AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 18

ΓΕΝΕΣΙΣ ΙΗ′

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

Genesis 18 is among the most theologically charged chapters of the patriarchal narrative, generating centuries of patristic, rabbinic, and artistic reflection on three interlocking topics.

Translation & textual notes

The Greek text of Genesis 18 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. Genesis 18 is among the most theologically charged chapters of the patriarchal narrative, generating centuries of patristic, rabbinic, and artistic reflection on three interlocking topics. First, the three men (τρεῖς ἄνδρες, v.2): the narrative introduces them as three but addresses them collectively and individually as κύριος (vv.1, 10, 13, 17, 22), alternating singular and plural verbs and pronouns without explanation — a grammatical singularity that made the scene the foundational patristic

icon of the Trinity. Justin Martyr (Dial. 56), Origen (Hom. Gen. 4), Ambrose (De Abr. 1.5), and Augustine (De Trin. 2.10–11) all read the three as a Trinity-prefiguration; Andrei Rublev's 'Trinity' icon (c.1425) depicts the three angels of Mamre as the canonical visual theology of the triune God in Eastern Christianity. Second, the hospitality scene (vv.1–8) is the proof-text for Heb 13:2 — 'do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.' Third, the divine rhetorical question at v.14 — μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα; — is echoed nearly verbatim at Luke 1:37 (οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα), creating a deliberate typological link between Sarah's miraculous conception and the Incarnation. The universalist blessing ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς (v.18) reiterates 12:3 and underpins Gal 3:8; the election theology of v.19 echoes through Rom 9:6–18. The great intercession (vv.23–33) — the countdown from 50 to 10 righteous — is the locus classicus for intercessory boldness before God and the theology of the righteous remnant; the judicial declaration of v.25 (ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν;) became a standard text for theodicy. The LXX renders the chapter closely to the Hebrew, though the divine name alternates between ὁ θεός (v.1) and κύριος (vv.13ff.), reflecting the Hebrew Elohim/YHWH pattern of the underlying text.

Discourse structure of the chapter

A · 18:1–8

Abraham's hospitality at the oak of Mamre

The theophany opens with a bare statement: 'God appeared to him at the oak of Mamre' (18:1), placing the entire scene under divine initiative before Abraam has acted. As he sits at his tent door in the midday heat, he looks up and sees three men already standing before him (18:2); the pluperfect εἱστήκεισαν signals their sudden presence, with no account of their approach. He runs to meet them, bows to the ground, and with urgent courtesy begs them not to pass by (18:2–3). He offers water for their feet, shade under the tree, and bread — and they consent (18:4–5). What follows is a cascade of hospitality actions in rapid aorists: Abraam hastens to Sarrha for bread, runs to the herd for a calf, gives it to a servant who hastens to prepare it, then sets butter and milk and the calf before his guests while he himself stands under the tree as they eat (18:6–8). The lavishness — three measures of fine flour, a tender calf, butter and milk — models the Bedouin ideal of extravagant welcome, and the narrative will retroactively identify the guests as divine visitors.

B · 18:9–15

The promise of a son reaffirmed; Sarah's laughter and denial

After the meal the visitors ask for Sarrha by name — the first sign they know the household — and when Abraam reports she is in the tent, the speaker (now grammatically singular) declares that at the appointed time he will return and Sarrha will have a son (18:9–10). Sarrha, listening at the tent door behind him, laughs to herself, reasoning from her own and Abraam's advanced age that the pleasure of childbirth is now past (18:11–12). κύριος (first use of this name since v.1's θεός) confronts Abraam with a sharp interrogative about Sarrha's laughter, then poses the chapter's theological hinge: μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα; ('Is anything impossible with God?', v.14) — the LXX wording echoed nearly verbatim at Luke 1:37. The promised return and son are reasserted (18:14b). Sarrha denies laughing from fear; the LORD overrules: 'No, but you did laugh' (18:15).

C · 18:16–22

Departure toward Sodom; the divine soliloquy on election and judgment

The three men rise and look toward Sodom; Abraam accompanies them on their way (18:16). The narrative opens a divine interior monologue (18:17–19): κύριος debates whether to hide from Abraam what he is about to do, since Abraam is destined to become a great and numerous nation in whom all nations will be blessed (18:18 — ἐνευλογηθήσονται ἐν αὐτῷ, the covenant-blessing formula of 12:3). The rationale for disclosure is Abraam's election to teach his household the way of κύριος in righteousness and justice (18:19). The divine verdict follows: the outcry of Sodom and Gomorrah is great; κύριος will go down to see whether the full outcry is warranted (18:20–21). The two men depart toward Sodom while Abraam remains standing before κύριος (18:22), setting the scene for the intercession.

D · 18:23–33

Abraham's intercession: the countdown from 50 to 10

Abraam draws near and begins a bold, incremental intercession, framed by repeated self-abasement ('I am but dust and ashes,' v.27). His opening challenge — 'will you sweep away the righteous with the wicked?' — grounds the appeal in the character of the Judge, climaxing in v.25: ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν; ('shall not the Judge of all the earth do right?'). κύριος concedes: if fifty righteous are found in Sodom the whole place will be spared (18:26). Abraam steps down in increments — 45, 40, 30, 20, 10 — each time κύριος affirming he will not destroy for the sake of the righteous remainder (18:27–32). At ten the dialogue ends; κύριος departs when he has finished speaking, and Abraam returns to his place (18:33). The intercession establishes the theological principle that the righteous few avert judgment on the many, resonating through the prophetic tradition (Amos 7:1–6; Jer 5:1) and framing the Sodom outcome in chapter 19.

1 Ὤφθη δὲ αὐτῷ ὁ θεὸς πρὸς τῇ δρυῒ τῇ Μαμβρη καθημένου αὐτοῦ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτοῦ μεσημβρίας.

> And God appeared to him by the oak of Mamre, as he sat at the door of his tent at midday.

Narrative opening / theophany Ὤφθη δέ

The verse opens with the theophany formula Ὤφθη … ὁ θεός (passive of ὁράω: 'God was seen = appeared'), the standard LXX idiom for a divine encounter in the patriarchal tradition (cf. 12:7; 17:1; 26:2). The δέ marks narrative continuation from chapter 17. The setting — the oak of Mamre, midday, the tent door — anchors the entire hospitality scene that follows.

Ὤφθη

appeared

Aor Pass Indic 3 Sg · ὁράω

main verb (theophany formula: 'was seen = appeared')

→ ingressive aorist (onset of divine appearance)

ὁράω: 'to see'; passive ὤφθη = the standard LXX theophany idiom — 'he was seen' = 'he appeared'; cf. 12:7; 17:1; 26:2; 35:9; the passive preserves divine initiative, contrasting with the active εἶδεν Abraham will use in v.2.

δὲ

now

postpositive continuative particle

→ discourse linkage or contrast

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

αὐτῷ

to him

Dative

dative of recipient (indirect object of theophany)

→ participant reference or interest

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

ὁ

the

Nominative

article with subject

→ noun-phrase marking

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

θεὸς

God

Nominative

subject (divine actor)

→ participant prominence

> θεός: 'God'; at v.1 the LXX has ὁ θεός where the Hebrew has יהוה; κύριος (= יהוה) takes over from v.13; the chapter's θεός/κύριος alternation reflects the Greek translator's handling of the Hebrew Elohim/YHWH pattern.

πρὸς

by / at

preposition + dative (locative: 'at / beside')

→ spatial or relational framing

> πρός + dative (unusual in classical Greek; common LXX locative use): 'at, beside,' rendering Hebrew בְּ/לְ; πρὸς τῇ δρυῒ = 'by the oak.'

τῇ

the

Dative

article with noun

→ noun-phrase marking

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

δρυῒ

oak

Dative

dative of place (locative with πρός)

→ sphere or reference

> δρῦς: 'oak' (or 'terebinth'); the LXX reads δρῦς for Hebrew אֵלוֹן; the oak of Mamre is Abraam's traditional encampment and sacred meeting-space (13:18; 14:13); the tree marks a threshold space between the human and divine.

τῇ

the

Dative

article with proper name (identificatory)

→ noun-phrase marking

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

Μαμβρη

Mamre

proper name (locative designation, indeclinable)

→ participant identification

> Μαμβρη: transliterated proper name rendered in Greek letters; here it functions as proper name (locative designation, indeclinable).

καθημένου

sitting

Pres Mid Part Gen Sg M · κάθημαι

genitive absolute (circumstantial: 'as he was sitting')

→ durative present (continuous sitting posture)

> κάθημαι: 'to sit'; the genitive absolute frames the circumstance of the theophany; sitting at the tent door in midday heat is the posture of the ANE host watching for travelers to extend hospitality.

αὐτοῦ

his

Genitive

genitive absolute subject (pronoun)

→ relational specification

> αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive absolute subject (pronoun).

ἐπὶ

at

preposition + genitive (locative: 'at the door of')

→ spatial or relational framing

> ἐπὶ: meaning 'at'; here it marks the relation signaled by preposition + genitive (locative: 'at the door of').

τῆς

the

Genitive

article

→ noun-phrase marking

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

θύρας

door

Genitive

genitive of place (with ἐπί: 'at the door')

→ relational specification

> θύρα: 'door / entrance'; the tent door (θύρα τῆς σκηνῆς) is the threshold between private interior and the road — the ANE hospitality station where a host watches for travelers; recurs at vv.2, 10.

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς
tent

Genitive

genitive of belonging

→ relational specification

> σκηνή: 'tent'; Abraam's nomadic dwelling; the σκηνή resonates with John 1:14 (ἐσκήνωσεν ἐν ἡμῖν, 'he tabernacled among us').

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.

μεσημβρίας
at midday

Genitive

genitive of time

→ relational specification

> μεσημβρία: 'midday / noon'; the hottest hour, when travel is suspended; the detail emphasizes the urgency of Abraam's response — he 'ran' to guests at noon — and the ANE virtue of hospitality even at personal cost.

---

2 ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν, καὶ ἰδοὺ τρεῖς ἄνδρες εἱστήκεισαν ἐπάνω αὐτοῦ· καὶ ἰδὼν προσέδραμεν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ καὶ προσεκύνησεν ἐπὶ τὴν γῆν.

> And he lifted his eyes and looked, and behold, three men were standing before him; and when he saw them, he ran to meet them from the door of his tent and bowed down to the ground.

Scene-setting / recognition καί (ἀναβλέψας δέ)

The sudden appearance of the three men — already standing (εἱστήκεισαν, pluperfect) when Abraam lifted his eyes — is narrated from Abraam's point of view through the ἰδοὺ of startled recognition. The verse drives through three rapid actions: looking, running, bowing — each an escalating act of welcome. The τρεῖς ἄνδρες immediately triggers the patristic Trinitarian reading that will dominate the reception history of the chapter (see text_note).

ἀναβλέψας

lifting his eyes

Aor Act Part Nom Sg M · ἀναβλέπω

nominative participle (attendant circumstance: 'having looked up')

→ constative aorist (single act of looking up)

> ἀναβλέπω: 'to look up'; the phrase ἀναβλέπω τοῖς ὀφθαλμοῖς calques Hebrew וַיִּשָּׂא עֵינָיו ('he lifted his eyes'), the standard LXX idiom for deliberate visual attention at a significant moment (cf. 13:14; 22:4, 13; 24:63).

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

τοῖς

the

Dative

article (with ὀφθαλμοῖς)

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of instrument (idiomatic Hebraism with ἀναβλέπω)

→ sphere or reference

> ὀφθαλμός: 'eye'; ἀναβλέπω τοῖς ὀφθαλμοῖς is a stereotyped LXX Hebraism rendering וַיִּשָּׂא עֵינָיו; the dative of instrument specifies the organ of perception.

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.

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω

main verb (act of perception / recognition)

→ constative aorist (single completed act of seeing)

> ὁράω: 'to see'; the shift from the passive ὤφθη of v.1 ('God was seen') to the active εἶδεν ('Abraam saw') marks the narrative's move from divine initiative to human response.

καὶ

and

narrative conjunction (introducing ἰδού)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (vivid attention-marker: 'look!')

→ discourse linkage or contrast

> ἰδού: interjection calquing Hebrew הִנֵּה; invites the reader to share Abraam's startled recognition of the three visitors; it marks the narrative's pivot from sitting to urgent action.

τρεῖς

three

Nominative

numeral (attributive subject with ἄνδρες)

→ measure or count

> τρεῖς: 'three'; the number is theologically freighted from the earliest reception; the three men (τρεῖς ἄνδρες) are addressed in the singular as Κύριε (v.3), spoken of as κύριος (vv.10, 13, 17), and yet depart as plural (v.22); Justin Martyr (Dial. 56), Origen, Ambrose, and Augustine read the scene as a Trinity-prefiguration; Andrei Rublev's icon (c.1425) is its visual monument.

ἄνδρες

men

Nominative

subject

→ participant prominence

> ἀνήρ: 'man'; the visitors appear in human form but are identified as divine/angelic (v.1 θεός; 19:1 ἄγγελοι); the tension between human appearance and divine identity is constitutive of the narrative's theological power.

εἱστήκεισαν

were standing

Plpf Act Indic 3 Pl · ἵστημι

main verb (stative resultant: 'were already standing')

→ pluperfect (antecedent and resultant standing; stress on completed arrival)

> ἵστημι: 'stand'; the pluperfect εἱστήκεισαν signals the men were already standing when Abraam looked up — they arrived instantaneously, without narrated approach, emphasizing the supernatural character of their appearance.

ἐπάνω

before / over

preposition + genitive (positional: 'before / over him')

→ spatial or relational framing

> ἐπάνω + genitive: 'above, over, before'; the positional sense here is 'in front of / before him,' marking the visitors' dominant spatial position relative to the seated Abraam.

αὐτοῦ

him

Genitive

genitive with ἐπάνω

→ relational specification

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

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἰδὼν

seeing

Aor Act Part Nom Sg M · ὁράω

nominative participle (temporal/causal: 'when / because he saw')

→ constative aorist (seeing that triggers the run)

> ὁράω: meaning 'seeing'; it contributes descriptive or attendant verbal force; here it functions as nominative participle (temporal/causal: 'when / because he saw').

προσέδραμεν

he ran

Aor Act Indic 3 Sg · προστρέχω

main verb (narrative action: 'ran to meet')

→ constative aorist (single action of running)

> προστρέχω: 'to run toward'; the running marks urgent, ardent hospitality — a tent-dwelling patriarch running to meet strangers at noon is the quintessential expression of ANE hospitality; echoed in the parable of the prodigal's father (Luke 15:20). Cf. Heb 13:2.

εἰς

to

preposition + accusative (directional)

→ spatial or relational framing

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

συνάντησιν

meeting

Accusative

accusative of purpose (εἰς συνάντησιν + dative = idiomatic 'to meet')

→ object specification

συνάντησις: 'meeting, encounter'; the phrase εἰς συνάντησιν + dative is a LXX idiom rendering Hebrew לִקְרַאת ('to meet / go out to meet'); a formula of greeting and reception (cf. 19:1; 24:17; Exod 4:27).

αὐτοῖς

them

Dative

dative with εἰς συνάντησιν

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative with εἰς συνάντησιν.

ἀπὸ

from

preposition + genitive (starting point)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

θύρας

door

Genitive

genitive of place (starting point of the run)

→ relational specification

θύρας: meaning 'door'; it serves as genitive of place (starting point of the run).

τῆς

the

Genitive

article

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive of belonging

→ relational specification

σκηνῆς: meaning 'tent'; it serves as genitive of belonging.

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

narrative conjunction

→ discourse linkage or contrast

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

προσεκύνησεν

he bowed down

Aor Act Indic 3 Sg · προσκυνέω

main verb (act of prostration / obeisance)

→ constative aorist (single act of bowing)

προσκυνέω: 'bow down, do obeisance, worship'; renders Hebrew הִשְׁתַּחֲוָה; the gesture ranges from courteous greeting to full worship; whether Abraam knows he is greeting God or performing conventional hospitality is left deliberately ambiguous, driving the narrative's theology of encounter.

ἐπὶ

to

preposition + accusative (direction: 'to the ground')

→ spatial or relational framing

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

τὴν
the

Accusative

article

→ noun-phrase marking

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

γῆν
ground

Accusative

accusative of direction (ἐπὶ τὴν γῆν: 'bowed to the ground')

→ object specification

> γῆ: 'earth, ground'; ἐπὶ τὴν γῆν = full prostration, the highest gesture of reverence in ANE protocol; cf. v.27 where Abraam calls himself γῆ καὶ σποδός ('dust and ashes').

---

3 καὶ εἶπεν· Κύριε, εἰ ἄρα εὗρον χάριν ἐναντίον σου, μὴ παρέλθῃς τὸν παῖδά σου.

> and said, 'Lord, if indeed I have found favor before you, do not pass by your servant.'

> **Direct speech / hospitality appeal** καί
>
> The address Κύριε (singular vocative) addressed to one of three visitors is the first grammatical crux driving the Trinitarian reading: Abraam speaks to one as Κύριε while three stand before him. The εἰ + aorist indicative protasis ('if I have found favor') is a Hebrew-type conditional using the perfect idiom εὑρεῖν χάριν (מָצָא חֵן), a standard polite appeal formula throughout the patriarchal narratives.

καὶ

and

narrative conjunction (continuing action of running)

→ discourse linkage or contrast

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

εἶπεν

he 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.

Κύριε

Lord

Vocative

vocative of address

→ direct address

κύριος: 'lord, master'; the vocative Κύριε is the key theological datum: Abraam addresses one of the three men with the title that the LXX reserves for YHWH; the singular address to one of three is the grammatical hinge of the patristic Trinitarian reading (Justin, Dial. 56; Augustine, De Trin. 2.10).

εἰ

if

conditional conjunction (introducing protasis)

→ discourse linkage or contrast

εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

ἄρα

indeed

emphatic-inferential particle (strengthens the condition)

→ discourse linkage or contrast

ἄρα: 'then, indeed'; with εἰ it renders the Hebrew נָא particle of entreaty (אִם־נָא), giving the appeal urgency: 'if indeed, please.'

εὗρον

I have found

Aor Act Indic 1 Sg · εὑρίσκω

main verb of protasis (conditional)

→ constative aorist (completed finding of favor)

εὑρίσκω: 'to find'; εὑρεῖν χάριν = Hebrew מָצָא חֵן, 'to find favor'; the idiom recurs throughout the patriarchal narratives (6:8; 19:19; 32:5) as a polite appeal to a superior; the aorist here has quasi-perfect force.

χάριν

favor

Accusative

accusative object of εὗρον

→ object specification

χάρις: 'favor, grace'; renders Hebrew חֵן (ḥen); in this idiom χάρις is not yet the NT theological sense of divine grace but the social concept of being well-regarded before a superior — though the LXX idiom paves the way for the NT expansion.

ἐναντίον

before

improper preposition + genitive (figurative: 'before, in the sight of')

→ spatial or relational framing

ἐναντίον + genitive: 'before, in the presence of'; a LXX Hebraism rendering לִפְנֵי or בְּעֵינֵי; used with verbs of standing, appearing, and finding favor.

σου

you

Genitive

genitive with ἐναντίον

→ relational specification

> σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive with ἐναντίον.

