: meaning 'all'; it serves as quantifier adjective (all their provisions).	τὰ the Accusative <i>article</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	βρώματα foods / provisions Accusative <i>direct object (the provisions / food supplies)</i> → object specification βρώμα: 'food / provision / victuals'; renders Hebrew לֶחֶם ('food'); the plundering of provisions — grain, oil, wine — was as valuable as plundering valuables in the ancient world.
αὐτῶν their Genitive <i>genitive of possession (their provisions)</i> → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (their provisions).	καὶ and <i>coordinating conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀπῆλθον went away / departed Aor Act Indic 3 Pl · ἀπέρχομαι <i>main verb (departure of the eastern coalition)</i> → constative aorist ἀπέρχομαι: 'go away / depart'; renders וָלָךְ; the brief unadorned departure marks the completion of the plundering action and sets the stage for the introduction of Lot's capture in v.12.	

12 ἔλαβον δὲ καὶ τὸν Λωτ υἱὸν τοῦ ἀδελφοῦ Ἀβραμ καὶ τὴν ἀποσκευὴν αὐτοῦ καὶ ἀπῆλθον· ἦν γὰρ κατοικῶν ἐν Σοδομοῖς.

And they also took Lot, the son of Abram's brother, and his possessions and went away, for he was dwelling in Sodom.

Narrative complication (Lot's capture)

ἔλαβον δὲ καί

The critical dramatic complication arrives: Lot, Abram's kinsman, has been captured along with the plunder. His capture is the direct result of his choice to settle in Sodom (13:12). The ἦν γάρ clause is a retrospective explanatory aside (imperfect of state) that explains why Lot was there. This is the narrative hook requiring Abram's action.

ἔλαβον

they took

Aor Act Indic 3 Pl · λαμβάνω

main verb (the capture of Lot)

→ constative aorist

λαμβάνω: 'take / seize'; renders לקח; the return to aorist marks the shift from the vivid murder-scene to the matter-of-fact escape with the trophy head.

δὲ

and / now

postpositive continuative particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

καὶ

also

adverbial καί (also / even — adding Lot to the plunder)

→ discourse linkage or contrast

καί: adverbial ('also / even'); emphasises that in addition to goods, they also took Lot — a person, not property, and one with a specific kinship claim on Abram.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Λωτ

Lot

indeclinable proper noun, direct object (the captive)

→ participant identification

Λωτ: LXX transliteration of לוֹט (Lot); Abram's nephew; he had separated from Abram in Gen 13:11–12 and chose the well-watered plain of the Jordan, pitching his tent toward Sodom. His capture makes him the unwitting casualty of his earlier prosperous-looking choice.

υἱὸν

son

Accusative

accusative in apposition (son of Abram's brother)

→ object specification

υἱός: 'son'; Lot's precise kinship: he is Abram's nephew (son of Haran, Abram's brother, cf. Gen 11:27).

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφοῦ

brother

Genitive

genitive of relationship (son of the brother = nephew)

→ relational specification

ἀδελφός: 'brother'; the phrase υἱὸν τοῦ ἀδελφοῦ Ἀβραμ = Abram's nephew; the exact kinship term reinforces Abram's obligation to rescue Lot.

Ἀβραμ

Abram

indeclinable proper noun, genitive of relationship

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relationship.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀποσκευὴν

possessions / baggage

Accusative

direct object (Lot's household goods taken with him)

→ object specification

ἀποσκευή: 'baggage / household goods / movable possessions'; renders Hebrew שָׁרָה ('property'); Lot's material wealth (cf. Gen 13:5–6) is entirely confiscated.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπῆλθον

went away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb (departure with captives and plunder)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; the Philistines withdraw to their territory, the day's fighting over.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

main verb (explanatory imperfect: background state)

→ stative imperfect (ongoing condition: his dwelling in Sodom)

εἰμί: the imperfect ἦν gives the explanatory background — Lot was a resident of Sodom; this is the causal explanation for his capture.

γὰρ

for

postpositive explanatory conjunction

→ discourse linkage or contrast

γὰρ: 'for / because'; introduces the explanatory clause.

κατοικῶν

dwelling

Pres Act Ptc Nom Sg Masc · κατοικέω

predicative participle (with ἦν: periphrastic progressive imperfect)

→ progressive (continuous dwelling — emphasising the settled permanence of Lot's Sodomite residence)

κατοικέω: 'dwell / settle'; cf. 13:12; the periphrastic ἦν κατοικῶν highlights the settled permanence that made his capture inevitable.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Σοδομοις

Sodom

Dative

indeclinable proper noun, dative of location

→ participant identification

Σοδομοις: dative of Σοδομα; the city whose reputation was already established (13:13); Lot's residence there was spiritually perilous, and the capture is the narrative consequence.

13 παραγενόμενος δέ τις διασσωσμένος ἀπήγγειλεν Ἀβραμ τῷ περάτῃ· αὐτὸς δὲ κατῴκει πρὸς τῇ δρυὶ τῇ Μαμβρη τοῦ Ἀμορραίου τοῦ ἀδελφοῦ Εσχολ καὶ ἀδελφοῦ Αυναν, οἳ ἦσαν συνωμόται τοῦ Ἀβραμ.

And a certain survivor came and reported to Abram the Crosser; now he was dwelling by the oak of Mambre the Amorite, the brother of Eschol and the brother of Aunan, who were allies of Abram.

Pivotal report (the news reaches Abram) παραγενόμενος δέ τις

This verse is the narrative pivot: the chain of events shifts from the eastern coalition to Abram. The crucial LXX crux is τῷ περάτῃ — the etymological translation of 'the Hebrew.' A fugitive brings the news and triggers Abram's response. The three Amorite allies (Mambre, Eschol, Aunan) who will reappear at v.24 are here introduced as συνωμόται ('oath-allies').

παραγενόμενος

having arrived / coming

Aor Mid Ptc Nom Sg Masc · παραγίνομαι

circumstantial participle (temporal: 'arriving, a certain fugitive reported')

→ constative aorist (single arrival)

παραγίνομαι: 'arrive / come to / appear'; renders Hebrew נָגַב; the participle + τις creates a natural narrative transition to a new, unnamed character who serves as messenger.

δέ

and / now

postpositive continuative particle

→ discourse linkage or contrast

δέ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τις

a certain / someone

Nominative

indefinite pronoun, subject (the unnamed messenger/fugitive)

→ participant reference

τις: indefinite 'a certain one'; the Hebrew has טִלְפִּיחַ ('the fugitive / the escapee') — the LXX renders this by the participial phrase διασσωσμένος combined with τις.

διασσωσμένος

one who had escaped / a survivor

Pf Pass Ptc Nom Sg Masc · διασώζω

substantival participle (identifying the τις as a survivor/escapee)

→ perfect: completed escape with enduring state of having survived

διασώζω: 'save through / survive'; the perfect passive participle = 'one who had been brought safely through' = 'a survivor'; renders Hebrew טִלְפִּיחַ; the perfect tense underscores that his escape is a prior completed fact.

ἀπήγγειλεν

reported / announced

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb (the messenger's report to Abram)

→ constative aorist

ἀπαγγέλλω: 'report / announce / bring news'; renders תָּגִיד ('told / reported'); the report triggers the entire rescue mission.

Αβραμ

Abram

indeclinable proper noun, indirect object (the one reported to)

→ participant identification

Αβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, indirect object (the one reported to).

τῷ

the

Dative

article (dative with περάτη)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

περάτη

the Crosser / the one who crossed over

Dative

dative in apposition to Αβραμ (LXX's interpretive rendering of 'the Hebrew')

→ sphere or reference

περάτης: from περάω ('cross over / pass through'); the LXX renders Hebrew יְהוֹרָדָה ('the Hebrew') as τῷ περάτη — 'the one who crossed over.' This is an etymological translation: יְהוֹרָדָה derives from יָבַר ('to cross/pass over'). The LXX has chosen to interpret rather than transliterate, uniquely in the Pentateuch, rendering Abram's ethnic/geographic identity as 'the Crosser' — one who has crossed the Euphrates (cf. Josh 24:2–3 where Abram's crossing is explicit). This is a major LXX crux: a hermeneutical decision that makes Abram's identity interpretively loaded in Greek. The NT never uses this title.

