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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 19

ΓΕΝΕΣΙΣ ΙΘ΄

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 19 is the destruction narrative of the cities of the plain: the arrival of the two angels at Sodom at evening (19:1), Lot's hospitality and the assault by the Sodomites (19:2–11), the angels' urgent summons to flight (19:12–22), the rain of sulfur and fire, the desolation of the plain and Lot's wife (19:23–26), Abraham's morning vigil (19:27–28), a theological summary (19:29), and the strange cave epilogue producing the ancestors of Moab and Amman (19:30–38).

Translation & textual notes

The Greek text of Genesis 19 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 19 is the destruction narrative of the cities of the plain: the arrival of the two angels at Sodom at evening (19:1), Lot's hospitality and the assault by the Sodomites (19:2–11), the angels' urgent summons to flight (19:12–22), the rain of sulfur and fire, the desolation of the plain and Lot's wife (19:23–26), Abraham's morning vigil (19:27–28), a theological summary (19:29), and the strange cave epilogue producing the ancestors of Moab and Amman (19:30–38). The LXX follows the Hebrew

closely, rendering Σοδομα, Γομορρα, and Σηγωρ by transliteration; Λωτ is indeclinable throughout. Three features of the chapter command sustained exegetical attention. First, at 19:24 the LXX reads καὶ κύριος ἔβρεξεν ἐπὶ Σοδομα καὶ Γομορρα θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ — 'the LORD rained ... from the LORD out of heaven': one κύριος rains, and the source is a second κύριος. The church fathers read this double divine subject as evidence of two distinct divine persons and as the locus classicus of pre-incarnate christophany (Justin, Dial. 56; Irenaeus, A.H. 3.6; Tertullian, Prax. 13; Origen, Hom. Gen. 4.5); the reading is flagged as a major crux. Second, at 19:26 Lot's wife turns and becomes a στήλη ἅλός ('pillar of salt'), a detail Jesus invokes explicitly: μνημονεύετε τῆς γυναικὸς Λώτ (Luke 17:32). Third, the σπεύδω/σώζω vocabulary of angelic urgency — σώζου τὴν σεαυτοῦ ψυχὴν (19:17); σπεῦσον (19:22) — establishes the eschatological-rescue register that Luke 17:28–32 will deploy directly. The Σηγωρ/μικρά wordplay (19:20–22) is preserved: the city is μικρά, and the angel confirms it — 'is she not small?' The cave episode (19:30–38) produces aetiological etymologies embedded in naming-speech: Μωαβ = ἐκ τοῦ πατρός μου ('from my father', 19:37); Αμμαν = υἱὸς τοῦ γένους μου ('son of my people', 19:38). NT echoes: Luke 17:28–32 (the day Lot left Sodom); 2 Pet 2:6–8 (Lot saved as a righteous man); Jude 7 (Sodom and Gomorrah as an example of eternal fire).

Discourse structure of the chapter

A · 19:1–11

Lot receives the angels; the men of Sodom besiege the house

The two angels arrive at Sodom at evening and Lot, sitting at the city gate, rises to meet them with an Eastern bow and presses his hospitality upon them (19:1–3). Before they can retire, all the men of Sodom — young and old, the whole people together — surround the house demanding that Lot produce the guests for sexual violation (19:4–5). Lot goes out, shuts the door, and pleads as 'brothers,' even offering his two virgin daughters in a desperate bid to protect his guests under the sacred obligation of hospitality (19:6–8). The Sodomites rebuke the alien who would set himself up as judge and press violently toward the door (19:9). The angels pull Lot inside, shut the door, and strike the men outside with ἀορασία ('blindness') from small to great, so they tire themselves out searching for the entrance (19:10–11).

B · 19:12–22

The angels command flight; Lot negotiates for Zoar

The angels ask whether Lot has anyone else in the city — sons-in-law, sons, daughters — and disclose the destruction: the city's κραυγή ('outcry') has reached κύριος, who has sent them to destroy it (19:12–13). Lot warns his sons-in-law, but to them it seems as though he is joking (19:14). At dawn the angels press Lot with escalating urgency — ἐπεσπούδαζον, 'they were urging him earnestly' — and when he lingers they physically grasp him, his wife, and his daughters and lead them out of the city, because κύριος was merciful to him (19:15–16). Outside, the command rings out: σώζου τὴν σεαυτοῦ ψυχὴν — 'save your own life' — neither looking back nor stopping in the plain, but fleeing to the mountain (19:17). Lot's counter-petition invokes the μικρά ('small') city nearby; the angel grants it with a word-play: 'Is she not small?' — and the city becomes Σηγῶρ (19:18–22).