μὴ

do not

negative particle (with subjunctive = prohibition)

→ discourse linkage or contrast

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

παρέλθῃς

pass by

Aor Act Subj 2 Sg · παρέρχομαι

main verb of apodosis (negative command: prohibitive subjunctive)

→ prohibitive aorist subjunctive (urgent request not to pass by)

> παρέρχομαι: 'to pass by, go past'; μὴ παρέλθῃς τὸν παῖδά σου = 'do not pass by your servant' is the standard ANE hospitality appeal — cf. 19:2 where the angels initially decline Lot's invitation; the same verb at v.5 is inverted ('you shall pass on your way' after the meal).

τὸν

the

Accusative

article

→ noun-phrase marking

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

παῖδά

servant

Accusative

accusative object of παρέλθῃς (metaphor of self-abasement)

→ object specification

> παῖς: 'servant, boy'; self-deprecating address; Abraam calls himself κύριος's παῖς — 'your servant' — positioning himself as subordinate to his guest; in LXX patriarchal narrative παῖς renders עֶבֶד; the same self-designation recurs in κύριος's own evaluation at v.17 ('Αβρααμ τοῦ παιδός μου').

σου

your

Genitive

genitive of possession

→ relational specification

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

4 ληφθήτω δὴ ὕδωρ, καὶ νιψάτωσαν τοὺς πόδας ὑμῶν, καὶ καταψύξατε ὑπὸ τὸ δένδρον·

> 'Let water be brought, and wash your feet, and refresh yourselves under the tree;'

Hospitality offer (sequence of imperatives) asyndeton

A triad of commands — ληφθήτω (passive jussive: let water be fetched), νιψάτωσαν (middle imperative: let them wash), καταψύξατε (active imperative: refresh yourselves) — enacts the three classical stages of ANE hospitality: water for feet, shade to rest, then food (v.5). The shift from 3rd-person jussive to 2nd-person plural marks the move from directing servants (indirectly) to addressing the guests directly.

ληφθήτω

let be brought

Aor Pass Impr 3 Sg · λαμβάνω

main verb (jussive impersonal: 'let water be fetched')

→ jussive aorist (urgent command via implied servants)

λαμβάνω: 'take, receive'; passive 3rd-sg imperative = impersonal directive to servants to bring water; Abraam directs household staff without naming them, modeling the wealthy patriarch's management of hospitality.

δὴ

now

emphatic-urgency particle

→ discourse linkage or contrast

δή: emphatic particle adding urgency to the imperative; 'do bring water, now!' — its presence signals earnestness in the hospitality offer.

ὕδωρ

water

Nominative

subject of passive imperative

→ participant prominence

ὕδωρ: 'water'; foot-washing water is the first required act of ANE hospitality for traveling guests (cf. 19:2; 24:32; Luke 7:44 'you gave me no water for my feet').

καὶ

and

coordinate conjunction (sequential hospitality actions)

→ discourse linkage or contrast

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

νιψάτωσαν

let them wash

Aor Mid Impr 3 Pl · νίπτω

main verb (jussive: 'let them wash [their feet]')

→ jussive aorist (command / permission for guests to wash)

> νίπτω: 'to wash'; middle voice = reflexive sense; νιψάτωσαν τοὺς πόδας ὑμῶν = 'let them wash your feet' (i.e., let there be a washing of your feet); the foot-washing motif recurs in John 13:5; 1 Tim 5:10.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

πόδας

feet

Accusative

accusative object of νιψάτωσαν

→ object specification

> πούς: 'foot'; foot-washing for guests is the basic hospitality gesture in the ancient Near East, acknowledging the dust of travel and providing relief; the plural refers to all three visitors.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταψύξατε

refresh yourselves

Aor Act Impr 2 Pl · καταψύχω

main verb (command to guests: 'cool / rest yourselves')

→ jussive aorist (invitation to rest in the shade)

> καταψύχω: 'to cool down, refresh'; the invitation to rest under the tree acknowledges the midday heat (μεσημβρίας, v.1) and makes the shade of the sacred oak part of the hospitality package; the word is rare in classical Greek.

ὑπὸ

under

preposition + accusative (locative: 'under the tree')

→ spatial or relational framing

> ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (locative: 'under the tree').

τὸ

the

Accusative

article

→ noun-phrase marking

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

δένδρον

tree

Accusative

accusative of place with ὑπό

→ object specification

> δένδρον: 'tree'; the oak of Mamre under which the entire scene unfolds; shade in the Near Eastern midday sun is a genuine physical gift, not merely a polite formula; the tree recurs at v.8 (Abraam stands under it while they eat).

---

5 καὶ λήψομαι ἄρτον, καὶ φάγεσθε, καὶ μετὰ τοῦτο παρελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν, οὗ εἵνεκεν ἐξεκλίνατε πρὸς τὸν παῖδα ὑμῶν. καὶ εἶπαν· Οὕτως ποίησον, καθὼς εἴρηκας.

> 'and I will bring bread, and you shall eat; and after this you shall pass on your way, since for this very reason you have turned aside to your servant.' And they said, 'Do so, as you have said.'

> **Hospitality offer (continuation) and consent** καί
>
> The verse completes the three-stage hospitality offer (water, v.4; shade, v.4; bread, v.5) and frames it with a causal clause — 'since you turned aside for this very reason' — implying that the guests' detour to Abraam's tent was purposive. Their response (Οὕτως ποίησον) is the brevity of divine consent, and the plural εἶπαν marks the resumption of the three-agent perspective after the singular Κύριε address in v.3.

καὶ

and

narrative conjunction (continuation of hospitality sequence)

→ discourse linkage or contrast

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

λήψομαι

I will bring

Fut Mid Indic 1 Sg · λαμβάνω

main verb (personal promise of hospitality)

→ futuristic future (Abraam's own imminent action)

λαμβάνω: 'take, get, bring'; the future middle 1st sg — 'I will get bread' — is notable: Abraam volunteers personal action rather than directing servants, as he does for the calf in v.7; this signals the importance he places on this hospitality.

ἄρτον

bread

Accusative

accusative object of λήψομαι

→ object specification

ἄρτος: 'bread'; the basic staff of ANE hospitality; Abraam understates — he will send Sarrha for three measures of σεμίδαλις (fine flour) and bake cakes (v.6), far exceeding simple bread.

καὶ

and

coordinate conjunction (result: 'and [then] you will eat')

→ discourse linkage or contrast

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

φάγεσθε

you will eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (predictive future = invitation to eat)

→ futuristic future (the anticipated meal)

ἐσθίω: 'to eat'; the future indicative here functions as a hospitable prediction/invitation; the meal is narrated in v.8 (καὶ ἔφαγον).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μετὰ

after

preposition + accusative (temporal: 'after this')

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal: 'after this').

τοῦτο

this

Accusative

demonstrative pronoun (accusative of reference with μετά)

→ participant reference

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

παρελεύσεσθε

you will pass on

Fut Mid Indic 2 Pl · παρέρχομαι

main verb (predictive future: 'you will go on your way')

→ futuristic future (the departure after the meal)

> παρέρχομαι: 'pass on, go one's way'; the same verb Abraam used in his appeal μὴ παρέλθῃς (v.3); now inverted — 'after the meal you will pass on your way'; the hospitality sequence has a terminus: welcome, feed, release.

εἰς

on

preposition + accusative (directional)

→ spatial or relational framing

> εἰς: meaning 'on'; here it marks the relation signaled by preposition + accusative (directional).

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδὸν

way

Accusative

accusative of direction (εἰς τὴν ὁδόν: 'go on your way')

→ object specification

> ὁδός: 'way, road, journey'; εἰς τὴν ὁδὸν ὑμῶν = 'on your way'; the phrase releases the guests graciously after the meal, without detaining them.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

οὗ

for which

relative adverb (causal: 'since, for this very reason')

→ participant reference

> οὗ εἵνεκεν: causal idiom = 'for which reason, since'; renders Hebrew עַל כֵּן; the clause 'since you have turned aside to your servant' frames the visitors' detour as purposive rather than accidental — a subtle theological hint that their arrival is divinely directed.

εἵνεκεν

reason

causal particle (with οὗ = 'for this reason')

→ discourse linkage or contrast

> εἵνεκεν: meaning 'reason'; conjunction or particle linking this unit with the surrounding discourse.

ἐξεκλίνατε

you have turned aside

Aor Act Indic 2 Pl · ἐκκλίνω

main verb of causal clause

→ constative aorist (single act of turning aside from the road)

> ἐκκλίνω: 'to turn aside, deviate from a path'; the visitors' turning aside to Abraam's tent is both the narrative occasion for the hospitality and, implicitly, the divine purpose of the visit.

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

> πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction toward a person).

τὸν

the

Accusative

article

→ noun-phrase marking

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

παῖδα

servant

Accusative

accusative after πρός (indirect object)

→ object specification

> παῖς: 'servant'; third use of this self-deprecating title (vv.3, 5); cf. v.17 where κύριος himself calls Abraam τοῦ παιδός μου.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction (introducing visitors' response)

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (visitors' consent)

→ constative aorist

λέγω: the plural εἶπαν resumes the three-agent perspective (contrast the singular εἶπεν used when the divine speaker is identified individually); the alternation singular/plural is the structural hallmark of this chapter's narrative theology.

Οὕτως

so

adverb of manner ('do so / just as you said')

→ adverbial qualification

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

ποίησον

do

Aor Act Impr 2 Sg · ποιέω

main verb (command of consent: 'do so')

→ jussive aorist (consent to the hospitality offer)

ποιέω: 'to do'; Οὕτως ποίησον = 'do exactly so / as you have said' — the brevity of the divine consent is notable; the visitors accept without elaboration, leaving the narrative momentum to Abraam's frenetic hospitality (vv.6–8).

καθὼς

as

comparative particle ('just as, exactly as')

→ discourse linkage or contrast

καθὼς: meaning 'as'; conjunction or particle linking this unit with the surrounding discourse.

εἴρηκας

you have said

Pf Act Indic 2 Sg · λέγω / ἐρέω

subordinate verb ('as you have spoken')

→ intensive / resultant perfect (the word stands as spoken)

λέγω (perf. εἴρηκα): the perfect tense gives permanence — 'hold to what you said'; the visitors affirm Abraam's hospitality plan in its entirety.

6 καὶ ἔσπευσεν Αβρααμ ἐπὶ τὴν σκηνὴν πρὸς Σαρραν καὶ εἶπεν αὐτῇ· Σπεῦσον καὶ φύρασον τρία μέτρα σεμιδάλεως καὶ ποίησον ἐγκρυφίας.

> And Abraam hurried to the tent to Sarrha and said to her, 'Hurry and knead three measures of fine flour and make cakes baked in ashes.'

Narrative action (hospitality preparation) καί

The hospitality sequence accelerates through rapid aorists: ἔσπευσεν, εἶπεν, then a chain of commands to Sarrha (Σπεῦσον, φύρασον, ποίησον). The three measures of fine flour (σεμίδαλις) are lavish — far more than Abraam advertised in v.5 with the modest word ἄρτον; the understatement-then-bounty is a hallmark of the ANE hospitality ideal.

καὶ
and

narrative conjunction (Hebraizing parataxis)

→ discourse linkage or contrast

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

ἔσπευσεν
hurried

Aor Act Indic 3 Sg · σπεύδω

main verb (narrative action: 'hurried')

→ constative aorist (single swift movement)

σπεύδω: 'to hasten, hurry'; the urgency of σπεύδω signals that Abraam knows the honor of his guests demands the quickest possible response; cf. v.7 ἐτάχυνεν ('hastened') — the same urgency applied to preparing the calf.

Αβρααμ
Abraam

proper name (subject, indeclinable)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

ἐπὶ
to

preposition + accusative (direction: 'to / toward')

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction: 'to / toward').

τὴν
the

Accusative

article

→ noun-phrase marking

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

σκηνὴν
tent

Accusative

accusative of direction

→ object specification

σκηνὴν: meaning 'tent'; it serves as accusative of direction.

πρὸς
to

preposition + accusative (motion toward a person)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (motion toward a person).

Σαρραν
Sarrha

proper name (indirect goal of motion, indeclinable)

→ participant identification

Σαρρα: LXX transliteration of Hebrew שָׂרָה (Sarrha/Sarah); the name-change from Sarai to Sara/Sarrha was narrated at 17:15; indeclinable in Greek.

καὶ

and

narrative conjunction

→ 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.

αὐτῇ

to her

Dative

dative of recipient

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative of recipient.

Σπεῦσον

hurry

Aor Act Impr 2 Sg · σπεύδω

main verb (command: 'make haste')

→ jussive aorist (urgent command)

σπεύδω: imperative of the same verb as ἔσπευσεν; the urgency is contagious — Abraam hurried in and commands Sarrha to hurry; the doubling of σπεύδ- emphasizes the premium placed on swift hospitality.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φύρασον

knead

Aor Act Impr 2 Sg · φυράω

main verb (command: 'knead the dough')

→ jussive aorist

φυράω: 'to mix, knead'; used specifically of mixing flour and liquid for bread-making; the action implies the immediate preparation of fresh bread rather than using old stores.

τρία

three

Accusative

numeral (accusative with μέτρα)

→ measure or count

τρία: 'three'; three measures (σάτα in Hebrew) of fine flour is an enormous quantity — far more than needed for a simple meal; Abraam's hospitality is deliberately extravagant; patristic allegorists (e.g., Ambrose) read the three measures as the three persons of the Trinity.

μέτρα

measures

Accusative

accusative object of φύρασον

→ object specification

μέτρον: 'measure'; renders Hebrew סְאָה (seah), a dry measure of about 7–8 liters; three seahs ≈ 22 liters of flour — a feast quantity.

σεμιδάλεως
fine flour

Genitive

genitive of material / content

→ relational specification

> σεμίδαλις: 'fine wheat flour' (the finest grade); renders Hebrew סֹלֶת; used for special occasions and offerings (Lev 2:1 LXX); Abraam does not request ordinary ἄλευρον but the premium grade, underscoring the honor of the guests.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ποίησον
make

Aor Act Impr 2 Sg · ποιέω

main verb (command: 'make / bake')

→ jussive aorist

> ποιέω: meaning 'make'; it carries the action, process, or state of the clause; here it functions as main verb (command: 'make / bake').

ἐγκρυφίας
ash-cakes

Accusative

accusative object of ποίησον

→ object specification

> ἐγκρυφίας: 'cakes baked in hot ashes' (from ἐν + κρύπτω, 'hidden in [the embers]'); renders Hebrew עֻגוֹת ('round cakes'); the preparation method — burying dough in hot ashes — is the standard quick-bread technique for nomadic hospitality; the word is rare in Greek literature outside the LXX.

---

7 καὶ εἰς τὰς βόας ἔδραμεν Αβρααμ καὶ ἔλαβεν μοσχάριον ἁπαλὸν καὶ καλὸν καὶ ἔδωκεν τῷ παιδί, καὶ ἐτάχυνεν τοῦ ποιῆσαι αὐτό.

> And Abraam ran to the cattle and took a calf, tender and good, and gave it to the servant, and he hastened to prepare it.

Narrative action (parallel hospitality preparation) καί

While Sarrha bakes (v.6), Abraam runs to the herd himself — another act of personal attention. The double adjective ἁπαλὸν καὶ καλόν ('tender and good') specifies the quality of the animal chosen, marking deliberate selection rather than haste. The servant hastens (ἐτάχυνεν) to echo the σπεύδω motif of v.6, generating a coordinated rush of preparation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰς

to

preposition + accusative (directional)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

βόας

cattle

Accusative

accusative of direction

→ object specification

βοῦς: 'ox, cattle'; the cattle herd of a wealthy patriarch; Abraam runs to the herd personally, selecting the calf himself rather than delegating — a mark of honor to the guests.

ἔδραμεν

ran

Aor Act Indic 3 Sg · τρέχω

main verb (narrative action: 'ran')

→ constative aorist

τρέχω: 'to run'; Abraam ran to meet the guests (v.2 προσέδραμεν) and now runs again to the herd; the repeated running underlines the extravagance of the welcome.

Αβρααμ

Abraam

proper name (subject, indeclinable)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (narrative action)

→ constative aorist

λαμβάνω: 'take'; see v. 10.

μοσχάριον

calf

Accusative

accusative object of ἔλαβεν

→ object specification

μοσχάριον: diminutive of μόσχος ('calf'); the diminutive emphasizes the youth and tenderness of the animal; a young calf (ἁπαλόν) was the most desirable meat for a special feast.

ἁπαλὸν

tender

Accusative

accusative adjective (attributive: 'tender calf')

→ object specification

ἁπαλός: 'tender, soft'; the adjective specifies the quality — a young, tender animal, not an old ox; Abraam chooses deliberately.

καὶ

and

coordinate conjunction (with second adjective)

→ discourse linkage or contrast

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

καλὸν

good

Accusative

accusative adjective (attributive: 'good / fine')

→ object specification

καλός: 'good, fine, beautiful'; the double qualification ἁπαλὸν καὶ καλόν mirrors the Hebrew טוֹב וָרָךְ and emphasizes that Abraam chose the very best animal from his herd.

καὶ

and

narrative conjunction

→ 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 (narrative action)

→ constative aorist

δίδωμι: 'give'; renders נָתַן; in the idiom ἔδωκεν ἐν χειρί ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

τῷ

the

Dative

article with indirect object

→ noun-phrase marking

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

παιδί

servant

Dative

dative of recipient

→ sphere or reference

παῖς: 'servant, boy'; a household servant is assigned the preparation; the same word Abraam uses of himself before the divine visitors (vv.3, 5) — the irony of hierarchy is acute.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐτάχυνεν

he hastened

Aor Act Indic 3 Sg · ταχύνω

main verb (narrative action: servant's swift preparation)

→ constative aorist

ταχύνω: 'to hasten, make quick'; the servant catches Abraam's urgency — σπεύδω (v.6) now becomes ταχύνω; the cascade of words for speed (σπεύδω, τρέχω, ταχύνω) creates the frantic energy of Abraam's hospitality.

τοῦ

to

Genitive

article with articular infinitive (purpose)

→ noun-phrase marking

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

ποιῆσαι

prepare

Aor Act Inf · ποιέω

articular infinitive of purpose (τοῦ ποιῆσαι: 'in order to prepare')

→ constative aorist infinitive

ποιέω: 'to make, prepare'; τοῦ ποιῆσαι + accusative = 'to prepare it'; the articular infinitive of purpose is a LXX Hebraism (Hebrew לַעֲשׂוֹת).

αὐτό

it

Accusative

accusative object of infinitive

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of infinitive.

8 ἔλαβεν δὲ βούτυρον καὶ γάλα καὶ τὸ μοσχάριον, ὃ ἐποίησεν, καὶ παρέθηκεν αὐτοῖς· καὶ αὐτὸς παρειστήκει αὐτοῖς ὑπὸ τὸ δένδρον, καὶ ἔφαγον.

> And he took butter and milk and the calf which he had prepared, and set them before them; and he himself stood by them under the tree, and they ate.

Narrative climax (meal served) ἔλαβεν δέ

The hospitality sequence reaches its climax: βούτυρον καὶ γάλα καὶ τὸ μοσχάριον is a lavish triad (butter, milk, veal). The imperfect παρειστήκει — he was standing by them — signals Abraam's attentive service posture while his divine guests eat; the host does not eat with them but stands in attendance. The simple καὶ ἔφαγον ('and they ate') closes the hospitality scene with quiet dignity.