αὐτός

he

Nominative

subject (resumptive pronoun: Abram's location)

→ participant reference

αὐτός: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as subject (resumptive pronoun: Abram's location).

δὲ

and / now

postpositive continuative particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατῴκει

was dwelling

Impf Act Indic 3 Sg · κατοικέω

main verb (background imperfect: Abram's location)

→ stative imperfect (ongoing dwelling)

κατοικέω: 'dwell / inhabit'; the imperfect sets the scene — while the battle raged, Abram was at Mamre.

πρὸς

by / near

preposition + dative (locative: 'by the oak')

→ spatial or relational framing

πρὸς: meaning 'by'; here it marks the relation signaled by preposition + dative (locative: 'by the oak').

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

δρυὶ

oak

Dative

dative of location (by the oak of Mambre)

→ sphere or reference

δρυς: 'oak tree'; renders Hebrew אֵלֶּךָ/אֵלֶּךָ; the oaks of Mamre are a recurring landmark in the Abram narrative (cf. 13:18; 18:1).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

Μαμβρη

Mambre

indeclinable proper noun, genitive of possession (the oak of Mambre)

→ participant identification

Μαμβρη: LXX transliteration of מַמְרֵי (Mamre); an Amorite who owns the oaks near Hebron where Abram camps; he and his brothers Eschol and Aunan are Abram's allies. The place Mamre/Hebron remains associated with Abram throughout Genesis.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Αμορραίου

Amorite

Genitive

genitive of apposition (Mambre identified as an Amorite)

→ relational specification

Αμορραῖος: 'Amorite'; Mambre is a Canaanite Amorite and yet an ally of Abram — the alliance crosses ethnic lines.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφοῦ

brother

Genitive

genitive of relationship (Mambre the brother of Eschol)

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of relationship (Mambre the brother of Eschol).

Εσχωλ

Eschol

indeclinable proper noun, genitive of relationship

→ participant identification

Εσχωλ: LXX transliteration of עֲשׂוֹל ('cluster of grapes'); one of Abram's Amorite allies and name of the valley near Hebron famous for its grapes (Num 13:23–24). He reappears at v.24 as one deserving his share of the spoils.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀδελφοῦ

brother

Genitive

genitive of relationship

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of relationship.

Αυναν

Aunan

indeclinable proper noun, genitive of relationship

→ participant identification

Αυναν: LXX transliteration of אָנֶר (Aner); the third Amorite brother and Abram ally; he reappears at v.24.

οἱ

who

Nominative

relative pronoun, subject

→ participant reference

οἱ: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, subject.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

main verb (background imperfect: the alliance status)

→ stative imperfect

εἰμί: 'be'; the imperfect ἦσαν with the perfect participle ἡτισμμένοι forms a periphrastic pluperfect-like construction ('had been / were in a state of being dishonored'), stressing the men's continuing condition of shame.

συνωμόται

allies / confederates

Nominative

predicate nominative (they were oath-allies of Abram)

→ participant prominence

συνωμότης: from συνόμνυμι ('swear together'); 'those who have sworn together / allies by oath / confederates'; renders Hebrew בְּעֵלֵי בְרִית אַבְרָם ('masters of the covenant of Abram' = Abram's covenant-allies). The συνωμόται emphasizes the oath-sworn nature of the alliance — these are bound by a formal covenant-oath, anticipating the formal covenant with Abram in Gen 15.

τοῦ

of

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Αβραμ

Abram

indeclinable proper noun, genitive of relationship

→ participant identification

Αβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relationship.

14 ἀκούσας δὲ Ἀβραμ ὅτι ἡχμαλώτευται Λωτ ὁ ἀδελφιδοῦς αὐτοῦ, ἡρίθμησεν τοὺς ἰδίους οἰκογενεῖς αὐτοῦ, τριακοσίους δέκα καὶ ὀκτώ, καὶ κατεδίωξεν ὀπίσω αὐτῶν ἕως Δαν.

And when Abram heard that Lot his kinsman had been taken captive, he numbered his own home-born servants — three hundred and eighteen — and pursued after them as far as Dan.

Narrative turning point (Abram's response to the news) ἀκούσας δὲ Ἀβραμ

The narrative pivot: Abram hears, musters, and pursues. The 318 home-born servants (ἰδίους οἰκογενεῖς) are a household-born fighting force — a detail that attracted enormous patristic attention: Barnabas 9:7–8 reads 318 (ΤΙΗ) as a christological cipher for the cross (T = 300) and the first two letters of Iesous (IH = 18). The place-name Δαν is a proleptic reference — the city was not named Dan until the tribal period (Judg 18:29).

ἀκούσας

having heard

Aor Act Ptc Nom Sg Masc · ἀκούω

temporal/causal participle (upon hearing = motivation for action)

→ constative aorist

ἀκούω: 'hear'; the aorist participle is temporal-causal — 'when/because Abram heard'; hearing the news triggers the immediate mustering response.

δὲ

and / now

postpositive continuative particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ἀβραμ

Abram

indeclinable proper noun, subject of the main verbs

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject of the main verbs.

ὅτι

that

conjunction (introducing indirect statement after ἀκούσας)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ἡχμαλώτεται

had been taken captive

Pf Pass Indic 3 Sg · αἰχμαλωτεύω

verb of the ὅτι clause (Lot's captive status)

→ perfect: Lot is currently in the condition of having been captured

αἰχμαλωτεύω: 'take captive / lead into captivity'; from αἰχμή ('spear-point'); the perfect passive ἡχμαλώτεται = 'has been taken captive' — the state is present at the time of reporting.

Λωτ

Lot

indeclinable proper noun, subject of ἡχμαλώτεται

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject of ἡχμαλώτεται.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφιδοῦς

kinsman / nephew

Nominative

predicate nominative / appositive (Lot identified as Abram's kinsman)

→ participant prominence

ἀδελφιδοῦς: 'nephew / kinsman'; renders Hebrew יִתְּנָה ('his brother') — the LXX uses ἀδελφιδοῦς ('nephew') to reflect the actual generational relationship; the Hebrew Πῶς can mean 'relative' broadly.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.

ἡρίθμησεν

he numbered / mustered

Aor Act Indic 3 Sg · ἠριθμέω

main verb (the mustering of the fighting force)

→ constative aorist

ἠριθμέω: 'number / count / muster'; the LXX renders קָרָן ('armed / led out') as 'numbered,' creating the formal enumeration of 318 that became the foundation for patristic numerological exegesis (Barnabas 9:7–8: ΤΙΗ = cross + Iesous).

τούς

the

Accusative

article

→ noun-phrase marking

τούς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἰδίους

own / personal

Accusative

attributive adjective (his own home-born servants)

→ object specification

ἰδίους: 'one's own / personal'; emphasises that these are Abram's own trained people, not mercenaries.

οἰκογενεῖς

home-born servants

Accusative

direct object (the mustered force: house-born trained servants)

→ object specification

οἰκογενής: from οἶκος + γίνομαι; 'born in the house / house-born slave'; renders Hebrew בְּיָתוֹ יְלִידֵי ('those born of his house'); these are the elite household servants born into Abram's service.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

τριακοσίους

three hundred

Accusative

accusative (the number, in apposition to οἰκογενεῖς)

→ object specification

τριακόσιοι: 'three hundred'; the number 318 (τριακόσιοι δέκα καὶ ὀκτώ) attracted massive patristic attention: Barnabas 9:7–8 calculated $IH = 18 = \text{Ἰησοῦς} + T = 300 = \text{cross}$; Origen, Clement, and Ambrose all commented on the symbolism.

δέκα

ten

Accusative

numeral (part of 318)

→ measure or count

δέκα: meaning 'ten'; numeral expression contributing count or measure in context.

καὶ

and

numeral conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὀκτώ

eight

Accusative

numeral (completing 318)

→ measure or count

ὀκτώ: meaning 'eight'; numeral expression contributing count or measure in context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατεδίωξεν

pursued / chased

Aor Act Indic 3 Sg: καταδιώκω

main verb (the pursuit)

→ constative aorist

καταδιώκω: 'pursue intensely'; the κατα- prefix intensifies — a determined military chase; renders קָדַחְךָ.