C · 19:23–29

The destruction of the cities; Lot's wife; Abraham watches

As the sun rises and Lot enters Zoar, κύριος rains θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ upon Sodom and Gomorrah — the celebrated double-κύριος (19:23–24). He overthrows all five cities of the plain and every plant growing from the ground (19:25). Lot's wife, contravening the command, looks back toward the plain and becomes a στήλη ἄλός (19:26). Abraham rises at dawn and goes to the place where he had stood before the LORD; looking out over Sodom and Gomorrah and the entire region he sees smoke rising like the smoke of a furnace (19:27–28). The narrator provides a theological summary-sentence: God remembered Abraham and sent Lot out from the midst of the overthrow when he overthrew the cities in which Lot had dwelt (19:29).

D · 19:30–35

The cave; the daughters' scheme executed over two nights

Lot, fearing to remain in Zoar, goes up to the mountain and settles in a cave with his two daughters (19:30). The elder reasons to the younger that their father is old and there is no man on the earth to come in to them in the way of the whole land; they must make their father drink wine and lie with him to raise up seed from their father (19:31–32). They give him wine that night, and the elder enters and lies with him — he does not know when she lies down or when she rises (19:33). The next day the elder reports what she has done and urges the younger to repeat the scheme the second night; again Lot is unaware (19:34–35).

Moab and Amman: the births and their aetiological etymologies

Both daughters conceive by their father (19:36). The elder bears a son and names him Μωαβ with the explanatory gloss ἐκ τοῦ πατρός μου ('from my father') — rendering Hebrew מִבְּאֲבִי — and the narrator identifies him as the ancestor of the Μωαβῖται to this day (19:37). The younger also bears a son and names him Αμμαν with the gloss υἱὸς τοῦ γένους μου ('son of my people') — rendering Hebrew מִבְּיָדִי — and he becomes ancestor of the Αμμανῖται to this day (19:38). The two naming-speeches follow the standard LXX aetiological pattern: the mother herself interprets the name in direct speech, anchoring the origins of Israel's Transjordanian neighbours in the Lot narrative.

1 Ἦλθον δὲ οἱ δύο ἄγγελοι εἰς Σοδομα ἐσπέρας· Λωτ δὲ ἐκάθητο παρὰ τὴν πύλην Σοδομων· ἰδὼν δὲ Λωτ ἐξανέστη εἰς συνάντησιν αὐτῶν καὶ προσεκύνησεν τῷ προσώπῳ ἐπὶ τὴν γῆν.

The two angels came to Sodom in the evening; and Lot was sitting at the gate of Sodom. When Lot saw them, he rose to meet them and bowed his face to the ground.

Narrative frame / scene-setting

Ἦλθον δέ

The chapter opens with the arrival formula Ἦλθον δέ — aorist of completed movement — introducing the two divine messengers who had left Abraham at 18:22. The two semicolons mark a three-clause scene-structure: the angels arrive, Lot is found sitting at the gate, Lot rises in hospitality. The contrast between the imperfect ἐκάθητο (background posture) and the aorists of the outer clauses (actions) is a characteristic LXX narrative technique.

Ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (narrative arrival)

→ constative aorist (arrival as completed action)

ἔρχομαι: 'come / go'; the aorist marks the moment of arrival as completed; the same root is used of the LORD's coming down to see Sodom at 18:21, now executed through the two messengers.

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

οἱ

the

Nominative

article with ἄγγελοι

→ noun-phrase marking

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

δύο

two

Nominative

numeral adjective attributive to ἄγγελοι

→ measure or count

δύο: 'two'; three visitors came to Abraham (18:2); now only two arrive at Sodom — the third remained with Abraham as κύριος (18:22). The number is theologically significant: two witnesses suffice for judgment (Deut 17:6; 19:15).

ἄγγελοι

angels

Nominative

subject of main verb

→ participant prominence

ἄγγελος: 'messenger / angel'; these are identified here as ἄγγελοι, not as κύριος; in chapter 18 the visitors appeared as men (ἄνδρες). The shift to ἄγγελοι marks the narrator's perspective — they are divine agents carrying out the judgment mission.