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

main verb (narrative action: gathering the meal)

→ constative aorist

λαμβάνω: 'take'; see v. 10.

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

βούτυρον

butter

Accusative

accusative object of ἔλαβεν (first of a triad)

→ object specification

βούτυρον: 'butter / curds'; renders Hebrew חֶמְאָה (ḥemʾah), probably clarified butter or curdled cream; a prized dairy product in pastoral nomadic culture; the mention of dairy alongside meat has generated rabbinic discussion of the meat-milk prohibition (the scene predates the Sinai legislation).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γάλα
milk

Accusative

accusative object (second of the triad)

→ object specification

γάλα: 'milk'; fresh milk to drink alongside the meal; with βούτυρον and the calf, this is a full patriarchal feast in the ANE tradition.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ
the

Accusative

article (anaphoric: 'the very calf')

→ noun-phrase marking

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

μοσχάριον
calf

Accusative

accusative object (third of the triad)

→ object specification

μοσχάριον: the same tender calf of v.7; the article τό is anaphoric, recalling the specific animal selected.

ὃ
which

Accusative

relative pronoun (accusative, antecedent = μοσχάριον)

→ participant reference

ὅ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, antecedent = μοσχάριον).

ἐποίησεν
he had prepared

Aor Act Indic 3 Sg · ποιέω

relative clause verb (background action)

→ constative aorist (action prior to the main scene)

ποιέω: summarises the king's deeds.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

παρέθηκεν
set before

Aor Act Indic 3 Sg · παρατίθημι

main verb (act of serving the meal)

→ constative aorist (single act of placing food)

παρατίθημι: 'to set before, serve'; the formal culinary term for placing a meal before guests; cf. Luke 10:8 (eat what is set before you); the verb marks the transition from preparation to the feast itself.

αὐτοῖς
before them

Dative

dative of advantage (served to them)

→ participant reference or interest

αὐτοῖς: meaning 'before them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (served to them).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

αὐτὸς
himself

Nominative

intensive pronoun (subject: 'he himself stood')

→ participant reference

αὐτός intensive: 'he himself'; the αὐτός underscores Abraam's personal attendance on his guests — the host does not recline but stands in service while the guests eat; a supreme act of honor.

παρειστήκει
was standing by

Plpf Act Indic 3 Sg · παρίστημι

main verb (stative: 'stood in attendance')

→ pluperfect (resultant state of standing; attendant posture throughout the meal)

παρίστημι: 'to stand beside, attend'; the pluperfect expresses the ongoing posture of attendance — Abraam had taken up his station and remained there; the posture of the servant standing while his master eats (cf. Luke 17:7–8).

αὐτοῖς
beside them

Dative

dative of association (standing near them)

→ participant reference or interest

> αὐτοῖς: meaning 'beside them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of association (standing near them).

ὑπὸ
under

preposition + accusative (locative)

→ spatial or relational framing

> ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (locative).

τὸ
the

Accusative

article (anaphoric: the oak of v.4)

→ noun-phrase marking

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

δένδρον
tree

Accusative

accusative of place with ὑπό

→ object specification

> δένδρον: 'tree'; the same oak under which Abraam offered shade (v.4); it now becomes the canopy of the theophany meal.

καὶ
and

narrative conjunction (closing the meal scene)

→ discourse linkage or contrast

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

ἔφαγον
they ate

Aor Act Indic 3 Pl · ἐσθίω

main verb (closing action of hospitality unit)

→ constative aorist (the meal consumed)

> ἐσθίω: 'to eat'; the plural ἔφαγον confirms that all three visitors ate; the divine beings eating solid food is remarkable — cf. the angels at Sodom (19:3); patristic interpretation debated whether this was 'real' eating or an accommodation to human perception.

9 εἶπαν δὲ αὐτῷ· Ποῦ Σαρρα ἡ γυνή σου; ὁ δὲ ἀποκριθεὶς εἶπεν· Ἰδοὺ ἐν τῇ σκηνῇ.

> And they said to him, 'Where is Sarrha your wife?' And he answered and said, 'Behold, she is in the tent.'

Dialogue (pivot from hospitality to promise) εἶπαν δέ

The visitors' question 'Where is Sarrha your wife?' signals the transition from the hospitality scene to the theological purpose of the visit. Their use of her name (Σαρρα, not 'your wife' alone) again marks them as knowing more than ordinary travelers would — they know her name before Abraam has mentioned it. The question sets up the promise announcement of v.10.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (plural speech: visitors' question)

→ constative aorist

λέγω: plural εἶπαν — the three visitors speak collectively; after this, the speaker shifts to singular (εἶπεν δέ, v.10), the grammatical alternation that marks the chapter's central theological ambiguity.

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

αὐτῷ

to him

Dative

dative of recipient

→ participant reference or interest

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

Ποῦ

Where

interrogative adverb (direct question)

→ participant identification

ποῦ: 'where?'; the question 'Where is Sarrha your wife?' exposes the visitors' foreknowledge of the household; they know her name without introduction — a signal to the reader of their supernatural identity.

Σαρρα

Sarrha

proper name (subject of implied 'is', indeclinable)

→ participant identification

Σαρρα: transliterated proper name rendered in Greek letters; here it functions as proper name (subject of implied 'is', indeclinable).

ἡ

the

Nominative

article with γυνή

→ noun-phrase marking

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

γυνή

wife

Nominative

predicate nominative (in apposition to Σαρρα)

→ participant prominence

γυνή: 'woman, wife'; the phrase Σαρρα ἡ γυνή σου introduces her with both name and relational identity; the promise to follow is addressed through Abraam to Sarrha.

σου

your

Genitive

genitive of possession

→ relational specification

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

ὁ

the

Nominative

article with subject (anaphoric: 'he')

→ noun-phrase marking

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

δὲ

and

postpositive continuative / mild adversative ('and / but he')

→ discourse linkage or contrast

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

ἀποκριθεὶς

answering

Aor Pass Part Nom Sg M · ἀποκρίνομαι

nominative participle (attendant circumstance: 'answering, he said')

→ constative aorist (single act of responding)

ἀποκρίνομαι: 'to answer, respond'; the formula ἀποκριθεὶς εἶπεν is a LXX Hebraism rendering וַיַּעַן וַיֹּאמֶר, which reinforces the direct-speech connection to the question.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Abraam's response)

→ constative aorist

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

Ἰδοὺ
Behold

presentative particle (pointing: 'she is right here')

→ discourse linkage or contrast

ἰδού: calques הִנֵּה; Abraam's brief reply with ἰδού points to Sarrha's location without elaboration — she is in the tent, within earshot (as v.10 will confirm).

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.

σκηνῇ
tent

Dative

dative of place (locative: 'in the tent')

→ sphere or reference

σκηνή: 'tent'; Sarrha remains inside while Abraam receives the guests — consistent with ANE domestic arrangements; her concealment in the tent sets up her secret laughter at v.12.

---

10 εἶπεν δέ· Ἐπαναστρέφων ἥξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἕξει υἱὸν Σαρρα ἡ γυνή σου. Σαρρα δὲ ἤκουσεν πρὸς τῇ θύρᾳ τῆς σκηνῆς, οὖσα ὄπισθεν αὐτοῦ.

> And he said, 'I will return to you at this appointed time next year, and Sarrha your wife shall have a son.' Now Sarrha was listening at the door of the tent, which was behind him.

Promise announcement (central speech) εἶπεν δέ

The transition from plural εἶπαν (v.9) to singular εἶπεν marks the divine speaker now acting individually — the grammatical singularity that the patristic tradition identified with the speaking person of the LORD within the three. The promise of a son 'at the appointed time' (κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας) will be repeated verbatim at v.14. Sarrha's position 'at the door of the tent behind him' is narratively significant: she is secretly within earshot, setting up her laugh in v.12.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (singular divine speaker: shift from plural εἶπαν)

→ constative aorist

λέγω: the shift from εἶπαν (v.9, plural) to εἶπεν (singular) is the chapter's grammatical marker for the transition from the three-men perspective to the individual divine speaker; this is the crux the patristic Trinitarian reading turns on.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

Ἐπαναστρέφων

returning

Pres Act Part Nom Sg M · ἐπαναστρέφω

nominative participle (manner / temporal: 'when I return')

→ futuristic present participle (imminent future return)

ἐπαναστρέφω: 'to return, come back'; the participle qualifies the future ἥξω: 'returning, I will come' = 'when I return'; renders Hebrew שׁוֹב אָשׁוּב ('I will certainly return'), a Hebrew cognate infinitive absolute expressing resolve.

ἥξω

I will come

Fut Act Indic 1 Sg · ἥκω

main verb (divine promise of return)

→ futuristic future (certain future return)

ἥκω: 'to come, arrive'; used for a return visit; the future tense makes the promise unconditional — the divine speaker commits to return at the stated time.

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

σὲ

you

Accusative

accusative object of πρός (addressee)

→ participant reference

σὲ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρός (addressee).

κατὰ

at

preposition + accusative (temporal: 'at / according to this time')

→ spatial or relational framing

κατὰ: meaning 'at'; here it marks the relation signaled by preposition + accusative (temporal: 'at / according to this time').

τὸν

the

Accusative

article

→ noun-phrase marking

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

καιρὸν

time

Accusative

accusative of time (with κατά: 'at this appointed time')

→ object specification

καιρός: 'appointed time, season'; not merely chronological τὸν χρόνον but the qualitative 'right / appointed time'; the phrase κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας is the promise formula repeated at v.14 and echoed at Rom 9:9.

τοῦτον

this

Accusative

demonstrative adjective (attributive with καιρόν)

→ participant reference

τοῦτον: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (attributive with καιρόν).

εἰς

at the

preposition (temporal idiom: εἰς ὥρας = 'at the hour / in due time')

→ spatial or relational framing

εἰς ὥρας: idiomatic expression meaning 'at the set hour, in due season'; the whole phrase κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας = 'at this very appointed time'; cited at Rom 9:9 (κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι).

ὥρας

hour

Accusative

accusative of time (part of εἰς ὥρας idiom)

→ object specification

ὥρα: 'hour, season, appointed time'; εἰς ὥρας = 'at the hour'; cf. the phrase's echo at Luke 1:36 (ἐν μήνῳ ἕκτῳ ἐστίν) in the pregnancy announcement context.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕξει

shall have

Fut Act Indic 3 Sg · ἔχω

main verb (promise: 'Sarrha will have a son')

→ futuristic future (certain future fulfilment)

ἔχω: 'to have'; ἕξει υἱόν = 'will have a son'; the promise is stated as certain fact in the future indicative, not conditional.

υἱὸν

a son

Accusative

accusative object of ἕξει

→ object specification

υἱός: 'son'; the long-awaited son of the Abraamic covenant (cf. 17:19); the promise is not new but its reaffirmation in Sarrha's hearing is the narrative purpose of this visit.

Σαρρα

Sarrha

proper name (subject, indeclinable)

→ participant identification

Σαρρα: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

ἡ

the

Nominative

article with γυνή

→ noun-phrase marking

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

γυνή

wife

Nominative

subject in apposition to Σαρρα

→ participant prominence

γυνή: meaning 'wife'; it serves as subject in apposition to Σαρρα.

σου

your

Genitive

genitive of possession

→ relational specification

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

Σαρρα

Sarrha

proper name (subject of narrative parenthesis, indeclinable)

→ participant identification

Σαρρα: transliterated proper name rendered in Greek letters; here it functions as proper name (subject of narrative parenthesis, indeclinable).

δὲ

now

postpositive (introducing narrative parenthesis about Sarrha)

→ discourse linkage or contrast

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

ἤκουσεν

was listening

Aor Act Indic 3 Sg · ἀκούω

main verb (narrative parenthesis: Sarrha's eavesdropping)

→ constative aorist (listening that occurred during the speech)

ἀκούω: 'to hear, listen'; the narrator inserts Sarrha's listening as a parenthetical note explaining how she could laugh in response; she heard the promise through the tent wall.

πρὸς

at

preposition + dative (locative: 'at the door')

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

θύρᾳ
door

Dative

dative of place with πρός (locative: 'at the tent door')

→ sphere or reference

> θύρα: the tent door — the same threshold that was Abraam's hospitality station (v.1) is now Sarrha's listening post.

τῆς
the

Genitive

article

→ noun-phrase marking

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

σκηνῆς
tent

Genitive

genitive of belonging

→ relational specification

> σκηνῆς: meaning 'tent'; it serves as genitive of belonging.

οὖσα
being

Pres Act Part Nom Sg F · εἰμί

nominative participle (circumstantial: 'as she was behind him')

→ durative present (ongoing position)

> εἰμί: 'to be'; the participial phrase οὖσα ὄπισθεν αὐτοῦ specifies Sarrha's position relative to the speaker — she was behind him, at the tent door, within earshot but out of sight.

ὄπισθεν
behind

adverb of position (with genitive: 'behind him')

→ clausal contribution

> ὄπισθεν: meaning 'behind'; it shapes the local clause or phrase relation in this passage.

αὐτοῦ
him

Genitive

genitive with ὄπισθεν (positional genitive)

→ relational specification

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

---

11 Αβρααμ δὲ καὶ Σαρρα πρεσβύτεροι προβεβηκότες ἡμερῶν· ἐξέλιπεν δὲ Σαρρᾳ τὰ γυναικεῖα.

> Now Abraam and Sarrha were old, advanced in years; and the manner of women had ceased for Sarrha.

Narrative aside (circumstantial background) Αβρααμ δέ

The narrator inserts a double explanatory note to ground Sarrha's laughter (v.12) in biological reality: both Abraam and Sarrha were πρεσβύτεροι ('elderly'), and specifically the feminine cycle (τὰ γυναικεῖα) had ceased for Sarrha. The two facts together make the promise of a son medically impossible — which is exactly the divine rhetorical point of v.14.

Αβρααμ

Abraam

proper name (subject, indeclinable)

→ participant identification

> Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

δὲ

now

postpositive continuative (introducing narrator's aside)

→ discourse linkage or contrast

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

καὶ

and

coordinate conjunction (joining compound subject)

→ discourse linkage or contrast

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

Σαρρα

Sarrha

proper name (compound subject with Αβρααμ, indeclinable)

→ participant identification

> Σαρρα: transliterated proper name rendered in Greek letters; here it functions as proper name (compound subject with Αβρααμ, indeclinable).

πρεσβύτεροι

old

Nominative

predicate nominative (with implied verb ἦσαν: 'were old')

→ participant prominence

> πρεσβύτερος: 'elder, aged'; the comparative-turned-adjective 'older / elderly'; used for advanced age in the patriarchal narratives; the noun-predicate without explicit ἦσαν is common in Hebrew-style narrative asyndeton.

προβεβηκότες

advanced

Pf Act Part Nom Pl M · προβαίνω

nominative predicate participle (in apposition to πρεσβύτεροι)

→ intensive perfect (advanced state reached and maintained)

> προβαίνω: 'to advance, go forward'; the perfect participle προβεβηκότες ἡμερῶν = 'advanced in days' is a LXX Hebraism rendering Hebrew בָּאִים בַּיָּמִים (cf. Josh 13:1; 23:1); the perfect stresses the accumulated weight of many years.

ἡμερῶν

in days

Genitive

genitive of respect (Hebraism: 'advanced in respect to days')

→ relational specification

> ἡμέρα: 'day'; ἡμερῶν with προβεβηκότες = Hebrew בַּיָּמִים, the standard expression for old age; a calque of the idiom.

ἐξέλιπεν

had ceased

Aor Act Indic 3 Sg · ἐκλείπω

main verb (circumstantial background: biological cessation)

→ constative aorist (completed cessation; now a standing fact)

> ἐκλείπω: 'to fail, cease, give out'; ἐξέλιπεν τὰ γυναικεῖα = 'the womanly things ceased'; the verb renders Hebrew חָדַל ('to cease') and specifies the menopause as the biological obstacle to the promise.

δὲ

and

postposition continuative

→ discourse linkage or contrast

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

Σαρρᾳ

for Sarrha

Dative

dative of disadvantage / reference ('for Sarrha', indeclinable form)

→ participant identification

Σαρρᾳ: transliterated proper name rendered in Greek letters; here it functions as dative of disadvantage / reference ('for Sarrha', indeclinable form).

τὰ

the

Nominative

article with subject

→ noun-phrase marking

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

γυναικεῖα

manner of women

Nominative

subject of ἐξέλιπεν (substantival adjective)

→ participant prominence

γυναικεῖος: 'of women, womanly'; τὰ γυναικεῖα = 'the womanly things' = the menstrual cycle; a euphemistic substantival adjective rendering Hebrew אֹרַח כַּנָּשִׁים ('the way of women'); the cessation is the biological impossibility that makes the divine promise miraculous.

---

12 ἐγέλασεν δὲ Σαρρα ἐν ἑαυτῇ λέγουσα· Οὔπω μέν μοι γέγονεν ἕως τοῦ νῦν, ὁ δὲ κύριός μου πρεσβύτερος.

> And Sarrha laughed within herself, saying, 'This has not yet happened to me until now, and my lord is old.'

Interior monologue (Sarrha's private response) ἐγέλασεν δέ

Sarrha's laughter is ἐν ἑαυτῇ ('within herself') — private, inward, unspoken — yet the LORD knows it (v.13). The reason she gives mixes two observations: (1) she has never yet experienced this pleasure (Οὔπω μέν μοι γέγονεν), and (2) her husband is old (ὁ κύριός μου πρεσβύτερος). Notably she does not cite her own age as the obstacle — only Abraam's, perhaps a narrative deflection. The laughter is the etymological root of the name Ισαακ (יִצְחָק, 'he laughs'), an irony the narrative will exploit at 21:6.

ἐγέλασεν

laughed

Aor Act Indic 3 Sg · γελάω

main verb (narrative action: Sarrha's inner response)

→ constative aorist (single inner laugh)

> γελάω: 'to laugh'; the verb is theologically charged in the Abraam narrative — it names Isaac (יִצְחָק = 'he laughs'; cf. 17:17 where Abraam laughed at the same promise; 21:6 'God has made me laugh'); here laughter is the sound of incredulity becoming, unexpectedly, the child's name.

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

Σαρρα

Sarrha

proper name (subject, indeclinable)

→ participant identification

> Σαρρα: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

ἐν

within

preposition + dative (locative of interiority)

→ spatial or relational framing

> ἐν: meaning 'within'; here it marks the relation signaled by preposition + dative (locative of interiority).

ἑαυτῇ

herself

Dative

dative reflexive (ἐν ἑαυτῇ: 'within herself, inwardly')

→ sphere or reference

> ἑαυτοῦ: reflexive pronoun; ἐν ἑαυτῇ = 'inwardly, to herself'; the laughter is silent and interior — yet the omniscient LORD hears it (v.13); this contrast between hidden thought and divine knowledge is the theological point.

λέγουσα

saying

Pres Act Part Nom Sg F · λέγω

nominative participle (introducing indirect interior speech)

→ durative present (ongoing inner speech)

> λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as nominative participle (introducing indirect interior speech).

Οὔπω

Not yet

negative adverb of time ('not yet')

→ participant identification

> οὔπω: 'not yet'; Sarrha's reasoning: pleasure (here euphemistic for sexual/reproductive pleasure) has not yet happened to her — i.e., she has never conceived; the reasoning grounds the incredulity in lived experience.