ὀπίσω

after / behind

adverb of direction

→ clausal contribution

ὀπίσω: meaning 'after'; it shapes the local clause or phrase relation in this passage.

αὐτῶν

them

Genitive

genitive after ὀπίσω

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ὀπίσω.

ἕως

as far as

preposition + genitive (extent)

→ spatial or relational framing

ἕως: meaning 'as far as'; here it marks the relation signaled by preposition + genitive (extent).

Δαν

Dan

indeclinable proper noun, genitive of extent (the northern limit)

→ participant identification

Δαν: northernmost city of Israel; the Hebrew text likewise has 'Dan' — a proleptic or updating reference, since the city was not renamed Dan until the tribe of Dan settled there (Judg 18:29; originally Laish). The phrase 'from Dan to Beersheba' (1 Sam 3:20) makes Dan the canonical northern border.

15 καὶ ἐπέπεσεν ἐπ' αὐτοὺς τὴν νύκτα αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ἐπάταξεν αὐτοὺς καὶ ἐδίωξεν αὐτοὺς ἕως Χωβα, ἣ ἐστὶν ἐν ἀριστερᾷ Δαμασκοῦ.

And he fell upon them at night, he and his servants, and struck them and pursued them as far as Choba, which is to the left of Damascus.

Narrative climax (the night attack and rout) καὶ ἐπέπεσεν

The night attack (τὴν νύκτα) achieves surprise against a superior force. The use of ἐπιπίπτω ('fell upon') echoes both military strategy and divine-warrior imagery. The explanatory gloss (ἣ ἐστὶν ἐν ἀριστερᾷ Δαμασκοῦ) identifies Choba for readers — 'left' = north in ancient Levantine orientation (facing east).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπέπεσεν

fell upon / attacked

Aor Act Indic 3 Sg · ἐπιπίπτω

main verb (the surprise attack)

→ ingressive aorist (onset of the attack)

ἐπιπίπτω: 'fall upon / attack suddenly'; renders Hebrew **וַיִּפְּלֵם עַל־הֶמְלָךְ** ('divided against them'); conveys sudden, violent assault. The Spirit of the LORD ἐπέπεσεν on Saul in 1 Sam 11:6 LXX with the same sudden-onset force.

ἐπ'

upon / against

preposition + accusative (hostile)

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (hostile).

αὐτοὺς

them

Accusative

direct object

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

τὴν

the

Accusative

article (accusative of time)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

νύκτα

night

Accusative

accusative of time (at night)

→ object specification

νύξ: 'night'; a night attack exploits surprise and fear; Abram's military intelligence and courage are highlighted.

αὐτὸς

he himself

Nominative

emphatic subject pronoun (Abram personally led)

→ participant reference

αὐτὸς: meaning 'he himself'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject pronoun (Abram personally led).

καὶ

and

coordinating conjunction (compound subject)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

παῖδες

servants / young men

Nominative

subject (compound: Abram and his servants)

→ participant prominence

παῖς: 'servant / young man'; renders Hebrew יְלָדָי ('his young men'); the 318 οἰκονομῶν of v.14.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinating conjunction (sequential action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπάταξεν

struck / smote

Aor Act Indic 3 Sg · πατάσσω

main verb (military victory: the decisive blow)

→ constative aorist

πατάσσω: 'strike / smite'; the standard LXX military verb for a decisive blow; renders פָּדַח; used for the LORD's defeating blows throughout the conquest narratives.

αὐτούς

them

Accusative

direct object

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐδίωξεν

pursued

Aor Act Indic 3 Sg · διώκω

main verb (continued pursuit)

→ constative aorist

διώκω: 'pursue / chase'; after the initial attack Abram presses the advantage northward.

αὐτοὺς them Accusative <i>direct object</i> → participant reference αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.	ἕως as far as <i>preposition + genitive (extent of pursuit)</i> → spatial or relational framing ἕως: meaning 'as far as'; here it marks the relation signaled by preposition + genitive (extent of pursuit).	Χωβα Choba <i>indeclinable proper noun, genitive of extent</i> → participant identification Χωβα: LXX transliteration of חֻבָּה (Hobah); north of Damascus.	ἣ which Nominative <i>relative pronoun (explanatory clause)</i> → participant reference ἣ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (explanatory clause).
ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>copulative verb</i> → gnomic present εἰμί: copula.	ἐν to / in <i>preposition + dative (locative: 'on the left side')</i> → spatial or relational framing ἐν: meaning 'to'; here it marks the relation signaled by preposition + dative (locative: 'on the left side').	ἀριστερά left Dative <i>dative of location (on the left = to the north)</i> → sphere or reference ἀριστερά: 'left side'; in ancient Semitic orientation (facing east), left = north; 'to the left of Damascus' = north of Damascus.	Δαμασκοῦ of Damascus Genitive <i>indeclinable proper noun, genitive of location</i> → participant identification Δαμασκός: LXX transliteration of דַּמָּשְׁקַיִם (Damascus); the great Syrian city that serves as the geographic reference point; also the city of Abram's servant Eliezer (Gen 15:2).

16 καὶ ἀπέστρεψεν πᾶσαν τὴν ἵππον Σοδομων, καὶ τὸν Λωτ τὸν ἀδελφιδοῦν αὐτοῦ ἀπέστρεψεν καὶ τὰ ὑπάρχοντα αὐτοῦ καὶ τὰς γυναῖκας καὶ τὸν λαόν.

And he recovered all the property of Sodom, and he recovered Lot his kinsman and his possessions and the women and the people.

Resolution (the successful rescue)

καὶ ἀπέστρεψεν

The rescue is narrated with fourfold repetition of the verb ἀποστρέφω ('brought back / recovered'): goods, Lot, possessions, women and people. The verbal repetition creates a rhythmic catalogue of total recovery that directly inverts the catalogue of total seizure in vv.11–12. Lot is named individually (τὸν Λωτ τὸν ἀδελφιδοῦν — the article-title construction) before the impersonal goods, marking his personal redemption as the goal.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπέστρεψεν

he recovered / brought back

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (total recovery: goods)

→ constative aorist

ἀποστρέφω: 'turn back / restore / recover'; renders ἠψῆ ('he returned / restored'); the verb is used twice in this verse (goods, then Lot) and frames the complete reversal of the plundering of vv.11–12.

πᾶσαν

all

Accusative

quantifier adjective

→ object specification

πᾶσαν: meaning 'all'; it serves as quantifier adjective.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἵππον

property

Accusative

direct object (all the property of Sodom, cf. v.11 crux)

→ object specification

ἵππος: again used for 'property / movable goods' (cf. v.11 crux); 'all the property of Sodom' is the object of the first ἀπέστρεψεν.

Σοδομων

of Sodom

Genitive

indeclinable proper noun, genitive of possession

→ participant identification

Σοδομων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Λωτ

Lot

indeclinable proper noun, direct object (the person rescued)

→ participant identification

Λωτ: named individually and with the full title ὁ ἀδελφιδοῦς αὐτοῦ — Lot is the personal goal of the rescue, not merely among the recovered goods.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφιδοῦν

kinsman / nephew

Accusative

accusative in apposition (Lot identified as Abram's kinsman)

→ object specification

ἀδελφιδοῦν: meaning 'kinsman'; it serves as accusative in apposition (Lot identified as Abram's kinsman).

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

λαόν
people

Accusative

direct object (the people recovered from captivity)

→ object specification

λαός: 'people'; renders Hebrew עַם ; the full captive population of Sodom and the surrounding cities is restored. This comprehensive rescue establishes Abram as the de facto protector of Canaan's peoples — a role that will be complicated by the king of Sodom's offer in v.21.

17 ἐξῆλθεν δὲ βασιλεὺς Σοδομων εἰς συνάντησιν αὐτῷ μετὰ τὸ ἀναστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς τοῦ Χοδολλογομορ καὶ τῶν βασιλέων τῶν μετ' αὐτοῦ εἰς τὴν φάραγγα τὴν Σαβη· τοῦτο ἦν τὸ πεδῖον βασιλέως.