εἰς

to

preposition + accusative (goal: destination)

→ spatial or relational framing

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

Σοδομα

Sodom

indeclinable proper noun, object of εἰς (destination)

→ participant identification

Σοδομα: LXX transliteration of Hebrew סֹדֹם (Sēdōm); the city already characterized at 13:13 as home to men who were 'wicked and sinful before God'; its name has become a byword for vice from the LXX through the NT (Luke 10:12; Rom 9:29; Rev 11:8).

ἑσπέρας

in the evening

Genitive

genitive of time (temporal: 'at evening')

→ relational specification

ἑσπέρα: 'evening'; genitive of time, a standard LXX idiom; the time marker contrasts with Abraham's midday reception (18:1) and creates narrative tension — the city's violence erupts under cover of night.

Λωτ

Lot

indeclinable proper noun, subject of ἐκάθητο

→ participant identification

Λωτ: LXX transliteration of Hebrew לוֹט; indeclinable throughout Genesis; Abram's nephew, last seen at 14:16 after the rescue from the four-king coalition. His presence sitting at the gate marks his integration into Sodom's civic life.

δὲ

and

postpositive continuative (scene transition to Lot)

→ discourse linkage or contrast

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

ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb of middle clause (descriptive background)

→ descriptive imperfect (continuous posture at the moment of arrival)

κάθημαι: 'sit / be seated'; the imperfect contrasts with the surrounding aorists — while the angels arrived, Lot was continuously sitting. Sitting at the city gate signals civic standing and availability for hospitality; the gate is the locus of legal and social life (cf. Ruth 4:1).

παρὰ

beside

preposition + accusative (spatial: 'beside / at')

→ spatial or relational framing

παρὰ: meaning 'beside'; here it marks the relation signaled by preposition + accusative (spatial: 'beside / at').

τὴν

the

Accusative

article with πόλιν

→ noun-phrase marking

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

πύλιν

gate

Accusative

accusative of place (with παρά: location)

→ object specification

πύλη: 'gate / city gate'; the civic and legal hub of an ancient city — contracts, legal hearings, greetings of travelers all took place here; Lot's station there is not accidental but reflects his social integration into Sodom.

Σοδομων

of Sodom

indeclinable proper noun, genitive of location (specifying the gate)

→ participant identification

Σοδομων: the genitive-form of Σοδομα appearing in the LXX text; the name is treated as indeclinable in most of the chapter but the genitive plural form is used here to specify which gate.

ἰδών

having seen

Aor Act Ptc Nom Sg Masc · ὁράω

temporal participial clause ('when he saw them')

→ participial qualification

ὁράω: 'see / perceive'; the aorist participle is temporal-causal, expressing the moment of recognition that triggers Lot's hospitality; his prompt rising to greet them mirrors Abraham's behavior at 18:2.

δὲ

and

postpositive (introducing the main clause after the participial clause)

→ discourse linkage or contrast

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

Λωτ

Lot

indeclinable proper noun, resumed subject of main clause

→ participant identification

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

ἐξάνεστη

rose up

Aor Act Indic 3 Sg · ἐξάνιστημι

main verb (rapid, expressive action)

→ ingressive aorist (the sudden springing to one's feet)

ἐξάνιστημι: 'rise up suddenly / spring up'; the ἐξ- prefix adds vividness — Lot jumps to his feet; the same root in 19:14 where Lot urges his sons-in-law to 'rise and go out.'

εἰς

to

preposition + accusative (goal / purpose of rising)

→ spatial or relational framing

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

συνάντησιν

a meeting

Accusative

accusative of goal with εἰς (purpose: 'to meet them')

→ object specification

συνάντησις: 'meeting / encounter'; the construction εἰς συνάντησιν + genitive is a Hebraism calquing תַּקְרִיב ('toward the meeting of'), common in LXX hospitality and greeting scenes; cf. Gen 18:2 (Abraham's identical greeting of the three visitors).

αὐτῶν

of them

Genitive

genitive dependent on συνάντησιν ('meeting with them')

→ relational specification

αὐτῶν: meaning 'of them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive dependent on συνάντησιν ('meeting with them').

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

προσεκύνησεν

bowed down

Aor Act Indic 3 Sg · προσκυνέω

main verb (prostration as greeting gesture)

→ constative aorist (single act of homage)

προσκυνέω: 'bow down / prostrate oneself'; renders Hebrew שָׁجַד; not necessarily implying divine worship — in the OT/LXX the gesture expresses deep honor toward superiors (cf. Gen 18:2; 23:7). Lot's hospitable prostration will be the last act of normal hospitality before the chapter's violence erupts.