μέν

indeed

particle (correlative; here with following δέ: 'on the one hand ... on the other')

→ discourse linkage or contrast

> μέν ... δέ: the classical correlative pair; 'on the one hand this has not happened to me ... on the other hand my lord is old.'

μοι

to me

Dative

dative of reference / ethical dative

→ participant reference or interest

> μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of reference / ethical dative.

γέγονεν

has happened

Pf Act Indic 3 Sg · γίνομαι

main verb of Sarrha's inner speech

→ intensive / resultant perfect (state of never having experienced this)

> γίνομαι: 'happen, come to be'; the perfect emphasizes the state — 'this has never yet come to be for me'; Sarrha is reasoning from her lifelong barrenness as well as her post-menopausal state.

ἕως

until

preposition + genitive (temporal: 'until now')

→ spatial or relational framing

> ἕως: meaning 'until'; here it marks the relation signaled by preposition + genitive (temporal: 'until now').

τοῦ

the

Genitive

article with adverb νῦν (substantival)

→ noun-phrase marking

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

νῦν

now

Genitive

substantival adverb (ἕως τοῦ νῦν: 'until now, up to this point')

→ adverbial qualification

> νῦν: meaning 'now'; it shapes time, manner, location, or discourse flow in the clause.

ὁ

the

Nominative

article with subject

→ noun-phrase marking

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

δὲ

and

postpositive (with μέν forms correlative: 'on the other hand')

→ discourse linkage or contrast

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

κύριός

lord

Nominative

subject of predicate clause

→ participant prominence

> κύριος: 'lord, master'; Sarrha refers to Abraam as ὁ κύριός μου ('my lord'), a mark of the respect and subordination characteristic of their relationship (cf. 1 Pet 3:6 quoting this passage: 'as Sarrha obeyed Abraam, calling him lord').

μου
my

Genitive

genitive of possession

→ relational specification

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

πρεσβύτερος
old

Nominative

predicate nominative (ὁ κύριός μου [ἐστίν] πρεσβύτερος: 'my lord is old')

→ participant prominence

πρεσβύτερος: 'old, elderly'; Sarrha cites Abraam's age as the insurmountable obstacle — interestingly, she does not mention her own post-menopause (covered in the narrator's aside, v.11), perhaps a mark of social delicacy or narrative irony.

---

13 καὶ εἶπεν κύριος πρὸς Αβρααμ· Τί ὅτι ἐγέλασεν Σαρρα ἐν ἑαυτῇ λέγουσα· Ἆρα γε ἀληθῶς τέξομαι; ἐγὼ δὲ γεγήρακα.

> And the LORD said to Abraam, 'Why is it that Sarrha has laughed within herself, saying, "Shall I truly give birth? But I have grown old."'

Divine interrogation (exposing hidden interior) καί

κύριος — the first explicit use of this name in the chapter since v.1's ὁ θεός — confronts Abraam, not Sarrha directly, with the hidden laughter. The formulation Τί ὅτι ('why is it that') expresses divine challenge, not mere curiosity. Notably κύριος paraphrases Sarrha's interior monologue but shifts the emphasis: he quotes her as saying 'I have grown old' (emphasizing her own age, not Abraam's as she had said in v.12), heightening the divine irony.

καὶ

and

narrative conjunction

→ 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 (divine speech introduction)

→ constative aorist

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

κύριος

LORD

Nominative

subject (divine speaker, now explicitly named κύριος)

→ participant prominence

κύριος: 'LORD'; first explicit use of κύριος as subject in the narrative (v.1 had θεός); κύριος is the standard LXX equivalent for Hebrew יהוה (the Tetragrammaton); the shift from θεός (v.1) to κύριος (v.13ff.) tracks the Hebrew Elohim/YHWH alternation in the underlying text.

πρὸς

to

preposition + accusative (direction of speech toward a person)

→ spatial or relational framing

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

Αβρααμ

Abraam

proper name (addressee, indeclinable)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (addressee, indeclinable).

Τί

Why

interrogative pronoun (Τί ὅτι: 'why is it that?')

→ participant reference

τί: interrogative 'what?'; Τί ὅτι = 'why is it that / how is it that'; the construction expresses divine surprise or challenge; the LORD knows the answer — the question is rhetorical, aimed at Abraam as proxy for Sarrha.

ὅτι

that

complementary conjunction (Τί ὅτι = causal/explanatory interrogative)

→ discourse linkage or contrast

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

ἐγέλασεν

has laughed

Aor Act Indic 3 Sg · γελάω

main verb of indirect question

→ constative aorist

γελάω: the LORD repeats the exact verb of v.12 — ἐγέλασεν — back to Abraam, showing he heard what was inward and silent; the omniscience-motif is the theological spine of this exchange.

Σαρρα

Sarrha

proper name (subject, indeclinable)

→ participant identification

Σαρρα: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

ἐν

within

preposition + dative (locative of interiority)

→ spatial or relational framing

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

ἑαυτῇ

herself

Dative

dative reflexive (ἐν ἑαυτῇ: 'within herself')

→ sphere or reference

ἑαυτῇ: meaning 'herself'; it serves as dative reflexive (ἐν ἑαυτῇ: 'within herself').

λέγουσα

saying

Pres Act Part Nom Sg F · λέγω

nominative participle (introducing quoted interior speech)

→ durative present

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as nominative participle (introducing quoted interior speech).

ἆρα

Shall

interrogative particle (rhetorical question expecting negative answer)

→ discourse linkage or contrast

ἆρα: interrogative particle introducing a deliberative or rhetorical question; here Sarrha's inner monologue is shaped as a question: 'shall I really give birth?'

γε

indeed

emphatic particle (with ἆρα: 'shall I really?')

→ discourse linkage or contrast

γε: emphatic / restrictive particle; with ἆρα it reinforces the questioning incredulity.

ἀληθῶς

truly

adverb of manner (intensifying the question: 'truly / really')

→ clausal contribution

ἀληθῶς: 'truly, really'; the adverb sharpens the incredulity — 'will I truly give birth?' — implying this seems impossible.

τέξομαι

give birth

Fut Mid Indic 1 Sg · τίκτω

main verb of Sarrha's rhetorical question

→ deliberative future (doubt / incredulity: 'am I really to give birth?')

τίκτω: 'to give birth, bear'; the future middle is deliberative — Sarrha questions whether it is even possible for her to bear a child at her age.

ἐγὼ

I

Nominative

emphatic pronoun subject (emphatic self-reference)

→ participant reference

ἐγώ: the emphatic pronoun stresses the subject — 'I, for my part, have grown old'; contrast the version in v.12 where Sarrha cited Abraam's age rather than her own; the LORD's paraphrase redirects the emphasis to her own condition.

δὲ

but

postpositive adversative ('but I')

→ discourse linkage or contrast

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

γεγήρακα

have grown old

Pf Act Indic 1 Sg · γηράω

main verb of second clause (Sarrha's self-description)

→ intensive / resultant perfect (state of being old, arrived at and remaining)

γηράω: 'to grow old, age'; the perfect γεγήρακα = 'I have grown old and am old'; the stative perfect underlines the irreversibility of the condition and thus the apparent impossibility of the promise.

14 μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα; εἰς τὸν καιρὸν τοῦτον ἀναστρέψω πρὸς σὲ εἰς ὥρας, καὶ ἔσται τῇ Σαρρᾳ υἱός.

> Is anything impossible with God? At this appointed time I will return to you, at the hour, and Sarrha shall have a son.

Theological declaration (crux of the chapter) μή (rhetorical question)

The chapter's theological hinge: μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα; — 'Is anything impossible with God?' The μή prefacing a present indicative expects a negative answer: 'Surely it is not the case that anything is impossible with God.' NT echo: Luke 1:37 (οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα) renders this verse virtually verbatim in Gabriel's word to Mary, creating an explicit typological link between Sarah's barren womb and Mary's virgin womb as parallel sites of divine impossibility-made-possible. The promise formula of v.10 is then restated verbatim, sealing the declaration with the repeated pledge.

μὴ

surely not

interrogative negative (μή + indicative = expects negative answer: 'Surely X is not the case')

→ clausal qualification or emphasis

μή in rhetorical questions expects denial: 'Is it not impossible? — of course not!' The construction μὴ + present indicative functions as a strong negative rhetorical assertion — 'Surely nothing is impossible with God.'

ἀδυνατεῖ

is impossible

Pres Act Indic 3 Sg · ἀδυνατέω

main verb (rhetorical question: 'is it impossible?')

→ gnomic present (general divine principle)

ἀδυνατέω: 'to be impossible, be unable'; μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα = 'is any word impossible with God?' — NT echo: Luke 1:37 (οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα) is virtually verbatim, linking the Annunciation to this scene as deliberate typological allusion.

παρὰ

with

preposition + dative (relational: 'with / in the sphere of')

→ spatial or relational framing

παρά + dative: 'with, beside, in the sphere of'; παρὰ τῷ θεῷ = 'with God, for God, in God's power'; the same construction at Luke 1:37 and Luke 18:27 (τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ).

τῷ

the

Dative

article with θεῷ

→ noun-phrase marking

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

θεῷ

God

Dative

dative with παρά (divine subject of omnipotence)

→ sphere or reference

θεός: 'God'; the return of θεός (as at v.1) rather than κύριος within the LORD's own speech emphasizes the universal divine omnipotence rather than the covenant-specific name; the verse affirms creatorial capacity over biological impossibility.

ῥῆμα

word / thing

Nominative

subject of ἀδυνατεῖ

→ participant prominence

ῥῆμα: 'word, thing, matter'; renders Hebrew דָּבָר (dabar), which means both 'word' and 'thing/matter'; the LXX rendering as ῥῆμα gives both senses — 'Is any word impossible with God? / Is any matter impossible with God?' — Luke 1:37 inherits both senses.

εἰς

at

preposition + accusative (temporal idiom: εἰς τὸν καιρόν)

→ spatial or relational framing

εἰς: meaning 'at'; here it marks the relation signaled by preposition + accusative (temporal idiom: εἰς τὸν καιρόν).

τὸν

the

Accusative

article

→ noun-phrase marking

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

καιρὸν

time

Accusative

accusative of time (εἰς τὸν καιρόν: 'at the appointed time')

→ object specification

καιρός: 'appointed time'; repeats the promise formula of v.10; the citation at Rom 9:9 (κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι) makes this the scriptural basis for Paul's argument about divine election and the word of promise.

τοῦτον

this

Accusative

demonstrative adjective

→ participant reference

τοῦτον: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective.

ἀναστρέψω

I will return

Fut Act Indic 1 Sg · ἀναστρέφω

main verb (divine promise of return)

→ futuristic future (certain future return)

ἀναστρέφω: 'to turn back, return'; variant of ἐπαναστρέφω (v.10); the repetition of the promise with a slightly varied verb confirms the pledge.

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

σὲ

you

Accusative

accusative object of πρός

→ participant reference

σὲ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρός.

εἰς

at

preposition (temporal idiom: εἰς ὥρας = 'at the hour')

→ spatial or relational framing

εἰς: meaning 'at'; here it marks the relation signaled by preposition (temporal idiom: εἰς ὥρας = 'at the hour').

ὥρας

the hour

Accusative

accusative of time (εἰς ὥρας: 'at the appointed hour')

→ object specification

ὥρας: meaning 'the hour'; it serves as accusative of time (εἰς ὥρας: 'at the appointed hour').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται
shall have

Fut Mid Indic 3 Sg · εἰμί

main verb (promise: existential future 'there will be a son for Sarrha')

→ futuristic future (certain fulfilment)

> εἰμί: 'to be'; ἔσται τῇ Σαρρᾳ υἱός = 'there will be a son for Sarrha'; the dative Σαρρᾳ is a dative of advantage/possession; the construction mirrors v.10 exactly, sealing the promise by repetition.

τῇ
for

Dative

article (dative of advantage with Σαρρᾳ)

→ noun-phrase marking

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

Σαρρᾳ
Sarrha

Dative

proper name (dative of advantage: 'for Sarrha')

→ participant identification

> Σαρρᾳ: transliterated proper name rendered in Greek letters; here it functions as proper name (dative of advantage: 'for Sarrha').

υἱός
a son

Nominative

subject of ἔσται (predicate existential: 'a son shall exist for her')

→ participant prominence

> υἱός: 'son'; the son who will be Ισαακ; the promise anchors the whole Abraamic covenant in this specific child.

---

15 ἠρνήσατο δὲ Σαρρα λέγουσα· Οὐκ ἐγέλασα· ἐφοβήθη γάρ. καὶ εἶπεν· Οὐχί, ἀλλὰ ἐγέλασας.

> But Sarrha denied it, saying, 'I did not laugh'; for she was afraid. And he said, 'No, but you did laugh.'

Denial and correction (brief exchange) ἠρνήσατο δέ

The brief exchange is tightly structured: denial (Σαρρα: Οὐκ ἐγέλασα), explanation (narrator: ἐφοβήθη γάρ), and overruling correction (κύριος: Οὐχί, ἀλλὰ ἐγέλασας). κύριος does not pursue the matter — the correction stands without penalty, creating a moment of intimacy: the divine visitor knows the truth, corrects gently, and moves on. The fear (φόβος) signals Sarrha's dawning recognition of the identity of her interlocutor.

ἠρνήσατο
denied

Aor Mid Indic 3 Sg · ἀρνέομαι

main verb (Sarrha's denial)

→ constative aorist (single act of denial)

> ἀρνέομαι: 'to deny, disavow'; Sarrha denies what the LORD already knows — the denial is an act of self-protection triggered by fear (ἐφοβήθη γάρ); the verb recurs in NT contexts of denial (Mark 14:68–72; John 18:25–27).

δὲ
but

postpositive mild adversative

→ discourse linkage or contrast

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

Σαρρα
Sarrha

proper name (subject, indeclinable)

→ participant identification

> Σαρρα: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

λέγουσα
saying

Pres Act Part Nom Sg F · λέγω

nominative participle (introducing quoted speech)

→ durative present

> λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as nominative participle (introducing quoted speech).

Οὐκ

not

negative particle (categorical denial)

→ discourse linkage or contrast

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

ἐγέλασα

I laughed

Aor Act Indic 1 Sg · γελάω

main verb (denied action)

→ constative aorist

γελάω: the verb appears for the third time in this unit (vv.12, 13, 15), creating the lexical cluster that seeds the name of Isaac; Sarrha's Οὐκ ἐγέλασα is flatly contradicted by κύριος's ἐγέλασας.

ἐφοβήθη

she was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb (narrator's explanatory aside: 'for she was afraid')

→ ingressive aorist (onset of fear)

φοβέομαι: 'to fear'; the passive-deponent ingressive aorist marks the sudden onset of fear — the fear that characteristically marks a recognition of divine presence (cf. 28:17; Exod 3:6; Isa 6:5; Luke 1:12); Sarrha's fear signals her dawning realization of who stands before her.

γάρ

for

explanatory postpositive conjunction (introduces the reason for the denial)

→ discourse linkage or contrast

γάρ: 'for, because'; the narrator explains Sarrha's denial by her fear — she was frightened into denial, not merely embarrassed.

καὶ

and

narrative conjunction (introducing κύριος's response)

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (κύριος's correction)

→ constative aorist

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

Οὐχί

No

emphatic negative (strong denial of Sarrha's denial)

→ participant identification

οὐχί: emphatic form of οὐ; 'No!' — categorical, direct overruling of the denial; the LORD does not elaborate, simply asserts the truth.

ἀλλὰ

but

strong adversative conjunction

→ discourse linkage or contrast

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

ἐγέλασας

you did laugh

Aor Act Indic 2 Sg · γελάω

main verb (κύριος's correction: assertion of fact)

→ constative aorist (the laugh that happened)

γελάω: 'you laughed'; fourth occurrence of γελάω in this unit; κύριος closes the exchange with a simple factual statement, unmoved by the denial; the correction is gentle — no punishment, no elaboration — but absolute.

16 Ἐξαναστάντες δὲ ἐκεῖθεν οἱ ἄνδρες κατέβλεψαν ἐπὶ πρόσωπον Σοδομων, Αβρααμ δὲ συνεπορεύετο μετ᾽ αὐτῶν συμπροπέμπων αὐτούς.

> And the men rose up from there and looked toward Sodom, and Abraam was going along with them, escorting them on their way.

Narrative transition (departure scene) Ἐξαναστάντες δέ

The hospitality scene closes and the narrative pivots: the three men rise and look toward Sodom — their original destination — and Abraam accompanies them. The imperfect συνεπορεύετο ('was going along') and the present participle συμπροπέμπων ('escorting') frame Abraam's accompaniment as an extended, ongoing act of courtesy. His presence beside the visitors sets the stage for the divine soliloquy (v.17) in which κύριος decides to disclose the judgment on Sodom.

Ἐξαναστάντες

rising up

Aor Act Part Nom Pl M · ἐξανίστημι

nominative participle (attendant circumstance / temporal: 'having risen up')

→ constative aorist (completed act of rising)

ἐξανίστημι: 'to rise up, stand up from'; the compound prefix ἐξ- adds completeness — 'rise up and depart'; the plural marks all three visitors departing together.

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

ἐκεῖθεν

from there

adverb of place (starting point: 'from that place')

→ clausal contribution

ἐκεῖθεν: 'from there'; locates the departure at Mamre; the visitors' journey toward Sodom is the narrative link to the judgment scene of chapter 19.

οἱ

the

Nominative

article with subject

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject

→ participant prominence

> ἀνήρ: 'man'; the visitors are here again called ἄνδρες ('men'), as in v.2; at 19:1 they will be called ἄγγελοι ('angels'), confirming their divine nature but maintaining the 'appeared as men' narrative.

κατέβλεψαν

looked

Aor Act Indic 3 Pl · καταβλέπω

main verb (directional looking toward Sodom)

→ constative aorist (single act of looking toward Sodom)

> καταβλέπω: 'to look down upon / toward'; the compound κατά- suggests looking down toward a lower geographical position; Mamre is in the Hebron hill country, and the Jordan valley (Sodom) is below — the physical topography mirrors the moral descent.

ἐπὶ

toward

preposition + accusative (directional: 'toward')

→ spatial or relational framing

> ἐπὶ: meaning 'toward'; here it marks the relation signaled by preposition + accusative (directional: 'toward').

πρόσωπον

face / direction of

Accusative

accusative of direction (ἐπὶ πρόσωπον + genitive = 'toward / in the direction of')

→ object specification

> πρόσωπον: 'face'; ἐπὶ πρόσωπον + genitive is a LXX Hebraism rendering Hebrew עַל פְּנֵי ('upon the face of / toward'), a directional idiom.

Σοδομων

Sodom

proper name (genitive with πρόσωπον, indeclinable)

→ participant identification

> Σοδομα (gen. Σοδομων): LXX transliteration of Hebrew סְדֹם; a city of the plain whose 'outcry' is the subject of vv.20–21; destroyed in chapter 19.

Αβρααμ

Abraam

proper name (subject of second clause, indeclinable)

→ participant identification

> Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (subject of second clause, indeclinable).