And the king of Sodom went out to meet him, after his return from the slaughter of Chodollogomor and the kings who were with him, to the valley of Sabe — this was the king's valley.

Scene transition (the king of Sodom meets the returning victor)

ἐξῆλθεν δὲ βασιλεὺς Σοδομων

The king of Sodom's meeting is interrupted by the Melchizedek episode before it resumes with the offer in v.21. The narrative uses a temporal frame (μετὰ τὸ ἀναστρέψαι — 'after his returning') and a geographic frame (the Valley of Sabe = the King's Valley, identified by another gloss). The scene's interruption by Melchizedek is theologically deliberate: the priestly blessing precedes and frames the political negotiation.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the king of Sodom's going out to meet Abram)

→ **constative aorist**

ἐξέρχομαι: 'go out / come out'; renders **אֵצֶק**; the king of Sodom goes out in his royal capacity to meet the conqueror — technically as a subject meeting his rescuer.

δὲ

and / now

postpositive continuative particle

→ **discourse linkage or contrast**

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεὺς

king

Nominative

subject

→ **participant prominence**

βασιλεὺς: meaning 'king'; it serves as subject.

Σοδομων

of Sodom

Genitive

indeclinable proper noun, genitive of location

→ **participant identification**

Σοδομων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

εἰς

to / for

preposition + accusative (purpose/goal: 'to meet him')

→ **spatial or relational framing**

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (purpose/goal: 'to meet him').

συνάντησιν

meeting / encounter

Accusative

accusative of purpose (for a meeting)

→ **object specification**

συνάντησις: 'meeting / encounter'; renders Hebrew **וַיִּתְּקֵל** ('to meet him'); the εἰς συνάντησιν construction is a Hebraism calquing **תִּתְּקֵל**, common in LXX military and royal encounter contexts (cf. 1 Sam 4:1; Matt 25:1 for the virgins going εἰς ἀπάντησιν).

αὐτῷ

him

Dative

dative of the person met (Abram)

→ **participant reference or interest**

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of the person met (Abram).

μετά

after

preposition + articular infinitive (temporal: 'after the returning')

→ **spatial or relational framing**

μετά + accusative articular infinitive: temporal construction 'after his returning' — renders Hebrew **וַיִּתְּקֵל**; cf. the similar construction in Luke 22:20 μετά τὸ δεῖπνῆσαι.

τὸ

the

Accusative

article with infinitive

→ **noun-phrase marking**

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀναστρέψαι

to return

Aor Act Inf · ἀναστρέφω

articular infinitive (temporal complement of μετά: 'after returning')

→ **constative aorist infinitive**

ἀναστρέφω: 'return / turn back'; the articular infinitive μετά τὸ ἀναστρέψαι calques a Hebrew temporal construction and locates the meeting after the battle victory.

αὐτὸν

him

Accusative

accusative subject of infinitive (Abram as the one returning)

→ **participant reference**

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of infinitive (Abram as the one returning).

ἀπὸ

from

preposition + genitive (from the slaughter)

→ **spatial or relational framing**

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (from the slaughter).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

κοπῆς

slaughter / cutting down

Genitive

genitive of separation (from the slaughter)

→ relational specification

κοπή: 'slaughter / cutting'; renders Hebrew הַכָּה ('blow / slaughter'); the noun κοπή is relatively rare; it ties back to the verb κατακόπτω used throughout vv.5–7.

τοῦ

of

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Χοδολλογομορ

Chodollogomor

indeclinable proper noun, genitive (the slaughter of Chodollogomor = defeat of his coalition)

→ participant identification

Χοδολλογομορ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive (the slaughter of Chodollogomor = defeat of his coalition).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέων

kings

Genitive

genitive (the kings allied with Chodollogomor)

→ relational specification

βασιλέων: meaning 'kings'; it serves as genitive (the kings allied with Chodollogomor).

τῶν

the

Genitive

article (with μετ' αὐτοῦ)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

μετ'

with

preposition + genitive (association)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (association).

αὐτοῦ

him

Genitive

genitive of association

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of association.

εἰς

to / into

preposition + accusative (goal: the meeting place)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal: the meeting place).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

φάραγγα

valley

Accusative

direct object / locative (the valley of Sabe)

→ object specification

φάραγγα: meaning 'valley'; it serves as direct object / locative (the valley of Sabe).

τὴν

the

Accusative

article (attributive with Σαβη)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Σαβη

Sabe

indeclinable proper noun, identifying the valley

→ participant identification

Σαβη: the Valley of Sabe = the King's Valley (הַבְּרָכָה); later associated with Absalom's monument (2 Sam 18:18: he erected a pillar 'in the King's Valley').

τοῦτο

this

Nominative

demonstrative pronoun (parenthetical identification)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (parenthetical identification).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copulative verb (parenthetical identification)

→ stative imperfect

εἰμί (impf. ἦν): the copula of the name-gloss.

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πεδῖον

plain / valley

Nominative

predicate nominative (identification: King's Valley)

→ participant prominence

πεδῖον: 'plain / flat land / valley'; renders Hebrew בְּרָכָה ('valley'); the LXX uses πεδῖον here in contrast to the earlier φάραγξ ('ravine'), perhaps rendering a different Hebrew term or varying the translation for stylistic reasons.

βασιλέως

of a king / of the king

Genitive

genitive of possession (the King's Valley = the royal meeting place)

→ relational specification

βασιλεύς: 'king'; the King's Valley (בְּרָכָה) was a specific named geographic site in the Kidron Valley region east of Jerusalem; Absalom erected his monument there (2 Sam 18:18).

18 καὶ Μελχισεδεκ βασιλεὺς Σαλημ ἐξήνεγκεν ἄρτους καὶ οἶνον· ἦν δὲ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου.

And Melchizedek king of Salem brought out bread and wine; and he was a priest of God Most High.

Theological climax (the Melchizedek episode)

καὶ Μελχισεδεκ

The crown of the chapter: Melchizedek appears without genealogy or introduction, as high priest and king simultaneously — a combination unprecedented in the Abram narrative and in the Mosaic order, which would separate the roles. The LXX renders exactly: βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου. The bread and wine (ἄρτους καὶ οἶνον) is the priestly provision; it will be read eucharistically from Cyprian onward. The whole episode (vv.18–20) is the exegetical foundation of Hebrews 5–7.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Μελχισεδεκ

Melchizedek

indeclinable proper noun, subject (the priest-king of Salem)

→ participant identification

Μελχισεδεκ: LXX transliteration of מֶלְכִּי־צֶדֶק ('my king is righteousness / king of righteousness'); the name is interpreted typologically in Heb 7:2 (βασιλεὺς δικαιοσύνης). He appears without genealogy, without birth or death notice — a narrative uniqueness that Hebrews exploits: 'without father, without mother, without genealogy, having neither beginning of days nor end of life' (Heb 7:3). He is one of the most theologically freighted figures in the whole OT: Ps 109:4 LXX designates the Messiah 'priest forever according to the order of Melchizedek,' and Hebrews 5–7 constructs an entire argument for the superiority of Christ's priesthood on this basis.

βασιλεὺς

king

Nominative

predicate nominative / appositive (king of Salem)

→ participant prominence

βασιλεὺς: 'king'; Melchizedek combines the roles of king and priest — unique in the patriarchal narrative; Heb 7:1 quotes this verse directly.

Σαλημ

Salem

indeclinable proper noun, genitive of location (king of Salem)

→ participant identification

Σαλημ: LXX transliteration of שָׁלֵם (Salem); from שָׁלוֹם ('peace'); universally understood from antiquity as Jerusalem: Josephus (Ant. 1.180) identifies it explicitly; Ps 75:3 LXX calls Jerusalem Σαλήμ; Heb 7:2 reads it as βασιλεὺς εἰρήνης ('king of peace'). The connection to Ἱεροσόλυμα makes this a proto-Jerusalem priesthood antedating the Davidic/Levitical establishment.