τῷ

with the

Dative

article with πρόσωπον (dative of manner)

→ noun-phrase marking

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

προσώπῳ

face

Dative

dative of manner ('with the face')

→ sphere or reference

πρόσωπον: 'face'; the phrase τῷ προσώπῳ ἐπὶ τὴν γῆν is a Hebraism for prostration, calquing פָּנֵי אֶרֶץ ('face/nosrils to the ground'); cf. Gen 17:3; 18:2.

ἐπὶ

to

preposition + accusative (spatial: directed onto)

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (spatial: directed onto).

τὴν

the

Accusative

article with γῆν

→ noun-phrase marking

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

γῆν

ground

Accusative

accusative object of ἐπὶ (spatial complement of prostration)

→ object specification

γῆ: 'earth / ground'; ἐπὶ τὴν γῆν specifies the direction of the prostration — 'onto the ground'; the phrase completes the Hebraistic idiom of total prostration before honored guests.

2 καὶ εἶπεν Ἴδου κύριοι, ἐκκλίνατε εἰς τὸν οἶκον τοῦ παιδὸς ὑμῶν καὶ καταλύσατε καὶ νίψασθε τοὺς πόδας ὑμῶν, καὶ ὀρθρίσαντες ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν· εἶπαν δέ Οὐχί, ἀλλ' ἐν τῇ πλατείᾳ καταλύσομεν.

And he said, 'Look, my lords, please turn aside to your servant's house and spend the night and wash your feet, and you will rise early and go on your way.' But they said, 'No, but we will spend the night in the square.'

Speech-Act / hospitality offer and refusal **καί**

Lot's hospitality speech follows the identical pattern of Gen 18:3–5 (Abraham's offer to the three visitors): the imperative invitation, foot-washing, rest, and resuming the journey. The angels' initial refusal — Οὐχί, ἀλλ' ἐν τῇ πλατείᾳ καταλύσομεν — is unique: the three visitors accepted immediately at 18:5. Their reluctance may be a narrative test of Lot's persistence, parallel to the angelic testing of Abraham.

καὶ
and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (introduces direct speech)

→ constative aorist (single speech act)

λέγω: 'say / speak'; the simple aorist of speech introduction, standard in LXX narrative.

Ἴδου
behold

attention-drawing interjection (Hebraizing הִנֵּה)

→ participant identification

ἰδού: 'look / behold'; calques Hebrew הִנֵּה, used here to open a hospitable address and draw the recipients' attention; standard LXX Hebraism.

κύριοι
my lords

Vocative

vocative address (honorific: 'my lords')

→ direct address

κύριος: 'lord / master'; the vocative plural κύριοι is a respectful form of address to honored guests; Hebrew יְדֻי (plural of majesty or genuine plural). The word does not here carry the divine-name force it will carry at 19:18, 24.

ἐκκλίνετε

turn aside

Aor Act Impr 2 Pl · ἐκκλίνω

imperative (hospitality invitation: 'please turn aside')

→ **ingressive aorist imperative (requesting the action of turning / entering)**

ἐκκλίνω: 'turn aside / deviate'; the hospitable idiom of inviting travelers to leave the road and enter one's home; cf. Gen 18:3 (Abraham's ἐκκλίνετε to the three visitors).

εἰς

to

preposition + accusative (goal: the house)

→ **spatial or relational framing**

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

τὸν

the

Accusative

article with οἶκον

→ **noun-phrase marking**

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

οἶκον

house

Accusative

accusative of goal with εἰς

→ **object specification**

οἶκος: 'house / household'; the physical home as the space of hospitality; the οἶκος is the domain of the host's protection — to enter it is to come under the host's care.

τοῦ

of the

Genitive

article with παιδός

→ **noun-phrase marking**

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

παιδός

servant

Genitive

genitive of possession ('of your servant')

→ **relational specification**

παῖς: 'servant / child'; Lot uses the self-deprecating idiom τοῦ παιδός ὑμῶν ('your servant') to express deference toward honored guests; identical to Abraham's idiom in 18:3.

ὑμῶν

your

Genitive

genitive of possession (dependent on παιδός)

→ **relational specification**

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

καὶ

and

coordinating conjunction (linking imperatives)

→ **discourse linkage or contrast**

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

καταλύσατε

spend the night

Aor Act Impr 2 Pl · καταλύω

imperative (hospitality: 'lodge for the night')

→ **ingressive aorist imperative (requesting lodging)**

καταλύω: 'lodge / stop for the night'; the primary meaning is 'unyoke' (of pack animals), hence 'make camp / spend the night'; the same word used by the angels in their refusal at the end of the verse (καταλύσομεν).