δὲ

and

postpositive continuative (introducing parallel action)

→ discourse linkage or contrast

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

συνεπορεύετο

was going along

Impf Mid Indic 3 Sg · συμπορεύομαι

main verb (imperfect: ongoing accompaniment)

→ progressive imperfect (Abraam's continuing courteous escort)

> συμπορεύομαι: 'to go along with, travel together'; the imperfect marks an extended action — Abraam was walking alongside the visitors for some distance, not merely sending them off at the tent door.

μετ᾽

with

preposition + genitive (association: 'with them')

→ spatial or relational framing

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

αὐτῶν

them

Genitive

genitive with μετά

→ relational specification

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

συμπροπέμπων

escorting

Pres Act Part Nom Sg M · συμπροπέμπω

nominative participle (manner: 'while escorting them')

→ durative present (ongoing act of escort)

συμπροπέμπω: 'to escort, send off together'; a rare word combining σύν + προ + πέμπω; the act of seeing guests off on their journey is the final stage of ANE hospitality (cf. the noun προπομπή in 3 John 6).

αὐτούς

them

Accusative

accusative object of συμπροπέμπων

→ participant reference

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

---

17 ὁ δὲ κύριος εἶπεν· Μὴ κρύψω ἐγὼ ἀπὸ Αβρααμ τοῦ παιδός μου, ἃ ἐγὼ ποιῶ;

> And the LORD said, 'Shall I hide from Abraam my servant what I am about to do?'

Divine interior monologue (soliloquy of disclosure) ὁ δὲ κύριος

The divine interior monologue — unique in the patriarchal narratives — opens with a deliberative question: μὴ κρύψω; ('Shall I hide?'). The μή expects a negative answer: 'Surely I should not hide.' The motivation for disclosure is expounded in vv.18–19: Abraam's unique covenant-election. The designation τοῦ παιδός μου ('my servant') picks up Abraam's own self-designation in v.3 and elevates it — κύριος adopts and honors the title.

ὁ

the

Nominative

article with subject κύριος

→ noun-phrase marking

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

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: meaning 'LORD'; it serves as subject (divine speaker).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction: divine interior speech)

→ constative aorist

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

Μὴ

Shall I not

interrogative negative (deliberative: μή + subjunctive expects answer 'No, I should not')

→ clausal qualification or emphasis

> μή + deliberative subjunctive: 'Shall I … ?'; here the μή implies that hiding would be wrong — 'Surely I should not hide'; the divine soliloquy works out why disclosure is obligatory.

κρύψω

hide

Aor Act Subj 1 Sg · κρύπτω

main verb (deliberative subjunctive: 'shall I hide?')

→ deliberative aorist subjunctive

> κρύπτω: 'to hide, conceal'; κρύψω ἀπό + person = 'to hide from'; cf. Amos 3:7 (οὐ μὴ ποιήσῃ κύριος πρᾶγμα, ἐὰν μὴ ἀποκαλύψῃ παιδείαν αὐτοῦ πρὸς τοὺς δούλους) — the prophetic principle that God reveals his plans to his servants.

ἐγὼ

I

Nominative

emphatic pronoun subject

→ participant reference

> ἐγὼ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic pronoun subject.

ἀπὸ

from

preposition + genitive (separation: 'from Abraam')

→ spatial or relational framing

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

Αβρααμ

Abraam

proper name (object of hiding, indeclinable)

→ participant identification

> Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (object of hiding, indeclinable).

τοῦ

the

Genitive

article in apposition to Αβρααμ

→ noun-phrase marking

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

παιδός

servant

Genitive

genitive in apposition (τοῦ παιδός μου: 'my servant')

→ relational specification

> παῖς: 'servant'; κύριος uses Abraam's own self-deprecating title from v.3 and elevates it — τοῦ παιδός μου = 'my servant'; the same title used for Moses (Exod 14:31) and the Isaianic Servant (Isa 41:8 LXX); it establishes a unique covenant intimacy.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἃ

what

Accusative

relative pronoun (accusative, neuter plural: 'the things which')

→ participant reference

ἃ: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, neuter plural: 'the things which').

ἐγὼ

I

Nominative

emphatic pronoun subject (repeating ἐγώ for emphasis)

→ participant reference

ἐγὼ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic pronoun subject (repeating ἐγώ for emphasis).

ποιῶ

am about to do

Pres Act Indic 1 Sg · ποιέω

main verb of relative clause (present with imminent-future force)

→ futuristic present (action imminent: 'what I am doing / am about to do')

ποιέω: 'to do'; the present ποιῶ has futuristic force — 'what I am about to do' — referring to the impending judgment on Sodom narrated in vv.20–21 and executed in chapter 19.

---

18 Αβρααμ δὲ γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολύ, καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς.

> For Abraam shall surely become a great and numerous nation, and all the nations of the earth shall be blessed in him.

Divine rationale (covenant election as ground for disclosure) Αβρααμ δέ

The divine soliloquy continues with the covenant rationale for disclosure: Abraam will become a great nation, and all nations will be blessed in him (ἐνευλογηθήσονται ἐν αὐτῷ). The blessing formula ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς reiterates 12:3 and is cited at Gal 3:8 as the scriptural pre-announcement of the gospel ('God preached the gospel to Abraam in advance'). The universalist scope — 'all the nations of the earth' — makes Abraam's covenant the foundation for the divine concern disclosed in vv.20–33.

Αβρααμ

Abraam

proper name (subject, indeclinable)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

δὲ

for / and

postpositive (here causal/explanatory: 'for Abraam shall...')

→ discourse linkage or contrast

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

γινόμενος

becoming

Pres Mid Part Nom Sg M · γίνομαι

nominative predicate participle (with ἔσται: 'he shall surely become')

→ futuristic present participle (certain future transformation)

γίνομαι: 'to become'; γινόμενος ἔσται is an emphatic future construction (periphrastic) = 'he shall surely become'; renders the Hebrew cognate infinitive absolute יִהְיֶה הָיֹה, expressing inevitability.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (periphrastic future: 'shall surely become')

→ futuristic future (certain eschatological becoming)

εἰμί (fut.): copula.

εἰς

into / as

preposition + accusative (predicative: εἰς + noun = 'become a')

→ spatial or relational framing

εἰς: predicative use after γίνομαι/'to become'; γενέσθαι εἰς ἔθνος = 'to become a nation'; a LXX Hebraism rendering the Hebrew לְ of predication (לְהָיָה).

ἔθνος

nation

Accusative

accusative predicate (object of εἰς: 'become a nation')

→ object specification

ἔθνος: 'nation, people'; Abraam will become not merely a family but a great ἔθνος; the term is already universal — and the blessing in the following clause extends to πάντα τὰ ἔθνη, making Abraam the nexus of the single and the many.

μέγα

great

Accusative

accusative adjective (attributive with ἔθνος)

→ object specification

μέγα: meaning 'great'; it serves as accusative adjective (attributive with ἔθνος).

καὶ

and

coordinate conjunction (joining adjectives)

→ discourse linkage or contrast

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

πολύ

numerous

Accusative

accusative adjective (attributive with ἔθνος)

→ object specification

πολύς: 'many, much, numerous'; the two adjectives μέγας καὶ πολύς = 'great and numerous' — covering both qualitative greatness and quantitative multitude; cf. 12:2.

καὶ

and

coordinate conjunction (introducing the blessing clause)

→ discourse linkage or contrast

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

ἐνευλογηθήσονται

shall be blessed

Fut Pass Indic 3 Pl · ἐνευλογέομαι

main verb (divine promise: universal blessing through Abraam)

→ futuristic future (eschatological universal blessing)

ἐνευλογέω: 'to be blessed in'; the compound ἐν- is significant — 'shall be blessed in him,' i.e., by virtue of their connection to Abraam; Gal 3:8 cites this exact form (ἐνευλογηθήσονται ἐν σοί πάντα τὰ ἔθνη) as the gospel preached in advance to Abraam; cf. Acts 3:25; the passive carries the divine passive sense (God will bless them).

ἐν

in

preposition + dative (instrumental / relational: 'in/through him')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (instrumental / relational: 'in/through him').

αὐτῷ

him

Dative

dative with ἐν (Abraam as the medium of blessing)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative with ἐν (Abraam as the medium of blessing).

πάντα

all

Nominative

adjective (universal quantifier with τὰ ἔθνη)

→ participant prominence

πάντα: meaning 'all'; it serves as adjective (universal quantifier with τὰ ἔθνη).

τὰ

the

Nominative

article with ἔθνη

→ noun-phrase marking

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

ἔθνη

nations

Nominative

subject of ἐνευλογηθήσονται

→ participant prominence

ἔθνος: πάντα τὰ ἔθνη τῆς γῆς = 'all the nations of the earth'; the universal scope of the Abraamic blessing; Paul's argument in Gal 3 and Rom 4 turns on this universal formula.

τῆς
of the

Genitive

article

→ noun-phrase marking

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

γῆς
earth

Genitive

genitive of belonging (τῆς γῆς: 'of the earth')

→ relational specification

> γῆ: 'earth'; πάντα τὰ ἔθνη τῆς γῆς = 'all the nations of the earth'; the formula occurs at 12:3; 22:18; 26:4; 28:14 and is the Abraamic universal horizon.

---

19 ᾔδειν γὰρ αὐτόν, ἵνα συντάξῃ τοῖς υἱοῖς αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ μετ᾽αὐτόν, καὶ φυλάξουσιν τὴν ὁδὸν κυρίου ποιεῖν δικαιοσύνην καὶ κρίσιν, ὅπως ἂν ἐπαγάγῃ κύριος ἐπὶ Αβρααμ πάντα, ὅσα ἐλάλησεν πρὸς αὐτόν.

> For I have known him, so that he may command his sons and his household after him, and they will keep the way of the LORD to do righteousness and justice, so that the LORD may bring upon Abraam all that he has spoken to him.

> **Divine rationale (election theology: knowledge, command, covenant fulfilment)** γάρ
>
> ᾔδειν γὰρ αὐτόν — 'for I have known him' — is the election formula: the divine 'knowing' (יְדַעְתִּיו) is not mere cognition but covenantal election, as in Amos 3:2 (μόνους ὑμᾶς ἔγνων, 'you only have I known') and Jer 1:5. The purpose clause (ἵνα) then grounds disclosure in Abraam's appointed role: to command (συντάξῃ) his household in the way of κύριος — a foundational text for the theology of election-for-mission that resonates through Rom 9. The final ὅπως clause closes the election logic: disclosure is made so that the promise can reach its fulfilment.

ᾔδειν

I have known

Plpf Act Indic 1 Sg · οἶδα

main verb (divine elective knowledge)

→ intensive pluperfect (resultant state of knowing / choosing)

> οἶδα: 'to know'; ᾔδειν (pluperfect with present force) = 'I have known / I know'; but here renders Hebrew יְדַעְתִּיו, the covenantal election verb — to 'know' in this sense is to choose and commit to in a relationship; cf. Amos 3:2; Jer 1:5; Gal 4:9.

γὰρ

for

explanatory postpositive (explaining why κύριος will not hide: 'for I have known him')

→ discourse linkage or contrast

> γὰρ: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

αὐτόν

him

Accusative

accusative object of ᾔδειν

→ participant reference

> αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ᾔδειν.

ἵνα

so that

final conjunction (introducing purpose clause: 'so that he may command')

→ discourse linkage or contrast

> ἵνα: purpose/result; the election (ᾔδειν αὐτόν) has a purpose — ἵνα συντάξῃ — that Abraam may command his household; election is always for a mission in the OT and NT.

συντάξῃ

may command

Aor Act Subj 3 Sg · συντάσσω

main verb of ἵνα purpose clause

→ constative aorist subjunctive (purposed commanding)

> συντάσσω: 'to arrange, order, command'; the word implies authoritative instruction — Abraam is appointed to instruct (not merely model) righteous living; the term is used for commanders issuing orders.

τοῖς

the

Dative

article with indirect object

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative indirect object of συντάξῃ (those commanded)

→ sphere or reference

> υἱός: 'son'; the command is transmitted intergenerationally — 'his sons and his household after him' = the covenant community across time.

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

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article with οἴκῳ

→ noun-phrase marking

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

οἴκῳ

household

Dative

dative indirect object (coordinate with υἱοῖς)

→ sphere or reference

> οἶκος: 'household, house'; the οἶκος includes extended family and servants — the entire social unit under Abraam's authority; the combination 'sons and household' = the full scope of Abraam's covenantal community.

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.

μετ᾽

after

preposition + accusative (temporal: 'after him')

→ spatial or relational framing

> μετά + accusative: 'after'; μετ᾽αὐτόν = 'after him' — the intergenerational transmission of the covenant way of life.

αὐτόν

him

Accusative

accusative with μετά

→ participant reference

> αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative with μετά.

καὶ

and

coordinate conjunction (introducing the content / result of the command)

→ discourse linkage or contrast

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

φυλάξουσιν

will keep

Fut Act Indic 3 Pl · φυλάσσω

main verb (result of Abraam's commanding: 'and they will keep')

→ futuristic future (certain covenant obedience anticipated)

> φυλάσσω: 'to guard, keep, observe'; the covenant verb for Torah-observance throughout the LXX (Deut 5:10; 11:1 etc.); φυλάσσειν τὴν ὁδὸν κυρίου = 'to keep the way of the LORD.'

τὴν

the

Accusative

article with ὁδόν

→ noun-phrase marking

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

ὁδὸν

way

Accusative

accusative object of φυλάξουσιν

→ object specification

> ὁδός: 'way, path'; τὴν ὁδὸν κυρίου = 'the way of the LORD' — the comprehensive ethical-covenantal lifestyle ordained by God; the term anticipates the NT use of ἡ ὁδός for the way of following Jesus (Acts 9:2; 19:9, 23).

κυρίου

of the LORD

Genitive

genitive of source / belonging

→ relational specification

> κυρίου: meaning 'of the LORD'; it serves as genitive of source / belonging.

ποιεῖν

to do

Pres Act Inf · ποιέω

infinitive of purpose / content (specifying what the way of the LORD involves)

→ durative infinitive (ongoing practice of righteousness)

> ποιέω: 'to do, practice'; the infinitive ποιεῖν δικαιοσύνην καὶ κρίσιν specifies the content of 'keeping the way of the LORD.'

δικαιοσύνην

righteousness

Accusative

accusative object of ποιεῖν (first of pair)

→ object specification

> δικαιοσύνη: 'righteousness'; renders Hebrew צְדָקָה (ṣedaqah); one of the two great covenant virtues; in the prophetic tradition righteousness-and-justice (δικαιοσύνη καὶ κρίσις / מִשְׁפָּט וּצְדָקָה) is the foundation of social covenant faithfulness (cf. Amos 5:24; Mic 6:8).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κρίσιν

justice

Accusative

accusative object of ποιεῖν (second of pair)

→ object specification

> κρίσις: 'justice, judgment'; renders Hebrew מִשְׁפָּט (mishpat); the paired terms δικαιοσύνη καὶ κρίσις are the covenant ethical foundation; κρίσιν here anticipates v.25 (ὁ κρίνων πᾶσαν τὴν γῆν) — the Judge who demands justice also demands justice of his covenant people.

ὅπως

so that

final conjunction (purpose: 'so that the LORD may bring upon Abraam')

→ discourse linkage or contrast

> ὅπως ἄν + subjunctive: final/purpose construction; the full covenant logic: κύριος chose Abraam → that he command righteousness → so that κύριος can fulfil the promises.

ἄν

(modal)

modal particle with subjunctive (ὅπως ἄν)

→ discourse linkage or contrast

> ἄν: meaning '(modal)'; conjunction or particle linking this unit with the surrounding discourse.

ἐπαγάγῃ

may bring

Aor Act Subj 3 Sg · ἐπάγω

main verb of ὅπως clause (divine fulfilment of promises)

→ constative aorist subjunctive (single fulfilling act)

> ἐπάγω: 'to bring upon'; the verb covers both the bringing of blessing and (in other contexts) of judgment; here it is the bringing of promised blessing upon Abraam.

κύριος

the LORD

Nominative

subject of ἐπαγάγῃ

→ participant prominence

> κύριος: meaning 'the LORD'; it serves as subject of ἐπαγάγῃ.

ἐπὶ

upon

preposition + accusative (direction/recipient: 'upon Abraam')

→ spatial or relational framing

> ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction/recipient: 'upon Abraam').

Αβρααμ

Abraam

proper name (object of ἐπί, indeclinable)

→ participant identification

> Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (object of ἐπί, indeclinable).

πάντα

all

Accusative

accusative object of ἐπαγάγῃ (universal promised blessings)

→ object specification

> πάντα: meaning 'all'; it serves as accusative object of ἐπαγάγῃ (universal promised blessings).

ὅσα

whatever

Accusative

relative pronoun (neuter plural, accusative: 'all that')

→ participant reference

> ὅσα: meaning 'whatever'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (neuter plural, accusative: 'all that').

ἐλάλησεν

he has spoken

Aor Act Indic 3 Sg · λαλέω

main verb of relative clause

→ constative aorist (prior divine speech)

> λαλέω: 'to speak'; the aorist refers back to all previous covenant promises made to Abraam (12:1–3; 13:14–17; 15:1–21; 17:1–21); κύριος will not hide from Abraam what he does because all his actions are the fulfilment of what he has already spoken.

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).

αὐτόν

him

Accusative

accusative object of πρός

→ participant reference

> αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρός.

20 εἶπεν δὲ κύριος· Κραυγὴ Σοδομων καὶ Γομορρας πεπλήθυνται καὶ αἱ ἁμαρτίαι αὐτῶν μεγάλαι σφόδρα·

> And the LORD said, 'The outcry of Sodom and Gomorrah has become great, and their sins are very great;'

Divine verdict (transition from election to judgment) εἶπεν δέ

The divine soliloquy shifts from the rationale for disclosure (vv.17–19) to the content of what will be disclosed: the cry of Sodom and Gomorrah has grown great before κύριος. The κραυγή ('outcry / cry') is the forensic cry of the oppressed — the same word used for Israel's cry under Egyptian bondage (Exod 3:7) — and its rising to God triggers divine investigation (v.21) and, ultimately, judgment (ch.19). The pericope thus places Sodom's destruction within the framework of divine justice responding to oppression, not merely divine disgust at sexual sin.

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

postpositive continuative

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject

→ participant prominence

> κύριος: meaning 'LORD'; it serves as subject.

Κραυγὴ

The outcry

Nominative

subject of πεπλήθυνται

→ participant prominence

> κραυγή: 'cry, outcry, clamor'; renders Hebrew צַעֲקַת / זַעֲקָה, the forensic cry of the oppressed reaching God for justice; the same word used for Israel's cry in Egypt (Exod 3:9 LXX) and Sodom's cry in Isa 1:10; the κραυγή implies victims, not merely vicious actors — Sodom's sin is oppression as well as depravity.

Σοδομων

of Sodom

proper name (genitive of source, indeclinable)

→ participant identification

Σοδομων: transliterated proper name rendered in Greek letters; here it functions as proper name (genitive of source, indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Γομορρας

Gomorrah

proper name (genitive of source, indeclinable)

→ participant identification

Γομορρα: LXX transliteration of Hebrew עֲמֹרָה; paired with Σοδομα as the twin byword for divine judgment; cited at Isa 1:9–10; Jer 49:18; Matt 10:15; Rom 9:29.