ἐξήνεγκεν

brought out

Aor Act Indic 3 Sg · ἐκφέρω

main verb (the priestly provision of bread and wine)

→ constative aorist

ἐκφέρω: 'bring out / carry out'; renders Hebrew הֵצִיא ('brought out'); the verb implies a formal presentation — Melchizedek brings out the provisions as a deliberate priestly act, not merely hospitality.

ἄρτους

bread / loaves

Accusative

direct object (the bread presented)

→ object specification

ἄρτος: 'bread / loaf'; renders Hebrew לֶחֶם; the bread and wine (ἄρτους καὶ οἶνον) together constitute the priestly offering. From Cyprian of Carthage onward, this verse was read as a type of the Eucharist (Ep. 63.4): the bread and wine offered by the priest-king Melchizedek prefigure Christ's institution of the supper. The ἄρτους καὶ οἶνον pair is unique here in the OT sacrificial/priestly context.

καὶ

and

coordinating conjunction (pairing the elements)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἶνον

wine

Accusative

direct object (the wine presented)

→ object specification

οἶνος: 'wine'; renders Hebrew יַיִן; the bread-and-wine pair (ἄρτους καὶ οἶνον) is the central iconic pair of this verse — unique in OT priestly contexts and the basis of the eucharistic typology from Justin Martyr and Cyprian onward.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

main verb (explanatory imperfect identifying Melchizedek's priestly status)

→ stative imperfect (ongoing, permanent status)

εἰμί: the imperfect ἦν gives the narrator's identification of Melchizedek's status — not merely a title but his permanent ontological condition; he was (and is, in the logic of Heb 7:3) a priest.

δὲ

and / now

postpositive continuative particle (adding the priestly identification)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἱερεὺς

priest

Nominative

predicate nominative (Melchizedek's priestly office)

→ participant prominence

ἱερεὺς: 'priest'; Melchizedek is simultaneously βασιλεὺς ('king') and ἱερεὺς ('priest') — the two offices combined in one person. This combination will be the formal argument of Heb 7: since the Levitical priesthood separates king and priest, a priest-king 'according to the order of Melchizedek' (Ps 109:4 LXX) represents a higher, non-Levitical order.

τοῦ

of

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεοῦ

God

Genitive

genitive of relationship (priest of God)

→ relational specification

θεός: 'God'; with the genitive τοῦ ὑψίστου gives the full divine title θεὸς ὕψιστος (El Elyon). This is the first occurrence of ὕψιστος as a divine title in the LXX, and it is taken up by Abram himself in v.22 when he identifies κύριος ὁ θεὸς ὁ ὕψιστος as his own God — the theological identification of Melchizedek's God with the covenant God of Abram.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὑψίστου

Most High

Genitive

genitive of description / superlative title (God Most High)

→ relational specification

ὕψιστος: superlative of ὑψηλός ('high'); 'highest / most exalted'; renders Hebrew עֶלְיוֹן (Elyon); the divine title θεὸς ὕψιστος / ὕψιστος becomes a key term in the LXX and NT: Luke 1:32, 35, 76; 6:35; Acts 7:48; 16:17. Its first OT appearance here in Gen 14:18 gives it a Melchizedekian pedigree that Hebrews exploits. The title affirms the universal sovereignty of the God Melchizedek serves — applicable to all nations, not only Israel.

19 καὶ ηὐλόγησεν τὸν Ἀβραμ καὶ εἶπεν· Εὐλογημένος Ἀβραμ τῷ θεῷ τῷ ὑψίστῳ, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν.

And he blessed Abram and said: 'Blessed be Abram by God Most High, who created heaven and earth.'

Priestly act (the first of Melchizedek's two blessings) καὶ ηὐλόγησεν

The first of the two-part blessing: Abram is blessed by God Most High, identified as creator of heaven and earth. The participial relative ὃς ἔκτισεν marks the first use of κτίζω in the LXX as a description of God as creator. Heb 7:1 quotes the blessing: 'who met Abraham returning from the slaughter of the kings and blessed him.' The blessing of the lesser by the greater is the argument of Heb 7:7: 'without any dispute the lesser is blessed by the greater.'

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ηὐλόγησεν
he blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (the priestly blessing of Abram)

→ constative aorist

εὐλογέω: 'bless / speak well of'; renders Hebrew בָּרַךְ; the priestly act of blessing — invoking divine favour — is here performed by a non-Israelite, non-Levitical priest, which is the foundation for Heb 7:7's argument: the lesser (Abram, ancestor of Levi) is blessed by the greater (Melchizedek), proving Melchizedek's priesthood superior.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀβραμ
Abram

indeclinable proper noun, direct object (the recipient of the blessing)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, direct object (the recipient of the blessing).

καὶ
and

coordinating conjunction (introducing the speech)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Εὐλογημένος
blessed

Pf Pass Ptc Nom Sg Masc · εὐλογέω

predicate participle (verbless clause: 'Blessed be Abram')

→ perfect passive: the blessedness is an enduring state

εὐλογέω: the perfect passive participle Εὐλογημένος is a Hebraism calquing Hebrew בָּרַךְ (the passive participle construct); the LXX regularly renders בָּרַךְ as Εὐλογημένος (e.g., Ruth 2:20; 1 Sam 15:13). The form is a divine passive — it is God who bestows the blessing. Heb 7:1 cites the blessing directly.

Αβραμ
Abram

indeclinable proper noun, subject of the verbless blessing clause

→ participant identification

Αβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject of the verbless blessing clause.

τῷ
by

Dative

article (dative with θεῶ: dative of agent)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεῶ
God

Dative

dative of agent (blessed by God Most High)

→ sphere or reference

θεός + ὑψίστω: the divine title θεός ὑψιστος repeated from v.18; here as dative of agency with the passive Εὐλογημένος.

τῷ
the

Dative

article (with ὑψίστω)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὑψίστω
Most High

Dative

dative adjective (superlative title in apposition to θεῶ)

→ sphere or reference

ὑψιστος: 'Most High'; repeated from v.18; the second occurrence in the chapter.

ὅς

who

Nominative

relative pronoun, subject (referring to God Most High)

→ participant reference

ὅς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, subject (referring to God Most High).

ἔκτισεν

created

Aor Act Indic 3 Sg · κτίζω

relative clause verb (God as creator of heaven and earth)

→ constative aorist (the single completed act of creation)

κτίζω: 'create / found'; renders Hebrew הָקִדָּשׁ ('possessor / maker'); the LXX interprets הָקִדָּשׁ here as 'create' (κτίζω) rather than 'possess/acquire' — a significant theological interpretation. The Hebrew יְהוָה שֶׁמֶן הָאֵשׁ could mean either 'creator of heaven and earth' or 'possessor/owner of heaven and earth'; the LXX chooses the creative sense, making this one of the earliest OT occurrences of κτίζω in a creation-theology context (cf. Isa 45:7 LXX; Rev 4:11).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οὐρανὸν

heaven

Accusative

direct object (heaven and earth: the merism for all creation)

→ object specification

οὐρανός: 'heaven / sky'; the pair οὐρανὸν καὶ γῆν is a merism ('heaven and earth' = everything that exists), echoing the creation formula of Gen 1:1. Melchizedek's blessing thus explicitly identifies his deity as the creator of all things — the God of Israel.

καὶ

and

coordinating conjunction (the merism pair)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆν

earth

Accusative

direct object (completing the merism)

→ object specification

γῆ: 'earth'; with οὐρανός the merism for totality; the creator-formula is the LXX's earliest creedal identification of the covenant God as the God of all creation, a formula that echoes in Exod 20:11 LXX and throughout the Psalms.

20 καὶ εὐλογητὸς ὁ θεὸς ὁ ὕψιστος, ὃς παρέδωκεν τοὺς ἐχθρούς σου εἰς τὰς χεῖράς σου. καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων.

And blessed be God Most High, who delivered your enemies into your hands. And he gave him a tithe of all things.