πεπλήθυνται

has become great

Pf Pass Indic 3 Sg · πληθύνω

main verb (resultant state: 'has multiplied / grown great')

→ intensive / resultant perfect (the outcry has reached its full accumulation)

πληθύνω: 'to multiply, increase, become great'; the perfect tense signals that the accumulated weight of the outcry has now reached its critical mass before God — the perfect of completed accumulation calling for a response.

καὶ

and

coordinate conjunction (adding second verdict clause)

→ discourse linkage or contrast

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

αἱ

the

Nominative

article with ἁμαρτίαι

→ noun-phrase marking

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

ἁμαρτίαι

sins

Nominative

subject of implied copula ('their sins are very great')

→ participant prominence

ἁμαρτία: 'sin, missing the mark'; renders Hebrew חַטָּאת; the plural marks the accumulated weight of many individual acts; without a verb (implied ἐστίν) the statement is stark and absolute.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

μεγάλαι

great

Nominative

predicate adjective ('their sins are great')

→ participant prominence

μεγάλαι: meaning 'great'; it serves as predicate adjective ('their sins are great').

σφόδρα

very

adverb of degree (intensifying μεγάλαι)

→ clausal contribution

σφόδρα: 'exceedingly, very much'; a common LXX intensifier; renders Hebrew מְאֹד; the phrase μεγάλαι σφόδρα = 'very great' sets the threshold for divine investigation.

21 καταβὰς οὖν ὄψομαι, εἰ κατὰ τὴν κραυγὴν αὐτῶν τὴν ἐρχομένην πρός με συντελοῦνται, εἰ δὲ μή, ἵνα γνῶ.

> I will go down, then, and see whether they have done according to their outcry that comes to me in full; and if not, so that I may know.

> **Divine resolution (forensic investigation)** οὖν
>
> The divine 'going down to see' (καταβὰς … ὄψομαι) is an anthropomorphic act of judicial inspection: κύριος will investigate before acting. The construction εἰ … εἰ δὲ μή, ἵνα γνῶ is a double conditional: 'if they have done so — judgment; if not — I will know.' The judicial conditionality is remarkable: divine omniscience is apparently suspended in the narrative so that the investigation can be just. The phrase ἵνα γνῶ ('so that I may know') is the purpose of the descent — not merely assertion but verification before judgment.

καταβὰς

going down

Aor Act Part Nom Sg M · καταβαίνω

nominative participle (attendant circumstance / temporal: 'having gone down')

→ constative aorist (single act of descending)

> καταβαίνω: 'to go down'; the anthropomorphic divine descent; cf. 11:5 (καὶ κατέβη κύριος ἰδεῖν at the Tower of Babel) and Exod 3:8; the repeated pattern of divine descent-to-see underlines the narrative theology of a God who investigates before condemning.

οὖν

then

inferential postpositive conjunction ('therefore, then')

→ discourse linkage or contrast

> οὖν: 'then, therefore'; draws the inference from the previous declaration: 'the outcry is great — therefore I will go down and see.'

ὄψομαι

I will see

Fut Mid Indic 1 Sg · ὁράω

main verb (divine forensic inspection)

→ futuristic future (imminent divine investigation)

> ὁράω: 'to see'; the future ὄψομαι = 'I will observe / investigate'; the same verb used at 11:5 (κατέβη … ἰδεῖν); the divine seeing is not passive observation but active judicial assessment.

εἰ

whether

conditional/indirect question particle ('whether')

→ discourse linkage or contrast

> εἰ: here introducing an indirect question ('to see whether'); the two εἰ-clauses structure the judicial alternatives.

κατὰ

according to

preposition + accusative (standard of comparison: 'according to')

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (standard of comparison: 'according to').

τὴν

the

Accusative

article

→ noun-phrase marking

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

κραυγὴν

outcry

Accusative

accusative of standard (κατὰ τὴν κραυγήν: 'according to their outcry')

→ object specification

κραυγή: same word as v.20; the outcry is the standard of measurement — judgment must be proportionate to the actual evil, not to the report.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

τὴν

the

Accusative

article (with participial phrase qualifying κραυγήν)

→ noun-phrase marking

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

ἐρχομένην

coming

Pres Mid Part Acc Sg F · ἔρχομαι

accusative participle (attributive: 'the outcry that comes to me')

→ durative present (the cry is continuously arriving)

ἔρχομαι: 'to come'; the outcry 'that comes to me' — the cry arrives continuously before God as an ongoing plaintiff; cf. 4:10 (the blood of Abel cries to God from the ground).

πρός

to

preposition + accusative (direction toward κύριος)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction toward κύριος).

με

me

Accusative

accusative object of πρός

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρός.

συντελοῦνται

they have done

Pres Pass Indic 3 Pl · συντελέω

main verb of εἰ-clause (indirect question)

→ gnomic / stative present (ongoing commission of sin)

συντελέω: 'to complete, accomplish, carry out in full'; the passive συντελοῦνται = 'are being carried out in full'; the question is whether the crimes actually match the outcry — a standard of proportionate justice.

εἰ

if

conditional conjunction (second conditional: 'if not')

→ discourse linkage or contrast

εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

δὲ

but

postpositive mild adversative (εἰ δὲ μή: 'if not')

→ discourse linkage or contrast

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

μή

not

negative (εἰ δὲ μή = 'but if not')

→ clausal qualification or emphasis

μή: meaning 'not'; it negates or qualifies the assertion of the clause.

ἵνα

so that

final conjunction (purpose: 'so that I may know')

→ discourse linkage or contrast

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

γνῶ

I may know

Aor Act Subj 1 Sg · γινώσκω

main verb of ἵνα clause (divine purpose)

→ constative aorist subjunctive

> γινώσκω: 'to know, come to know'; ἵνα γνῶ = 'so that I may know'; the purpose of the investigation is knowledge — not divine omniscience bypassing process, but judicial inquiry that produces verifiable grounds for judgment.

---

22 Καὶ ἀποστραφέντες ἐκεῖθεν οἱ ἄνδρες ἦλθον εἰς Σοδομα· Αβρααμ δὲ ἦν ἑστηκὼς ἐναντίον κυρίου.

> And the men turned from there and went to Sodom; but Abraam was still standing before the LORD.

Narrative hinge (departure of two / Abraam stands before LORD) Καί

The verse divides the three visitors: two men depart toward Sodom (only κύριος remains — or Abraam stands before the one identified as κύριος). The Hebrew MT reads this verse differently ('Abraham remained standing before the LORD'), but the LXX aligns: Abraam stands ἐναντίον κυρίου as the one before whom the intercession now takes place. The periphrastic imperfect ἦν ἑστηκὼς ('was standing') emphasizes the sustained posture of waiting upon κύριος before the dialogue begins.

Καὶ

And

narrative conjunction

→ discourse linkage or contrast

> Καὶ: meaning 'And'; conjunction or particle linking this unit with the surrounding discourse.

ἀποστραφέντες

turning away

Aor Pass Part Nom Pl M · ἀποστρέφω

nominative participle (attendant circumstance: 'having turned away')

→ constative aorist (single act of turning)

> ἀποστρέφω: 'to turn away from'; the two men turn and depart while the one identified as κύριος remains to hear Abraam's intercession (or κύριος is the remaining presence before whom Abraam stands).

ἐκεῖθεν

from there

adverb of place (starting point: 'from that place')

→ clausal contribution

> ἐκεῖθεν: meaning 'from there'; it shapes the local clause or phrase relation in this passage.

οἱ

the

Nominative

article with ἄνδρες

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject

→ participant prominence

> ἀνήρ: the two men who will arrive at Sodom as ἄγγελοι (19:1); the third — identified with κύριος — remains with Abraam for the intercession; the narrative divides the 'three' here.

ἦλθον

went

Aor Act Indic 3 Pl · ἔρχομαι

main verb (narrative action: men depart to Sodom)

→ constative aorist

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

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

> εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

Σοδομα

Sodom

proper name (destination, indeclinable)

→ participant identification

> Σοδομα: transliterated proper name rendered in Greek letters; here it functions as proper name (destination, indeclinable).

Αβρααμ

Abraam

proper name (subject of second clause, indeclinable)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (subject of second clause, indeclinable).

δὲ

but

postpositive adversative (contrast with departing men)

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary in periphrastic imperfect (ἦν + ἑστηκώς = 'was standing')

→ progressive imperfect (sustained posture of standing)

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

ἑστηκὼς

standing

Pf Act Part Nom Sg M · ἵστημι

nominative participle in periphrastic construction (ἦν ἑστηκώς = 'was standing')

→ resultant perfect participle (standing as a maintained position)

ἵστημι: 'to stand'; the periphrastic ἦν ἑστηκώς underscores the sustained posture of waiting — Abraam remained standing before κύριος, having not departed after the guests; the position of a suppliant awaiting an audience.

ἐναντίον

before

improper preposition + genitive (positional: 'before, in the presence of')

→ spatial or relational framing

ἐναντίον + genitive: 'before, in the sight of'; ἐναντίον κυρίου = 'before the LORD'; the phrase signals that Abraam is positioned as a suppliant-intercessor in the divine presence.

κυρίου

the LORD

Genitive

genitive with ἐναντίον

→ relational specification

κυρίου: meaning 'the LORD'; it serves as genitive with ἐναντίον.

23 καὶ ἐγγίσας Αβρααμ εἶπεν· Μὴ συναπολέσῃς δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής;

> And Abraam drew near and said, 'Will you indeed destroy the righteous with the wicked? Shall the righteous be as the wicked?'

Opening of intercession (bold rhetorical challenge) καί (ἐγγίσας)

ἐγγίσας ('drew near') marks the formal beginning of the intercession — Abraam approaches κύριος as a supplicant stepping forward to address a judge. The opening challenge is a double μή-rhetorical question: μὴ συναπολέσῃς = 'will you really destroy?'; and ἔσται ὡς = 'shall it be that the righteous is as the wicked?' Both expect the answer 'No.' The argument grounds itself immediately in the character of God as a just Judge — not in the merit of the righteous per se, but in the divine nature that cannot treat the just and unjust identically.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγγίσας

drawing near

Aor Act Part Nom Sg M · ἐγγίζω

nominative participle (attendant circumstance: 'having drawn near')

→ constative aorist (single deliberate approach)

ἐγγίζω: 'to draw near, approach'; the physical approach of a suppliant toward a superior for petition; cf. Lev 9:7 where Aaron 'draws near' to the altar; the approach is bold — Abraam is approaching God in appeal.

Αβρααμ

Abraam

proper name (subject, indeclinable)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

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.

Μὴ

Will you

interrogative negative (rhetorical question expecting denial: 'Surely you will not?')

→ clausal qualification or emphasis

μή: in rhetorical questions expects negative response: 'Surely you will not destroy the righteous with the wicked!' — the question is not information-seeking but an appeal to God's own justice.

συναπολέσῃς

destroy together

Aor Act Subj 2 Sg · συναπόλλυμι

main verb (rhetorical question / implicit prohibition)

→ prohibitive aorist subjunctive (plea that God not do this)

συναπόλλυμι: 'to destroy together with, sweep away along with'; the compound σύν- is crucial — the offense is the undifferentiated destruction that makes no distinction between the righteous and the wicked; this is the moral crux of Abraam's argument throughout the intercession.

δίκαιον

righteous

Accusative

accusative object of συναπολέσῃς (substantival: 'a righteous person')

→ object specification

δίκαιος: 'righteous, just'; the key theological term of the intercession; the δίκαιος is the one who lives according to δικαιοσύνη (v.19); the question whether the δίκαιος should suffer the fate of the ἀσεβής resonates through the wisdom tradition and NT soteriology.

μετὰ

with

preposition + genitive (association / accompaniment: 'together with')

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (association / accompaniment: 'together with').

ἀσεβοῦς

wicked

Genitive

genitive with μετά ('with the wicked')

→ relational specification

ἀσεβής: 'ungodly, wicked, impious'; the antonym of δίκαιος; the δίκαιος/ἀσεβής contrast runs through all of vv.23–26 and is the moral vocabulary of Wisdom literature (Prov 10:7; 11:31 LXX; Rom 5:6–8).

καὶ

and

coordinate conjunction (introducing follow-up question)

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (rhetorical question: 'shall the righteous be as the wicked?')

→ deliberative future

εἰμί (fut.): copula.

ὁ

the

Nominative

article (substantival with δίκαιος)

→ noun-phrase marking

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

δίκαιος

righteous

Nominative

subject of ἔσται

→ participant prominence

δίκαιος: meaning 'righteous'; it serves as subject of ἔσται.

ὡς

as

comparative particle ('as, like')

→ discourse linkage or contrast

ὡς: meaning 'as'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article (substantival with ἀσεβής)

→ noun-phrase marking

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

ἀσεβής

wicked

Nominative

predicate nominative in comparison

→ participant prominence

ἀσεβής: repeated from the first question; the equation ὁ δίκαιος ὡς ὁ ἀσεβής ('the righteous [treated] as the wicked') is the moral impossibility Abraam is challenging; the same equation recurs in v.25.

24 ἐὰν ὦσιν πεντήκοντα δίκαιοι ἐν τῇ πόλει, ἀπολεῖς αὐτούς; οὐκ ἀνήσεις πάντα τὸν τόπον ἕνεκεν τῶν πεντήκοντα δικαίων, ἐὰν ὦσιν ἐν αὐτῇ;

> 'If there are fifty righteous in the city, will you destroy them? Will you not spare the whole place for the sake of the fifty righteous, if there are any in it?'

Conditional bargaining (first step: 50) ἐὰν

Abraam opens the numerical intercession at 50. The logic is precise: if there are fifty righteous, will κύριος destroy them alongside the wicked? And the corollary: will he not spare (ἀνήσεις) the whole city for the sake of the fifty? The argument is not about the wicked deserving mercy but about the righteous not deserving destruction — a subtly different theodicy. The double ἐὰν ὦσιν frames the conditional as genuinely uncertain, preserving Abraam's epistemic humility.

ἐὰν

if

conditional conjunction + subjunctive (third-class condition: 'if there happen to be')

→ discourse linkage or contrast

ἐάν: conditional with subjunctive = third-class, future-probable condition; Abraam does not assert there are fifty — he posits it as a possibility; the epistemic humility marks every step of the intercession.

ὦσιν

there are

Pres Act Subj 3 Pl · εἰμί

main verb of protasis (conditional subjunctive: 'if there be')

→ potential present subjunctive

εἰμί (pres. subj. ὦσιν): 'be'; 'whoever may be (judges) in those days' — the sitting magistrates of the time the case arises.

πεντήκοντα

fifty

Nominative

predicate numeral with δίκαιοι ('fifty righteous')

→ measure or count

πεντήκοντα: 'fifty'; the opening number of the countdown sequence 50→45→40→30→20→10; beginning at 50 gives maximum leverage for the descent; the specific numbers may reflect the organization of the city's population (cf. the Mosaic census structures of Numbers).

δίκαιοι

righteous

Nominative

subject of ὦσιν (predicate: 'fifty righteous people')

→ participant prominence

δίκαιος: 'righteous'; the δίκαιοι are the potential remnant whose presence could avert the city's destruction; the theology anticipates the NT concept of the witnessing community as salt and light preserving the world (Matt 5:13–16).

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.

πόλει

city

Dative

dative of place (locative: 'in the city')

→ sphere or reference

πόλις: 'city'; throughout the intercession Abraam refers to 'the city' (τὴν πόλιν) — the argument concerns the principle applicable to any city where righteous people dwell among the wicked.

ἀπολεῖς

will you destroy

Fut Act Indic 2 Sg · ἀπόλλυμι

main verb (rhetorical question: 'will you really destroy them?')

→ deliberative future

ἀπόλλυμι: 'to destroy, kill, ruin'; the verb of the intercession throughout vv.23–32; Abraam's question is always directed at whether κύριος will destroy (ἀπολεῖς / ἀπολῶ) for the sake of the wicked.

αὐτούς

them

Accusative

accusative object of ἀπολεῖς

→ participant reference

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

οὐκ

will you not

negative particle (οὐκ + future = rhetorical question expecting affirmative answer: 'Surely you will spare')

→ discourse linkage or contrast

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

ἀνήσεις

spare

Fut Act Indic 2 Sg · ἀνίημι

main verb (rhetorical question expecting 'Yes, I will spare')

→ deliberative future

ἀνίημι: 'to let go, release, spare'; here 'spare / leave unharmed'; the verb implies that the city would be released from judgment — let off; the antonym of ἀπολεῖς.

πάντα

the whole

Accusative

adjective (πάντα τὸν τόπον: 'the whole place')

→ object specification

πάντα: meaning 'the whole'; it serves as adjective (πάντα τὸν τόπον: 'the whole place').

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of ἀνήσεις

→ object specification

τόπος: 'place, region'; πάντα τὸν τόπον = the whole city and its region; the sparing of the 'whole place' for the sake of a remnant is the principle the intercession is establishing.

ἕνεκεν

for the sake of

preposition + genitive (causal: 'for the sake of')

→ spatial or relational framing

ἕνεκεν + genitive: 'for the sake of, on account of'; the preposition marks the causal ground of the sparing — the righteous remnant as the reason for mercy; cf. the 'for the sake of ten' at v.32.

τῶν

the

Genitive

article with numeral

→ noun-phrase marking

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

πεντήκοντα

fifty

Genitive

genitive with ἕνεκεν ('for the sake of the fifty')

→ measure or count

πεντήκοντα: meaning 'fifty'; numeral expression contributing count or measure in context.

δικαίων

righteous

Genitive

genitive in apposition to πεντήκοντα

→ relational specification

δικαίων: meaning 'righteous'; it serves as genitive in apposition to πεντήκοντα.

ἐὰν

if

conditional conjunction (second conditional: 'if there are in it')

→ discourse linkage or contrast

ἐὰν: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

ὦσιν

there are

Pres Act Subj 3 Pl · εἰμί

main verb of second conditional (subjunctive: 'if they are there')

→ potential subjunctive

εἰμί (pres. subj. ὦσιν): 'be'; 'whoever may be (judges) in those days' — the sitting magistrates of the time the case arises.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative of place (referring back to τῇ πόλει)

→ participant reference or interest

αὐτῇ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as dative of place (referring back to τῇ πόλει).

25 μηδαμῶς σύ ποιήσεις ὡς τὸ ῥῆμα τοῦτο τοῦ ἀποκτεῖναι δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής· μηδαμῶς. ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν;

> 'Far be it from you to do such a thing — to kill the righteous with the wicked, so that the righteous should be as the wicked. Far be it! Shall not the Judge of all the earth do right?'

> **Theological climax of intercession opening (appeal to divine character)** μηδαμῶς
>
> The rhetorical climax of Abraam's opening appeal: two uses of μηδαμῶς ('far be it!') frame the theological core, and the famous declaration ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν; ('shall not the Judge of all the earth do right?') grounds the intercession not in Abraam's sentiment but in the divine nature itself. The formula ὁ κρίνων πᾶσαν τὴν γῆν became a locus classicus for theodicy in Jewish and Christian thought — the universal scope of divine justice is the guarantee that it must be genuinely just.

μηδαμῶς

Far be it

emphatic negative adverb (strong rejection: 'by no means, far be it!')

→ clausal contribution

μηδαμῶς: 'by no means, far be it, certainly not'; the strongest Greek negative adverb; renders Hebrew חָלִילָה לְךָ ('far be it from you!'); a formula for rejecting a morally repugnant suggestion; cf. Rom 3:4, 6 (μὴ γένοιτο in a similar rhetorical context).