Continuation (the second part of Melchizedek's blessing + the tithe) καὶ εὐλογητός

The second blessing turns from Abram to God himself — εὐλογητός is the ascriptive form, praising God directly (contrast Εὐλογημένος Αβραμ in v.19, blessing Abram). The tithe (δεκάτην ἀπὸ πάντων) is the linchpin of Heb 7:2, 4–10: Abram's giving a tenth to Melchizedek demonstrates Melchizedek's superiority, and since Levi was 'in the loins of Abraham' (Heb 7:10), the Levitical priesthood itself tithed to Melchizedek — proving the Melchizedekian order's priority.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εὐλογητός

blessed / worthy of blessing

Nominative

predicate adjective (verbless doxology: 'Blessed be God Most High')

→ participant prominence

εὐλογητός: verbal adjective from εὐλογέω; 'worthy of praise / blessed'; used in doxological formulas where God is the object of blessing/praise — distinct from Εὐλογημένος (perfect passive participle, v.19) which is used for humans receiving God's blessing. The εὐλογητός-form for God is the standard LXX doxological ascription (cf. 2 Cor 1:3; Eph 1:3; 1 Pet 1:3 — the NT εὐλογητός ὁ θεός formula is derived from this LXX pattern).

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject of the doxology

→ participant prominence

θεός: meaning 'God'; it serves as subject of the doxology.

ὁ

the

Nominative

article (with ὁψιστος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὁψιστος

Most High

Nominative

predicate adjective / title (third occurrence in this pericope)

→ participant prominence

ὁψιστος: third occurrence in vv.18–20; the thrice-repeated title gives the Melchizedek pericope its theological unity: he is priest of the Most High God (v.18), blesses Abram by the Most High God (v.19), and the second blessing praises the Most High God (v.20) — a triple doxological frame.

ὅς

who

Nominative

relative pronoun, subject (God who delivered)

→ participant reference

ὅς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, subject (God who delivered).

παρέδωκεν

delivered / handed over

Aor Act Indic 3 Sg · παραδίωμι

main verb (divine action: delivering enemies into Abram's hands)

→ constative aorist (the completed act of deliverance)

παραδίωμι: 'deliver / hand over / give into (someone's) power'; renders Hebrew יָגֵן ('delivered / shielded'); the LXX uses παραδίωμι for the divine handing-over of enemies — a formula that becomes standard in the conquest narratives (Deut 7:2; Josh 6:2 LXX) and in the NT for the handing-over of Jesus (Rom 4:25; 8:32).

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐχθρούς

enemies

Accusative

direct object (the enemies delivered into Abram's power)

→ object specification

ἐχθρός: 'enemy / hostile one'; renders Hebrew יָדִיָּא ('your adversaries'); the enemies are the four-king eastern coalition who held Lot captive.

σου

your

Genitive

genitive of possession (your enemies)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (your enemies).

εἰς

into

preposition + accusative (goal: into your hands)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal: into your hands).

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

χεῖράς

hands

Accusative

accusative of goal (into your hands: idiomatic for 'into your power')

→ object specification

χείρ: 'hand'; εἰς τὰς χεῖράς = 'into the hands' = into the power/authority; a Hebraism (טָאָר) for the transferred power over enemies; used throughout LXX military contexts.

σου

your

Genitive

genitive of possession (your hands)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (your hands).

καὶ

and

coordinating conjunction (introducing the tithe)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Abram's tithe to Melchizedek)

→ constative aorist (the single act of giving)

δίδωμι: 'give'; renders Hebrew נָתַן; the subject shifts here to Abram (he gave) — the grammar is slightly ambiguous (could Melchizedek give the tithe to Abram?) but the Hebrew and context are clear: Abram gave. Heb 7:2 quotes this act: 'Abram gave a tithe of all things'; Heb 7:9–10 argues that Levi, still in Abram's loins, thus tithed to Melchizedek — the clinching argument for Melchizedek's superiority over the Levitical priesthood.

αὐτῷ

to him

Dative

dative of indirect object (to Melchizedek)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (to Melchizedek).

δεκάτην

a tenth / tithe

Accusative

direct object (the tithe given)

→ object specification

δεκάτη: 'a tenth / tithe'; renders Hebrew עֲשֶׂרֶת; the exact form δεκάτην ἀπὸ πάντων is cited at Heb 7:2. The tithe is the founding act of the Melchizedekian priesthood's superiority argument: a tenth of the spoils given to a priest antedating Aaron is the basis for Heb 7:4–10's logical demonstration that the Levitical priesthood is subordinate to the Melchizedekian.

ἀπὸ

from / of

preposition + genitive (partitive: 'a tenth from / of all things')

→ spatial or relational framing

ἀπὸ + genitive: partitive ('from all things' = 'of all things'); the exact LXX expression δεκάτην ἀπὸ πάντων is cited verbatim in Heb 7:2.

πάντων

all things

Genitive

genitive (partitive: of all things — from the entire spoil)

→ relational specification

παῖς: 'all'; the tithe ἀπὸ πάντων = from everything captured — a comprehensive tenth of the war spoils. Heb 7:4 emphasises the superlative: 'to him Abram gave a tenth of the choicest spoils' (ἀπ' ἄκρων).

21 εἶπεν δὲ βασιλεὺς Σοδομων πρὸς Ἀβραμ· Δός μοι τοὺς ἄνδρας, τὴν δὲ ἵππον λαβὲ σεαυτῷ.

And the king of Sodom said to Abram: 'Give me the men, and take the property for yourself!'

Narrative development (the king of Sodom's proposition) εἶπεν δὲ βασιλεὺς Σοδομων

The encounter interrupted by the Melchizedek pericope now resumes. The king of Sodom makes what might seem a generous offer — he wants only the people back, letting Abram keep the goods. But Abram's response (vv.22–23) reveals that he sees this as a potential claim over him: 'I will not take anything of yours, lest you say I made Abram rich.' The contrast with the just-concluded Melchizedek encounter is deliberate: priestly blessing vs. royal bargaining.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and / now

postpositive continuative particle (resuming the interrupted narrative)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

βασιλεὺς

king

Nominative

subject

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject.

Σοδομων

of Sodom

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Σοδομων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

πρὸς

to

preposition + accusative (direction of speech: 'said to Abram')

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech: 'said to Abram').

Ἀβραμ

Abram

indeclinable proper noun, object of πρὸς

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς.

Δός

give

Aor Act Impv 2 Sg · δίδωμι

main verb (imperative: the king's demand)

→ constative aorist imperative (single commanded act)

δίδωμι: 'give'; the aorist imperative Δός is a sharp command — 'give me the men!'; the king of Sodom treats the recovered people as his own property to be returned, which implicitly makes Abram his subordinate benefactor.

μοι

me

Dative

dative of indirect object (give to me)

→ participant reference or interest

μοι: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (give to me).

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνδρας

men / persons

Accusative

direct object (the persons recovered)

→ object specification

άνήρ: 'man / person'; renders Hebrew שָׂרָדִים ('the lives / the persons') — the LXX renders 'persons' as ἄνδρας ('men'), though the Hebrew is more inclusive; the term here means all the people recovered from captivity.

τήν

the

Accusative

article

→ noun-phrase marking

τήν: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

and / but

postpositive adversative particle (contrast: the people vs. the goods)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἵππον

property

Accusative

direct object (the goods: the king relinquishes claim to the property)

→ object specification

ἵππος: the third occurrence of ἵππος used for 'property/goods' (cf. vv.11, 16); the king offers to let Abram keep all material goods if he returns the persons — seemingly generous, but Abram will refuse even this.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative: permission to keep the goods)

→ constative aorist imperative

λαμβάνω: 'take / receive'; the king permits Abram to keep the property — appearing to make a generous concession, but in Abram's eyes even this would create an obligation.

σεαυτῷ

for yourself

Dative

dative of advantage (take for yourself)

→ sphere or reference

σεαυτοῦ: reflexive pronoun (dative); 'for yourself'; the offer of the goods to Abram personally is what Abram's oath in v.22 refuses — he will take nothing for himself so that no one can claim credit for his wealth.

22 εἶπεν δὲ Ἀβραμ πρὸς βασιλέα Σοδομων· Ἀρῶ τὴν χειρά μου πρὸς κύριον τὸν θεὸν τὸν ὕψιστον, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν,

And Abram said to the king of Sodom: 'I raise my hand to the LORD God Most High, who created heaven and earth,

Oath (Abram's solemn refusal by raised-hand oath)

εἶπεν δὲ Ἀβραμ

Abram's oath is introduced by the raised-hand formula Ἀρῶ τὴν χειρά μου πρὸς — the first oath-with-raised-hand in the LXX, a gesture that recurs throughout the patriarchal narratives and the legal corpora (cf. Exod 6:8; Num 14:30; Deut 32:40; Ezek 20:5–6). Critically, Abram adopts Melchizedek's divine title — θεὸς ὕψιστος — but adds κύριος, identifying El Elyon with the covenant LORD.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and / but

postpositive continuative/adversative particle

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ἀβραμ

Abram

indeclinable proper noun, subject

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

βασιλέα

king

Accusative

object of πρὸς

→ object specification

βασιλέα: meaning 'king'; it serves as object of πρὸς.

Σοδομων

of Sodom

Genitive

indeclinable proper noun, genitive of location

→ participant identification

Σοδομων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location.

Ἄρῳ

I raise / lift

Fut Act Indic 1 Sg · ἄρῳ

main verb (the oath formula: 'I raise my hand to the LORD')

→ futuristic present / solemn declaration (the raising is the oath-act itself)

ἄρῳ: 'raise / lift'; renders Hebrew יָרַמְתִּי ('I have raised'); the phrase ἄρῳ τὴν χεῖρά μου πρὸς = 'I raise my hand toward' is the standard LXX oath gesture (cf. Exod 6:8; Num 14:30; Deut 32:40; Dan 12:7). The raising of the hand toward God is the solemn gesture of oath-taking — a legal-covenantal act witnessed by God. This is the first occurrence of the gesture in the LXX and establishes the pattern.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

χεῖρά

hand

Accusative

direct object (the hand raised in oath)

→ object specification

χεῖρ: 'hand'; ἄρῳ τὴν χεῖρά μου = 'I raise my hand' = the solemn oath gesture; in ancient legal practice, raising the hand toward heaven (= toward God) was the formal oath-swearing posture (cf. Deut 32:40: 'I lift up my hand to heaven and swear').

μου

my

Genitive

genitive of possession (my hand)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (my hand).

πρὸς

to / toward

preposition + accusative (direction of oath: toward the LORD)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of oath: toward the LORD).

κύριον

Lord

Accusative

object of πρὸς (the God to whom the oath is sworn)

→ object specification

κύριος: the Tetragrammaton יהוה; Abram's addition of κύριος to Melchizedek's θεὸς ὑψιστος is theologically crucial: it identifies the covenant God of Israel with the universal God whom Melchizedek serves. The combined title κύριος ὁ θεὸς ὁ ὑψιστος does not appear in the Hebrew of v.22 (where MT has only El Elyon); the LXX adds κύριος, making the identification explicit.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

θεὸν

God

Accusative

object (in apposition to κύριον: LORD God Most High)

→ object specification

θεός: forming the triple title κύριον τὸν θεὸν τὸν ὑψιστον — the full coalescence of the covenant name with the universal creator-title of Melchizedek's blessing.

τὸν

the

Accusative

article (with ὑψιστον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ὑψιστον

Most High

Accusative

accusative title in apposition (LORD God Most High)

→ object specification

ὑψιστος: fourth occurrence in the chapter's Melchizedek pericope; Abram adopts Melchizedek's divine title, merging it with his covenant God, κύριος. This theological identification — YHWH = El Elyon — is the chapter's climactic confession.

ὃς

who

Nominative

relative pronoun, subject (God as creator, echoing v.19)

→ participant reference

ὃς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, subject (God as creator, echoing v.19).

ἔκτισεν

created

Aor Act Indic 3 Sg · κτίζω

verb of the relative clause (echoing v.19's blessing formula)

→ constative aorist

κτίζω: repeated from v.19; the creator-description ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν is quoted verbatim from Melchizedek's blessing, confirming that Abram is swearing by the same God Melchizedek named.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οὐρανὸν

heaven

Accusative

direct object (heaven and earth: the merism, echoing v.19)

→ object specification

οὐρανὸν: meaning 'heaven'; it serves as direct object (heaven and earth: the merism, echoing v.19).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆν

earth

Accusative

direct object (completing the merism)

→ object specification

γῆν: meaning 'earth'; it serves as direct object (completing the merism).

23 εἰ ἀπὸ σπαρτίου ἕως σφαιρωτῆρος ὑποδήματος λήμψομαι ἀπὸ πάντων τῶν σῶν, ἵνα μὴ εἴπῃς ὅτι Ἐγὼ ἐπλούτισα τὸν Ἀβραμ·

'that I will not take from a thread to a sandal-strap — from all that is yours — lest you say, It is I who made Abram rich.'

Oath content (the negative oath pledging total renunciation) εἰ ... λήμψομαι

The content of the oath: a swearing with a negative conditional (εἰ ... = 'if ... then [God punish me]' — the divine sanction is implied, not stated — a common ancient Near Eastern oath form). The merism 'from a thread to a sandal-strap' (ἀπὸ σπαρτίου ἕως σφαιρωτῆρος ὑποδήματος) covers the range from the most trivial to the most ordinary item, meaning 'absolutely nothing.' The motive clause ἵνα μὴ εἴπῃς ὅτι Ἐγὼ ἐπλούτισα = 'lest you say "I made Abram rich"' is the key: Abram protects the divine source of his blessing (cf. Gen 15:1; Heb 11:8–10).

εἰ

if / that not

conditional particle (oath negative: 'if I take ... [may God punish me]')

→ discourse linkage or contrast

εἰ: in oaths, εἰ + future indicative functions as a strong negative: 'if I [do this]' = 'I swear I will not'; the apodosis (the curse) is left unstated — an aposiopesis conventional in solemn oaths. This is the form used in LXX divine oaths (Ps 94:11; Heb 3:11 quotes this form from the LXX).

ἀπὸ

from

preposition + genitive (extent: from a thread)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (extent: from a thread).

σπαρτίου

thread / cord

Genitive

genitive of extent (from a thread — the trivial end of the merism)

→ relational specification

σπαρτίον: 'cord / thread / strand'; renders Hebrew שׁוּרָם ('thread / cord'); the most trivial possible item — Abram will not take so much as a thread. The Hebrew שׁוּרָם is occasionally translated as 'flax thread' suggesting the most minimal fabric element.

ἕως

to / as far as

preposition + genitive (extent: to a sandal-strap)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (extent: to a sandal-strap).

σφαιρωτήρ

sandal-strap / thong

Genitive

genitive of extent (the ordinary end of the merism)

→ relational specification

σφαιρωτήρ: 'knot / fastener / sandal-strap'; renders Hebrew נֶעֱלָךְ שֶׁרֶשֶׁת ('sandal-thong'); the merism ἀπὸ σπαρτίου ἕως σφαιρωτήρος ὑποδήματος = 'from a thread to a sandal-strap' = absolutely nothing. The sandal-strap (σφαιρωτήρ / ῥῆσ) is a significant motif: John the Baptist declares himself unworthy to loosen the sandal-strap of the coming one (John 1:27; Mark 1:7), possibly echoing this very verse's imagery of the sandal-strap as the most ordinary, minimal object.

ὑπόδηματος

sandal / shoe

Genitive

genitive of specification (strap of a sandal)

→ relational specification

ὑπόδημα: 'sandal / shoe'; renders Hebrew נַעֲלָל; the compound σφαιρωτήρος ὑποδήματος = 'a sandal's strap'; the sandal is the ordinary item completing the extreme-to-ordinary merism.

λήμψομαι

I will take

Fut Mid Indic 1 Sg · λαμβάνω

main verb (the content of the oath: 'I will not take')

→ futuristic indicative (the oath pledge)

λαμβάνω: 'take / receive'; the future λήμψομαι within the εἰ-oath formula functions as a strong negative declaration: 'I will [certainly] not take'; the future tense in an oath context has the force of a solemn future pledge.

ἀπὸ

from

preposition + genitive (from all that is yours)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (from all that is yours).