σύ

you

Nominative

emphatic pronoun subject (emphatic: 'you — of all beings — would not do this')

→ participant reference

σύ: emphatic pronoun; the emphasis is crucial — the one who is being asked is the universal Judge; the argument turns the divine identity against the feared action: 'you — the Judge of all the earth — cannot act unjustly.'

ποιήσεις

will do

Fut Act Indic 2 Sg · ποιέω

main verb (rejected action: 'you will [surely not] do')

→ deliberative future (rejected possibility)

ποιέω (fut. ποιήσεις): 'make'; she shall prepare food for herself and her children afterward — the promise being that the supply will suffice.

ὡς

as / like

comparative particle (introducing the content of the rejected action)

→ discourse linkage or contrast

ὡς: meaning 'as'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Accusative

article (with ῥῆμα τοῦτο: 'this matter')

→ noun-phrase marking

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

ῥῆμα

thing

Accusative

accusative object of ποιήσεις (with ὡς τὸ ῥῆμα τοῦτο: 'according to this word/deed')

→ object specification

> ῥῆμα: 'word, thing, matter'; here = 'this thing / deed'; Abraam characterizes the undifferentiated destruction as 'this matter' and rejects it absolutely.

τοῦτο

this

Accusative

demonstrative adjective (attributive with ῥῆμα)

→ participant reference

> τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (attributive with ῥῆμα).

τοῦ

of

Genitive

article with articular infinitive (epexegetical genitive: specifying the ῥῆμα)

→ noun-phrase marking

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

ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

articular infinitive (epexegetical: specifying the content of τὸ ῥῆμα τοῦτο)

→ constative aorist infinitive

> ἀποκτείνω: 'to kill'; τοῦ ἀποκτεῖναι = 'of killing' = 'namely, to kill the righteous with the wicked'; the epexegetical infinitive makes explicit what the μηδαμῶς rejects.

δίκαιον

righteous

Accusative

accusative object of ἀποκτεῖναι

→ object specification

> δίκαιον: meaning 'righteous'; it serves as accusative object of ἀποκτεῖναι.

μετὰ

with

preposition + genitive (association)

→ spatial or relational framing

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

ἀσεβοῦς

wicked

Genitive

genitive with μετά

→ relational specification

> ἀσεβοῦς: meaning 'wicked'; it serves as genitive with μετά.

καὶ

and

coordinate conjunction (introducing the consequences)

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the unacceptable consequence: 'the righteous would be as the wicked')

→ deliberative future (rejected outcome)

> εἰμί (fut.): copula.

ὁ

the

Nominative

article (substantival with δίκαιος)

→ noun-phrase marking

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

δίκαιος

righteous

Nominative

subject of ἔσται

→ participant prominence

> δίκαιος: meaning 'righteous'; it serves as subject of ἔσται.

ὡς

as

comparative particle

→ discourse linkage or contrast

ὡς: meaning 'as'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article (substantival with ἀσεβής)

→ noun-phrase marking

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

ἀσεβής

wicked

Nominative

predicate nominative in comparison

→ participant prominence

ἀσεβής: meaning 'wicked'; it serves as predicate nominative in comparison.

μηδαμῶς

Far be it

emphatic negative adverb (repeated for rhetorical emphasis: 'Far be it!')

→ clausal contribution

μηδαμῶς: the repetition is the rhetorical crown — two bookending μηδαμῶς surrounding the theological principle; the double rejection is as strong as the Greek language can produce.

ὁ

the

Nominative

article (substantival: 'the one who judges')

→ noun-phrase marking

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

κρίνων

judging

Pres Act Part Nom Sg M · κρίνω

nominative substantival participle ('the Judge / the one who judges')

→ gnomic present (characterizing attribute of divine identity)

κρίνω: 'to judge'; ὁ κρίνων = 'the one who judges / the Judge'; the substantival participle functions as a title — Abraam addresses God by his judicial function to make the appeal irresistible: 'The Judge cannot act unjustly.' The title resonates with Ps 9:8–9 LXX and anticipates the NT's ὁ κριτὴς (Heb 12:23; Jas 4:12; Acts 10:42).

πᾶσαν

all

Accusative

adjective (universal: 'all the earth')

→ object specification

πᾶς: the universal scope (πᾶσαν τὴν γῆν) is theologically essential — it is not merely Sodom's judge but the Judge of all the earth whose character is at stake; the universalism undergirds the moral logic.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν
earth

Accusative

accusative object of κρίνων

→ object specification

> γῆ: 'earth'; πᾶσαν τὴν γῆν = 'all the earth'; cf. Ps 94:2 LXX (ὁ κριτὴς τῆς γῆς); the judicial scope is universal, making the moral obligation universal.

οὐ
not

negative particle (οὐ + future = rhetorical question expecting 'yes': 'Surely you will do right?')

→ discourse linkage or contrast

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

ποιήσεις
will you do

Fut Act Indic 2 Sg · ποιέω

main verb (rhetorical question: 'Shall you not do justice?')

→ deliberative future

> ποιέω (fut. ποιήσεις): 'make'; she shall prepare food for herself and her children afterward — the promise being that the supply will suffice.

κρίσιν
justice / right judgment

Accusative

accusative object of ποιήσεις

→ object specification

> κρίσις: 'justice, judgment, right decision'; ποιεῖν κρίσιν = 'to do / execute justice'; the same term appeared at v.19 in the election purpose (ποιεῖν δικαιοσύνην καὶ κρίσιν); now Abraam turns it back on κύριος: 'You demand κρίσιν of your people — shall not the one demanding it be its supreme exemplar?' The verse became a classic theodicy locus (cf. its use in Jewish and Christian reflection on the Holocaust, among others).

---

26 εἶπεν δὲ κύριος· Ἐὰν εὕρω ἐν Σοδόμοις πεντήκοντα δικαίους ἐν τῇ πόλει, ἀφήσω πάντα τὸν τόπον δι᾽ αὐτούς.

> And the LORD said, 'If I find in Sodom fifty righteous people in the city, I will spare the whole place on their account.'

Divine concession (first grant: 50) εἶπεν δέ

κύριος grants the first concession unconditionally: 50 righteous → the whole place spared. The verb ἀφήσω ('I will let go, spare, release') is the same used for forgiveness in the NT (ἀφίημι); the 'sparing for the sake of' structure (δι᾽ αὐτούς) makes the righteous remnant the redemptive ground. The response is brief and unqualified — κύριος accepts the terms.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject

→ participant prominence

> κύριος: meaning 'LORD'; it serves as subject.

Ἐὰν

If

conditional conjunction + subjunctive (third-class condition)

→ discourse linkage or contrast

> Ἐὰν: meaning 'If'; conjunction or particle linking this unit with the surrounding discourse.

εὕρω

I find

Aor Act Subj 1 Sg · εὑρίσκω

main verb of protasis (conditional subjunctive: 'if I find')

→ constative aorist subjunctive

> εὑρίσκω: 'to find'; κύριος speaks of his investigation (v.21) as finding — the judicial inspection will determine whether 50 righteous exist; if found, the city is spared.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σοδόμοις

Sodom

proper name (locative dative, indeclinable)

→ participant identification

> Σοδόμοις: transliterated proper name rendered in Greek letters; here it functions as proper name (locative dative, indeclinable).

πεντήκοντα

fifty

Accusative

accusative numeral with δικαίους

→ measure or count

> πεντήκοντα: meaning 'fifty'; numeral expression contributing count or measure in context.

δικαίους

righteous

Accusative

accusative object of εὕρω

→ object specification

> δικαίους: meaning 'righteous'; it serves as accusative object of εὕρω.

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.

πόλει

city

Dative

dative of place

→ sphere or reference

> πόλει: meaning 'city'; it serves as dative of place.

ἀφήσω

I will spare

Fut Act Indic 1 Sg · ἀφίημι

main verb of apodosis (divine promise of sparing)

→ futuristic future (unconditional promise)

> ἀφίημι: 'to release, let go, spare, forgive'; the word carries the same semantic range as NT ἄφεσις ('forgiveness / release'); the whole place will be 'released' from judgment — the righteous remnant functions as an interceding, redemptive presence within the city.

πάντα

the whole

Accusative

adjective (with τὸν τόπον: 'the whole place')

→ object specification

> πάντα: meaning 'the whole'; it serves as adjective (with τὸν τόπον: 'the whole place').

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of ἀφήσω

→ object specification

> τόπον: meaning 'place'; it serves as accusative object of ἀφήσω.

δι᾽

on account of

preposition + accusative (causal: 'on account of / for the sake of them')

→ spatial or relational framing

> διά + accusative: 'because of, on account of'; δι᾽ αὐτούς = 'on account of them / for their sake'; the righteous remnant is the causal ground of the city's reprieve — a profound theology of vicarious presence.

αὐτούς

them

Accusative

accusative object of διά

→ participant reference

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

27 καὶ ἀποκριθεὶς Αβρααμ εἶπεν· Νῦν ἠρξάμην λαλεῖν πρὸς κύριον, ἐγὼ δέ εἰμι γῆ καὶ σποδός·

> And Abraam answered and said, 'Now I have begun to speak to the LORD, and I am but dust and ashes.'

Humble continuation (self-abasement before step-down) καί (ἀποκριθεὶς)

Before stepping down from 50 to 45, Abraam inserts a remarkable self-abasement formula: γῆ καὶ σποδός ('dust and ashes'). The formula grounds the bold intercession in created-creature humility — Abraam is pressing against the limits of propriety ('I have begun to speak') while acknowledging his ontological status before the divine. The phrase γῆ καὶ σποδός recurs in Job 30:19 and Sirach 17:32; it evokes the creatio ex pulvere of Gen 2:7 and 3:19. The intercessory boldness and the creaturely abasement are held together without contradiction.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀποκριθεὶς

answering

Aor Pass Part Nom Sg M · ἀποκρίνομαι

nominative participle (attendant circumstance: Hebraizing ἀποκριθεὶς εἶπεν)

→ constative aorist

ἀποκρίνομαι: ἀποκριθεὶς εἶπεν = standard LXX dialogue formula rendering … וַיַּעַן וַיֹּאמֶר.

Αβρααμ

Abraam

proper name (subject, indeclinable)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (subject, indeclinable).

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.

Νῦν

Now

adverb of time (introducing tentative self-acknowledgment: 'now that I have dared')

→ adverbial qualification

νῦν: 'now'; Νῦν ἠρξάμην = 'now I have begun' — Abraam acknowledges the audacity of his intercession; having begun, he must continue, even while confessing unworthiness.

ἠρξάμην

I have begun

Aor Mid Indic 1 Sg · ἄρχω

main verb (ingressive: 'I have begun to speak')

→ ingressive aorist (onset of bold action)

ἄρχω: 'to begin'; ἠρξάμην λαλεῖν = 'I have begun to speak'; the ingressive aorist marks the initiation of bold action that Abraam finds remarkable in himself — he is astonished at his own audacity.

λαλεῖν

to speak

Pres Act Inf · λαλέω

complementary infinitive (object of ἠρξάμην)

→ durative infinitive (ongoing bold speaking)

λαλέω: 'speak'; the articular infinitive ἐν τῷ λαλεῖν αὐτὸν αὐτῷ ('while he [God] was speaking with him') locates the source of the radiance — Moses' face shines because of his sustained conversation with God; the glory is communicated in the speaking.

πρὸς

to

preposition + accusative (direction of speech: to κύριος)

→ spatial or relational framing

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

κύριον

the LORD

Accusative

accusative object of πρός

→ object specification

> κύριον: meaning 'the LORD'; it serves as accusative object of πρός.

ἐγὼ

I

Nominative

emphatic pronoun subject (emphatic self-designation: 'I, as I am')

→ participant reference

> ἐγώ: emphatic pronoun; the self-contrasting ἐγώ before γῆ καὶ σποδός underlines the creature's ontological status: 'I — and what am I? — dust and ashes.'

δέ

but / and

postpositive mild adversative ('I, however, am but...')

→ discourse linkage or contrast

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

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (existential: 'I am dust and ashes')

→ gnomic present (characterizing ontological status)

> εἰμί: 'be'; ἐγώ εἰμι κύριος renders אֲנִי יהוה.

γῆ

dust

Nominative

predicate nominative (first of pair: 'dust and ashes')

→ participant prominence

> γῆ: 'earth, dust'; here metaphorical for human fragility; γῆ καὶ σποδός renders Hebrew עָפָר וָאֵפֶר ('dust and ashes'); the formula is the most radical expression of creaturely humility in the patriarchal narratives; cf. Gen 2:7; 3:19; Job 30:19; Sir 17:32.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σποδός

ashes

Nominative

predicate nominative (second of pair)

→ participant prominence

> σποδός: 'ash, ashes'; the residue of burning — the most inert, worthless material; with γῆ it forms the merism of created mortality: 'I came from dust and will return to ashes'; Abraam paradoxically makes this his credential for intercession.

28 εἰ δ᾽ ἐλαττονωθεῖεν οἱ πεντήκοντα δίκαιοι πέντε, ἀπολεῖς ἕνεκεν τῶν πέντε πᾶσαν τὴν πόλιν; εἶπεν δέ· Οὐκ ἀπολῶ, ἐὰν εὕρω ἐκεῖ τεσσαράκοντα πέντε.

> 'But if the fifty righteous should lack five, will you destroy the whole city for the sake of five?' And he said, 'I will not destroy it, if I find forty-five there.'

Bargaining step (50→45) εἰ δέ

The first step down: 50 minus 5. Abraam's logic is careful — he does not say 'what if there are only 45?'; he says 'if the 50 should lack 5' — framing the deficit as a shortfall from the agreed number rather than a fresh proposal. The divine response is equally brisk: Οὐκ ἀπολῶ ('I will not destroy') — no qualification, no objection. The rhythm of the intercession (question → brief divine concession) will accelerate through vv.29–32.

εἰ
if

conditional conjunction (fourth-class / optative condition: 'if perchance')

→ discourse linkage or contrast

εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

δ᾽
but

postpositive adversative (εἰ δέ: 'but if')

→ clausal contribution

δ᾽: meaning 'but'; it shapes the local clause or phrase relation in this passage.

ἐλαττονωθεῖεν
should be fewer by

Aor Pass Opt 3 Pl · ἐλαττονόω

main verb of protasis (optative of remote possibility: 'if they should lack')

→ constative aorist optative (remote / hypothetical condition)

ἐλαττονόω: 'to make less, be fewer than'; the passive optative εἰ ἐλαττονωθεῖεν = 'if they should fall short'; renders Hebrew יַחְסְרוּן ('if they should be lacking'); Abraam steps down by framing it as a shortfall of the agreed number.

οἱ
the

Nominative

article with πεντήκοντα δίκαιοι

→ noun-phrase marking

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

πεντήκοντα

fifty

Nominative

numeral with δίκαιοι (the agreed starting number)

→ measure or count

πεντήκοντα: meaning 'fifty'; numeral expression contributing count or measure in context.

δίκαιοι

righteous

Nominative

subject of ἐλαττονωθεῖεν

→ participant prominence

δίκαιοι: meaning 'righteous'; it serves as subject of ἐλαττονωθεῖεν.

πέντε

five

Nominative

dative of measure (lacking by five)

→ measure or count

πέντε: meaning 'five'; numeral expression contributing count or measure in context.

ἀπολεῖς

will you destroy

Fut Act Indic 2 Sg · ἀπόλλυμι

main verb (rhetorical question)

→ deliberative future

ἀπόλλυμι (fut. ἀπολῶ, 2 sg. ἀπολεῖς): 'destroy / cause to perish'; renders הֶאָבַדְתָּ הוֹרֵשְׁתָּם /; significantly the 2nd singular places Israel as the executant — but only after and because the LORD has destroyed and routed; Israel's action is wholly derivative of the divine act.

ἕνεκεν

for the sake of

preposition + genitive (causal)

→ spatial or relational framing

ἕνεκεν: meaning 'for the sake of'; here it marks the relation signaled by preposition + genitive (causal).

τῶν

the

Genitive

article

→ noun-phrase marking

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

πέντε

five

Genitive

genitive with ἕνεκεν ('for the sake of the five')

→ measure or count

πέντε: meaning 'five'; numeral expression contributing count or measure in context.

πᾶσαν

whole

Accusative

adjective (with τὴν πόλιν: 'the whole city')

→ object specification

πᾶσαν: meaning 'whole'; it serves as adjective (with τὴν πόλιν: 'the whole city').

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of ἀπολεῖς

→ object specification

πόλιν: meaning 'city'; it serves as accusative object of ἀπολεῖς.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (κύριος's response)

→ constative aorist

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

δέ

and

postpositive continuative

→ discourse linkage or contrast

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

Οὐκ

I will not

negative particle

→ discourse linkage or contrast

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

ἀπολῶ

destroy

Fut Act Indic 1 Sg · ἀπόλλυμι

main verb (divine promise not to destroy)

→ futuristic future (unconditional promise)

ἀπόλλυμι: Οὐκ ἀπολῶ = 'I will not destroy'; κύριος matches each step of Abraam's intercession with an unqualified promise; the structural pattern throughout vv.26–32.

ἐὰν

if

conditional conjunction (third-class: 'if I find')

→ discourse linkage or contrast

ἐὰν: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

εὕρω

I find

Aor Act Subj 1 Sg · εὑρίσκω

main verb of conditional (judicial finding)

→ constative aorist subjunctive

εὑρίσκω: 'find'; the idiom εὑρεῖν χάριν ἐν ὀφθαλμοῖς ('find favor in the eyes of') renders מָצָא חֵן בְּעֵינֵי; David's restoration rests on finding divine favor.

ἐκεῖ

there

adverb of place ('there / in Sodom')

→ adverbial qualification

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

τεσσαράκοντα

forty

Accusative

numeral (object of εὕρω: 'forty-five righteous')

→ measure or count

τεσσαράκοντα: meaning 'forty'; numeral expression contributing count or measure in context.

πέντε

five

Accusative

numeral (with τεσσαράκοντα: 'forty-five')

→ measure or count

πέντε: meaning 'five'; numeral expression contributing count or measure in context.

29 καὶ προσέθηκεν ἔτι λαλῆσαι πρὸς αὐτὸν καὶ εἶπεν· Ἐὰν δὲ εὑρεθεῖεν ἐκεῖ τεσσαράκοντα; εἶπεν δέ· Οὐκ ἀπολῶ ἕνεκεν τῶν τεσσαράκοντα.

> And he continued yet to speak to him and said, 'But what if forty should be found there?' And he said, 'I will not destroy it for the sake of the forty.'

Bargaining step (45→40) καί (προσέθηκεν)

The narrator flags Abraam's persistence: προσέθηκεν ἔτι λαλῆσαι ('he continued yet to speak') — each step requires a fresh act of will. From v.29 onward Abraam uses εὑρεθεῖεν (passive optative: 'if they should be found') rather than ὦσιν ('if they are'), shifting to more tentative epistemic ground as the numbers decrease. κύριος's responses become slightly more terse.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέθηκεν

continued / added

Aor Act Indic 3 Sg · προστίθημι

main verb (narrative: 'he added / continued')

→ ingressive aorist (onset of yet another step)

προστίθημι: 'to add, continue'; προσέθηκεν ἔτι λαλῆσαι = 'he added yet to speak' = 'he continued speaking further'; a LXX Hebraism (וַיֹּסֶף עוֹד) marking the willful persistence of the intercessor.