πάντων

all things

Genitive

genitive (from all your possessions)

→ relational specification

πάντων: meaning 'all things'; it serves as genitive (from all your possessions).

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

σῶν

yours

Genitive

genitive of possession (your things)

→ relational specification

σός: possessive pronoun 'yours'; ἀπὸ πάντων τῶν σῶν = 'from all of your possessions' — a comprehensive formula covering everything belonging to Sodom.

ἵνα

so that / lest

purpose/negative purpose conjunction (with μή: 'lest')

→ discourse linkage or contrast

ἵνα μή: 'lest / so that not'; introduces the motive clause giving the reason for Abram's oath-refusal.

μή

not

negative particle (with ἵνα)

→ discourse linkage or contrast

μή: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

εἵπης

you say

Aor Act Subj 2 Sg · λέγω

verb of the purpose clause (lest you say)

→ aorist subjunctive (after ἵνα μή)

λέγω: the aorist subjunctive εἵπης after ἵνα μή = 'lest you say'; the second-person address directly confronts the king of Sodom.

ὅτι

that / ''

conjunction introducing direct speech (recitative ὅτι)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

Ἐγώ

I

Nominative

subject (emphatic: 'It is I who made Abram rich')

→ participant reference

ἐγώ: emphatic first-person pronoun; the emphasis 'it is I who' captures the pride of the king of Sodom's potential boast; Abram will not be beholden to Sodom for his wealth.

ἐπλούτισα

I made rich / I enriched

Aor Act Indic 1 Sg · πλουτίζω

main verb of the indirect speech (the feared boast)

→ constative aorist (completed act of enriching)

πλουτίζω: 'make rich / enrich'; renders Hebrew יַעֲשֶׂה רֵיכִי ('I made rich'); Abram refuses to let Sodom's king take credit for his wealth, knowing that his wealth will come from God alone (cf. Gen 15:1: 'your reward shall be very great'). The theological point: God, not any human benefactor, is the source of the patriarch's prosperity.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀβραμ

Abram

indeclinable proper noun, direct object (the one supposedly enriched)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, direct object (the one supposedly enriched).

24 πλὴν ὧν ἔφαγον οἱ νεανίσκοι, καὶ τῆς μερίδος τῶν ἀνδρῶν τῶν συμπορευθέντων μετ’ ἐμοῦ, Εσχωλ, Αυναν, Μαμβρη· αὐτοὶ λήμψονται μερίδα.

except for what the young men have eaten, and the share of the men who went with me — Eschol, Aunan, Mambre — they shall take their share.

Qualification (the sole exception to Abram's oath-refusal)

πλὴν

The closing verse is Abram's single exception to his total renunciation: what the young men ate is already consumed and cannot be returned, and his three Amorite allies — named here in climactic reverse order to v.13 (Mambre, Eschol, Aunan in v.13; Eschol, Aunan, Mambre here) — deserve their portion. Abram's integrity is absolute for his own share; the allies' rights are scrupulously honoured. The verse closes the chapter's frame: the three allies introduced in v.13 receive their final mention here.

πλὴν

except / only

adversative particle (exception to the oath: 'except for')

→ discourse linkage or contrast

πλὴν: 'except / only / but'; renders Hebrew יַחַד ('except / apart from me'); introduces the sole qualification to the absolute refusal — the consumed rations and the allies' portions are outside the scope of the oath. πλὴν as an exceptive conjunction is common in LXX narrative.

ὧν

what / that which

Genitive

genitive (partitive relative: 'except for what the young men ate')

→ relational specification

ὧν: meaning 'what'; it serves as genitive (partitive relative: 'except for what the young men ate').

ἔφαγον

ate / consumed

Aor Act Indic 3 Pl · ἐσθίω

main verb of the relative clause

→ constative aorist (the meal is already over — it cannot be returned)

ἐσθίω: 'eat'; the aorist ἔφαγον = 'ate / have eaten'; what the young men ate during the campaign is already consumed — Abram cannot return it and does not count it as his own gain.

οἱ

the

Nominative

article (with νεανίσκοι)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

νεανίσκοι

young men / soldiers

Nominative

subject (the 318 household warriors of v.14)

→ participant prominence

νεανίσκος: 'young man / youth'; renders Hebrew נַעֲרָה (the same word as παῖδες in v.15); the rations consumed by the 318 fighters during the campaign are a legitimate military expense, not a personal enrichment of Abram.

καὶ

and

coordinating conjunction (adding the second exception)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

μερίδος

share / portion

Genitive

genitive (the share of the allied men, governed by πλήν)

→ relational specification

μερίς: 'share / portion / inheritance'; renders Hebrew חֶלֶק ('portion / share'); the military share of the allied commanders — Eschol, Aunan, Mambre — is their legitimate entitlement for participating in the rescue. Their portion falls outside Abram's personal oath.

τῶν

of the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀνδρῶν

men

Genitive

genitive of possession (the men's share)

→ relational specification

ἀνὴρ: 'man'; the allied commanders distinguished from the νεανίσκοι (common soldiers); their individual names follow.

τῶν

the

Genitive

article (with participle: 'those who went with me')

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

συμπορευθέντων

who went with / who accompanied

Aor Pass Ptc Gen Pl Masc · συμπορεύομαι

attributive participle (identifying the men as those who accompanied Abram)

→ constative aorist (their accompanying is the qualifying action)

συμπορεύομαι: 'go together with / accompany'; renders Hebrew אֲתִי לָכֶם ('those who went with me'); the aorist passive participle here is deponent in force ('who went along with me').

μετ'

with

preposition + genitive (association: with me)

→ spatial or relational framing

μετ' meaning 'with'; here it marks the relation signaled by preposition + genitive (association: with me).

ἐμοῦ

me

Genitive

genitive of association (with me = with Abram)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive of association (with me = with Abram).

Εσχωλ

Eschol

indeclinable proper noun (first ally named, in apposition to τῶν ἀνδρῶν)

→ participant identification

Εσχωλ: the same Amorite ally introduced at v.13 (Eschol); here named first, in a different order from v.13 (Mambre, Eschol, Aunan there; Eschol, Aunan, Mambre here). The reversal may be chiasmic or simply reflect a different tradition. He will give his name to the valley of the grape-cluster (Num 13:23–24).

Αυναν

Aunan

indeclinable proper noun (second ally named)

→ participant identification

Αυναν: the Amorite ally Aner (cf. v.13); mentioned only in Gen 14 in the entire OT.

Μαμβρη

Mambre

indeclinable proper noun (third ally named; the most prominent: owner of Abram's camp-site)

→ participant identification

Μαμβρη: Mamre, by whose oaks Abram camped (v.13; Gen 13:18; 18:1); his name anchors the whole chapter geographically and relational. The closing mention of Mambre frames the chapter from v.13 to v.24 with Abram's Amorite community as the human context of his covenantal faithfulness.

αὐτοὶ

they

Nominative

emphatic subject pronoun (the three allies: they shall take their share)

→ participant reference

αὐτοί: emphatic 'they' — as distinct from Abram who takes nothing for himself, they shall receive their portion. The emphasis marks the contrast: Abram's total renunciation / the allies' legitimate entitlement.

λήμψονται

shall take / will receive

Fut Mid Indic 3 Pl · λαμβάνω

main verb (the allies' right to their portion affirmed)

→ futuristic indicative (Abram's guarantee of their share)

λαμβάνω: 'take / receive'; future λήμψονται; the verb echoes v.21 (λαβέ, imperative) — the king of Sodom told Abram to 'take' the goods; Abram refuses for himself but ensures that his allies will 'take' their rightful share. The final word of the chapter is the guarantee of the allies' portion — a note of covenantal loyalty and martial honor that closes the narrative with integrity.

μερίδα

share / portion

Accusative

direct object (the share the allies receive)

→ object specification

μερίς: 'share / portion'; repeated from τῆς μερίδος above; the repetition is deliberate — closing the verse on the word 'portion' affirms that justice is done to each party: the young men ate their rations, the allies receive their share, Abram takes nothing.

On the labels. Parsing gives Tense-Voice-Mood-Person-Number (+ Case-Number-Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data

(etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.