ἔτι

yet

adverb of continuation ('yet, still, further')

→ clausal contribution

ἔτι: 'yet, still'; with προσέθηκεν = 'he added yet more speech'; the adverb marks the ongoing boldness of the intercession — each step requires a new act of courage.

λαλῆσαι

to speak

Aor Act Inf · λαλέω

infinitive complementary to προσέθηκεν

→ constative aorist infinitive

λαλέω: 'speak'; 'one cannot speak to him' — Nabal is impervious to counsel.

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).

αὐτὸν

him

Accusative

accusative object of πρός (= κύριος)

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρός (= κύριος).

καὶ

and

narrative conjunction (introducing the next question)

→ 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 (Abraam's question)

→ constative aorist

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

Ἐὰν

If

conditional conjunction

→ discourse linkage or contrast

Ἐὰν: meaning 'If'; conjunction or particle linking this unit with the surrounding discourse.

δὲ

but

postpositive mild adversative

→ discourse linkage or contrast

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

εὑρεθεῖεν

should be found

Aor Pass Opt 3 Pl · εὑρίσκω

main verb of conditional (passive optative: 'if they should be found')

→ constative aorist optative (remote hypothetical)

εὑρίσκω: passive optative εὑρεθεῖεν = 'if they should be found'; the shift from subjunctive to optative marks increasing tentativeness as the numbers decrease; the passive voices the finding as a matter of divine discovery rather than human assertion.

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

τεσσαράκοντα
forty
Nominative
subject of εὑρεθεῖεν (implied: 'forty righteous')
→ measure or count
τεσσαράκοντα: meaning 'forty'; numeral expression contributing count or measure in context.

εἶπεν
he said
Aor Act Indic 3 Sg · λέγω
main verb (κύριος's response)
→ constative aorist
εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δέ
and
postpositive continuative
→ discourse linkage or contrast
δέ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Οὐκ
I will not
negative particle
→ discourse linkage or contrast
Οὐκ: meaning 'I will not'; conjunction or particle linking this unit with the surrounding discourse.

ἀπολῶ
destroy
Fut Act Indic 1 Sg · ἀπόλλυμι
main verb (divine promise)
→ futuristic future
ἀπόλλυμι (fut. ἀπολῶ): 'destroy utterly / cause to perish'; renders אֲבַד / הִכְרִית; here YHWH himself, rather than the community, executes the karet — the strongest possible sanction against blood-eating.

ἕνεκεν
for the sake of
preposition + genitive (causal)
→ spatial or relational framing
ἕνεκεν: meaning 'for the sake of'; here it marks the relation signaled by preposition + genitive (causal).

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

τεσσαράκοντα
forty
Genitive
genitive with ἕνεκεν
→ measure or count
τεσσαράκοντα: meaning 'forty'; numeral expression contributing count or measure in context.

30 καὶ εἶπεν· Μή τι κύριε θυμωθήσῃ, λαλήσω· ἐὰν δὲ εὑρεθεῖεν ἐκεῖ τριάκοντα; εἶπεν δέ· Οὐκ ἀπολῶ, ἐὰν εὕρω ἐκεῖ τριάκοντα.

> And he said, 'Let not the LORD be angry if I speak: but what if thirty should be found there?' And he said, 'I will not destroy it, if I find thirty there.'

Bargaining step (40→30; with apology formula) καί

The apology formula μή τι κύριε θυμωθήσῃ, λαλήσω ('let not the LORD be angry if I speak') first appears here at 30 and will reappear at v.32 (the final step). Its placement at 30 and 10 — not at every step — suggests escalating apprehension as the number drops below what feels reasonable. The formula is an intercessory convention preserving the right to speak while acknowledging the danger of pressing the divine; cf. the similar apology in Num 11:2 and Ps 77 LXX.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Abraam's speech)

→ constative aorist

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

Μή

Let not

negative particle (μή + subjunctive = prohibition: 'let not the LORD be angry')

→ discourse linkage or contrast

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

τι

please

indefinite enclitic (softening the prohibition: 'do not at all be angry')

→ participant reference

τι: enclitic indefinite; Μή τι = 'not at all, please not'; it softens the prohibition, rendering the plea gentle: 'please do not be angry.'

κύριε

Lord

Vocative

vocative of address

→ direct address

κύριε: meaning 'Lord'; it serves as vocative of address.

θυμωθήσῃ

be angry

Fut Pass Indic 2 Sg · θυμόω

main verb (prohibition: 'do not be angry')

→ futuristic future with prohibitive force (μή + future = prohibition)

θυμόω: 'to anger, enrage'; passive/deponent = 'to become angry'; the prohibition μὴ θυμωθήσῃ is the intercessor's acknowledgment that pressing the divine requires permission; cf. similar apology formulas in Moses's intercessions (Num 11:2; Exod 32:11).

λαλήσω

I will speak

Fut Act Indic 1 Sg · λαλέω

main verb (consequential: 'and I will speak / let me speak')

→ futuristic future (resolve to continue)

λαλέω: 'to speak'; the apology + λαλήσω = 'having asked for permission, I will proceed'; the same formula at v.32.

ἐὰν

if

conditional conjunction

→ discourse linkage or contrast

ἐὰν: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

δὲ

but

postpositive adversative

→ discourse linkage or contrast

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

εὑρεθεῖεν

should be found

Aor Pass Opt 3 Pl · εὑρίσκω

main verb of conditional (passive optative)

→ constative aorist optative

εὑρίσκω: meaning 'should be found'; it carries the action, process, or state of the clause; here it functions as main verb of conditional (passive optative).

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

τριάκοντα

thirty

Nominative

subject of εὑρεθεῖεν

→ measure or count

τριάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (κύριος's response)

→ constative aorist

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

δέ

and

postpositive continuative

→ discourse linkage or contrast

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

Οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀπολῶ

I will destroy

Fut Act Indic 1 Sg · ἀπόλλυμι

main verb (Οὐκ ἀπολῶ: 'I will not destroy')

→ futuristic future

ἀπόλλυμι (fut. ἀπολῶ): 'destroy utterly / cause to perish'; renders אָבַד / הִכְרִית; here YHWH himself, rather than the community, executes the karet — the strongest possible sanction against blood-eating.

ἐὰν

if

conditional conjunction

→ discourse linkage or contrast

ἐὰν: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

εὕρω

I find

Aor Act Subj 1 Sg · εὑρίσκω

main verb of conditional (κύριος's own condition: 'if I find thirty there')

→ constative aorist subjunctive

εὑρίσκω: 'find'; the idiom εὑρεῖν χάριν ἐν ὀφθαλμοῖς ('find favor in the eyes of') renders מָצָא חֵן בְּעֵינֵי; David's restoration rests on finding divine favor.

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

τριάκοντα

thirty

Accusative

accusative object of εὕρω

→ measure or count

τριάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

31 εἶπεν δέ· Ἐπειδὴ ἔχω λαλεῖν πρὸς τὸν κύριον· ἐὰν δὲ εὑρεθεῖεν ἐκεῖ εἴκοσι; εἶπεν δέ· Οὐκ ἀπολῶ ἕνεκεν τῶν εἴκοσι.

> And he said, 'Since I have undertaken to speak to the LORD: but what if twenty should be found there?' And he said, 'I will not destroy it for the sake of the twenty.'

Bargaining step (30→20) εἶπεν δέ

The formula shifts: instead of the apology (μή τι κύριε θυμωθήσῃ), Abraam uses Ἐπειδὴ ἔχω λαλεῖν ('since I have taken it upon myself to speak') — a slightly different self-justification that acknowledges the burden he has assumed in pressing the intercession. The number 20 is approaching the threshold where the argument becomes theologically acute (Sodom had visitors, relatives, and inhabitants who might — just — number 20 righteous).

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δέ

and

postpositive continuative

→ discourse linkage or contrast

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

Ἐπειδὴ

since

causal conjunction ('since, seeing that')

→ discourse linkage or contrast

ἐπειδή: 'since, inasmuch as'; introduces a causal justification for continued speech: 'since I have taken it upon myself to speak to the LORD' — a different formula from the apology at v.30.

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb of causal clause (ἔχω + infinitive = 'I am in a position to / I have undertaken')

→ gnomic present (ongoing state of having undertaken)

ἔχω: 'to have, be able'; ἔχω λαλεῖν = 'I have [the situation of] speaking / I have undertaken to speak'; idiom expressing committed action in progress.

λαλεῖν

to speak

Pres Act Inf · λαλέω

complementary infinitive with ἔχω

→ durative infinitive

λαλέω: 'speak'; the articular infinitive ἐν τῷ λαλεῖν αὐτὸν αὐτῷ ('while he [God] was speaking with him') locates the source of the radiance — Moses' face shines because of his sustained conversation with God; the glory is communicated in the speaking.

πρὸς

to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

τὸν

the

Accusative

article with κύριον

→ noun-phrase marking

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

κύριον

LORD

Accusative

accusative object of πρός (addressee)

→ object specification

κύριον: meaning 'LORD'; it serves as accusative object of πρός (addressee).

ἐὰν

if

conditional conjunction

→ discourse linkage or contrast

ἐὰν: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

δὲ

but

postpositive adversative

→ discourse linkage or contrast

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

εὑρεθεῖεν

should be found

Aor Pass Opt 3 Pl · εὑρίσκω

main verb of conditional (passive optative)

→ constative aorist optative

εὑρίσκω: meaning 'should be found'; it carries the action, process, or state of the clause; here it functions as main verb of conditional (passive optative).

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

εἴκοσι

twenty

Nominative

subject of εὑρεθεῖεν (implied: 'twenty righteous')

→ measure or count

εἴκοσι: 'twenty'; as the number approaches the minimum (10), the moral weight of each concession intensifies — would even 20 righteous people suffice to spare the city?

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (κύριος's response)

→ constative aorist

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

δέ

and

postpositive continuative

→ discourse linkage or contrast

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

Οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀπολῶ
I will destroy
Fut Act Indic 1 Sg · ἀπόλλυμι
main verb (Οὐκ ἀπολῶ: 'I will not destroy')
→ futuristic future
ἀπόλλυμι (fut. ἀπολῶ): 'destroy utterly / cause to perish'; renders אֲבַד / הִכְרִית; here YHWH himself, rather than the community, executes the karet — the strongest possible sanction against blood-eating.

ἕνεκεν
for the sake of
preposition + genitive (causal)
→ spatial or relational framing
ἕνεκεν: meaning 'for the sake of'; here it marks the relation signaled by preposition + genitive (causal).

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

εἴκοσι
twenty
Genitive
genitive with ἕνεκεν
→ measure or count
εἴκοσι: meaning 'twenty'; numeral expression contributing count or measure in context.

---

32 εἶπεν δέ· Μή τι κύριε θυμωθήσῃ, λαλήσω ἔτι ἅπαξ· ἐὰν δὲ εὑρεθεῖεν ἐκεῖ δέκα; εἶπεν δέ· Οὐκ ἀπολῶ ἕνεκεν τῶν δέκα.

> And he said, 'Let not the LORD be angry, and I will speak yet once more: but what if ten should be found there?' And he said, 'I will not destroy it for the sake of the ten.'

Final bargaining step (20→10; climax of the intercession) εἶπεν δέ

The climax: 10. The apology formula returns (μή τι κύριε θυμωθήσῃ) with the addition ἔτι ἅπαξ ('yet once more') — Abraam signals this is his last request, perhaps knowing he cannot go lower without the argument collapsing (Lot and his immediate family might barely number 10). Ten becomes the theological minimum: the smallest conceivable community of the righteous whose presence would secure a city. κύριος grants the 10 as readily as the 50, making the principle unambiguous — even 10 righteous would have been enough. The narrative's unspoken conclusion is that not even 10 were found.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δέ

and

postpositive continuative

→ discourse linkage or contrast

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

Μή

Let not

negative particle (prohibition with subjunctive/future)

→ discourse linkage or contrast

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

τι

please

enclitic softening the prohibition

→ participant reference

> τι: meaning 'please'; pronoun marking person, possession, or reference within the clause; here it functions as enclitic softening the prohibition.

κύριε

Lord

Vocative

vocative of address

→ direct address

> κύριε: meaning 'Lord'; it serves as vocative of address.

θυμωθήσῃ

be angry

Fut Pass Indic 2 Sg · θυμόω

main verb (prohibition: μή + future = 'do not be angry')

→ futuristic future with prohibitive force

> θυμόω: 'to anger'; the repeat of the apology formula from v.30 signals the symmetry of the intercession — v.30 was the midpoint (30 righteous), v.32 is the end (10 righteous); the bracket of apology frames the most daring portion of the descent.

λαλήσω

I will speak

Fut Act Indic 1 Sg · λαλέω

main verb (self-permission to continue)

→ futuristic future (resolve to continue)

> λαλέω: here 'plead / speak on behalf of'; λαλήσω περὶ σοῦ is the heart of the intercession-plan.

ἔτι

yet

adverb of continuation ('yet, still')

→ clausal contribution

> ἔτι: meaning 'yet'; it shapes the local clause or phrase relation in this passage.

ἅπαξ

once more

adverb of frequency ('once, one time')

→ clausal contribution

> ἅπαξ: 'once'; ἔτι ἅπαξ = 'yet once more'; Abraam signals that this is his last petition; the finality is implicit — he knows that 10 is the floor, below which the logic cannot hold.

ἐὰν

if

conditional conjunction

→ discourse linkage or contrast

> ἐὰν: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

δὲ

but

postpositive adversative

→ discourse linkage or contrast

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

εὑρεθεῖεν

should be found

Aor Pass Opt 3 Pl · εὑρίσκω

main verb of conditional (passive optative)

→ constative aorist optative

> εὑρίσκω: meaning 'should be found'; it carries the action, process, or state of the clause; here it functions as main verb of conditional (passive optative).

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

δέκα

ten

Nominative

subject of εὑρεθεῖεν (implied: 'ten righteous')

→ measure or count

δέκα: 'ten'; the final number of the descent: 50, 45, 40, 30, 20, 10; ten becomes the irreducible theological minimum — the smallest number of righteous capable of constituting an interceding community; in later rabbinic tradition ten (the minyan) is the minimum for communal prayer; the echo may not be coincidental.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (κύριος's final concession)

→ constative aorist

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

δέ

and

postpositive continuative

→ discourse linkage or contrast

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

Οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀπολῶ

I will destroy

Fut Act Indic 1 Sg · ἀπόλλυμι

main verb (Οὐκ ἀπολῶ: final divine concession)

→ futuristic future

ἀπόλλυμι: Οὐκ ἀπολῶ ἕνεκεν τῶν δέκα — the final concession; κύριος grants the 10 as unreservedly as the 50; the symmetry of the divine responses throughout the intercession establishes a theological principle: divine justice is sensitive to the righteous remnant, however small. The narrative's implicit conclusion — that fewer than 10 were found — makes the principle the more poignant.

ἕνεκεν

for the sake of

preposition + genitive (causal)

→ spatial or relational framing

ἕνεκεν: meaning 'for the sake of'; here it marks the relation signaled by preposition + genitive (causal).

τῶν

the

Genitive

article

→ noun-phrase marking

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

δέκα

ten

Genitive

genitive with ἕνεκεν ('for the sake of the ten')

→ measure or count

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

---

33 καὶ ἀπῆλθεν κύριος, ὡς ἐπαύσατο λαλῶν τῷ Αβραμ· καὶ Αβραμ ἀπέστρεψεν εἰς τὸν τόπον αὐτοῦ.

> And the LORD departed when he had finished speaking with Abraam; and Abraam returned to his place.

Narrative closure (departure and return) καί

The chapter closes with a mirror-image of its opening: v.1 had the LORD appearing at Mamre; v.33 has κύριος departing and Abraam returning to his place. The verse is notably spare — no emotion, no commentary, no verdict on the intercession's ultimate effectiveness. κύριος ἀπῆλθεν 'when he had finished speaking with Abraam' — the initiative of departure belongs to κύριος; Abraam did not dismiss him. The brevity of the ending throws the weight onto what follows in chapter 19, where the reader discovers whether the principle just established holds.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν

departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (κύριος's departure)

→ constative aorist (single act of departing)

ἀπέρχομαι: 'to go away, depart'; the verb is the simple narrative close of the divine visit; contrasts with the sudden ἰδοὺ εἱστήκεισαν ('behold, they were standing') of v.2 — the visit ends as simply as it began, without ceremony.

κύριος

the LORD

Nominative

subject (divine departing actor)

→ participant prominence

κύριος: the final use of the divine name in the chapter, closing the inclusio with v.1 (ὁ θεός); the whole chapter moves from divine appearing (Ὤφθη ὁ θεός, v.1) to divine departing (ἀπῆλθεν κύριος, v.33).

ὡς

when

temporal conjunction ('when, as soon as')

→ discourse linkage or contrast

ὡς: temporal 'when'; ὡς ἐπαύσατο = 'when he had ceased' — the departure is coordinated with the completion of speech; κύριος stays precisely as long as speech requires and no longer.

ἐπαύσατο

he had finished

Aor Mid Indic 3 Sg · παύω

main verb of temporal clause

→ constative aorist (completed act of ceasing speech)

> παύω: 'to cease, stop'; middle = 'to stop oneself, to be done with'; ὡς ἐπαύσατο λαλῶν = 'when he had finished speaking with Abraam'; the cessation of speech is the signal for departure — the divine word has been fully delivered.

λαλῶν

speaking

Pres Act Part Nom Sg M · λαλέω

nominative participle (complementary to ἐπαύσατο: 'ceased speaking')

→ durative present (the ongoing speech that has now ended)

> λαλέω: meaning 'speaking'; it contributes descriptive or attendant verbal force; here it functions as nominative participle (complementary to ἐπαύσατο: 'ceased speaking').

τῷ

with

Dative

article with Αβρααμ (dative of association)

→ noun-phrase marking

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

Αβρααμ

Abraam

proper name (dative of association: 'with Abraam')

→ participant identification

> Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (dative of association: 'with Abraam').

καὶ

and

narrative conjunction (parallel action)

→ discourse linkage or contrast

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

Αβρααμ

Abraam

proper name (subject of second clause, indeclinable)

→ participant identification

> Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as proper name (subject of second clause, indeclinable).

ἀπέστρεψεν

returned

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (Abraam's return to his place)

→ constative aorist (single completed return)

> ἀποστρέφω: 'to turn back, return'; Abraam's return to his place mirrors the ἀποστραφέντες of the departing men in v.22; the chapter's spatial arc — God appears at Mamre, Abraam stands before the LORD, God departs, Abraam returns — closes with a return to normalcy that contrasts with the chapter's extraordinary content.

εἰς

to

preposition + accusative (direction: 'to his place')

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative of direction (τὸν τόπον αὐτοῦ: 'his place / home')

→ object specification

> τόπος: 'place'; εἰς τὸν τόπον αὐτοῦ = 'to his own place'; Abraam returns to where he started — the oak of Mamre at Hebron — bearing the weight of a covenant conversation that has just established the principle of intercession for the righteous remnant. The unresolved question hangs over the chapter's ending: will the principle hold when applied to Sodom?

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.

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.