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

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

νίψασθε

wash

Aor Mid Impr 2 Pl · νίπτω

imperative (hospitality gesture: foot-washing)

→ **ingressive aorist imperative**

νίπτω: 'wash (part of the body)'; foot-washing is a standard hospitality gesture in the ancient Near East (cf. Gen 18:4; 24:32; John 13:5); the middle voice reflexive emphasizes the guests' own action.

τοὺς

the

Accusative

article with πόδας

→ **noun-phrase marking**

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

πόδας

feet

Accusative

accusative direct object of νίψασθε

→ object specification

πούς: 'foot'; washing the feet removes the dust of the road and is the minimal gesture of welcome; cf. Luke 7:44 where Jesus notes its absence from Simon the Pharisee's hospitality.

ὕμων

your

Genitive

genitive of possession (your feet)

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὀρθρίσαντες

having risen early

Aor Act Ptc Nom Pl Masc · ὀρθρίζω

temporal participial clause (and having risen early you will go')

→ participial qualification

ὀρθρίζω: 'rise early / go at dawn'; denominative from ὀρθρος ('dawn'); the participle implies that after a single night's rest the guests will resume their journey — Lot is offering only brief hospitality, not extended lodging.

ἀπελεύσεσθε

you will go

Fut Mid Indic 2 Pl · ἀπέρχομαι

main verb (predictive future: the natural sequel to lodging)

→ predictive future (describing the assumed plan after the night's stay)

ἀπέρχομαι: 'go away / depart'; the future here is softly predictive — Lot is sketching the plan, not commanding. The angels' actual departure will be more urgent (19:15–16).

εἰς

on

preposition + accusative (goal: resuming the journey)

→ spatial or relational framing

εἰς: meaning 'on'; here it marks the relation signaled by preposition + accusative (goal: resuming the journey).

τὴν

the

Accusative

article with ὁδόν

→ noun-phrase marking

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

ὁδόν

way

Accusative

accusative of goal with εἰς ('on your way')

→ object specification

ὁδός: 'road / way / journey'; the phrase εἰς τὴν ὁδὸν ὑμῶν is idiomatic for 'on your way, continuing your journey'.

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (response speech: the angels' counter-refusal)

→ constative aorist

λέγω: the angels speak in direct response; their refusal is immediate and unequivocal — Οὐχί ('No') — the only instance in the patriarchal hospitality narratives where the guests initially decline.

δέ

but

postpositive adversative particle (marking the counter-response)

→ discourse linkage or contrast

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

Οὐχί

No

emphatic negation (direct refusal of Lot's invitation)

→ participant identification

οὐχί: emphatic form of οὐ, used for strong denial or counter-assertion; the bluntness of this single-word response is striking within Oriental hospitality conventions.

ἀλλ'

but

adversative conjunction (introducing the counter-plan)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative: 'in the square')

→ spatial or relational framing

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

τῇ

the

Dative

article with πλατεία

→ noun-phrase marking

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

πλατεία

square

Dative

dative of place (locative: 'in the broad place / public square')

→ sphere or reference

πλατεία: 'broad street / public square'; the αἱ πλατεῖαι are the open spaces of a city, contrasted with the private οἶκος; the angels' stated intention to sleep in the open square makes them maximally vulnerable to the city's population — the narrative tension is deliberate.

καταλύσομεν

we will lodge

Fut Act Indic 1 Pl · καταλύω

main verb (the angels' stated counter-plan)

→ predictive / volitional future

καταλύω: verbal echo of Lot's imperative καταλύσατε ('spend the night'); the angels use the same root for their alternative plan — they will spend the night in the open square, not in his house.

3 καὶ κατεβιάσατο αὐτούς, καὶ ἐξέκλιναν πρὸς αὐτόν, καὶ εἰσῆλθον εἰς τὸν οἶκον αὐτοῦ· καὶ ἐποίησεν αὐτοῖς πότον καὶ ἀζύμους ἔπεψεν αὐτοῖς καὶ ἔφαγον.

But he pressed them urgently, and they turned aside to him and entered his house; and he made a feast for them and baked unleavened bread for them, and they ate.

Narrative action (hospitality secured through persistence)

καί

The rapid series of aorists (κατεβιάσατο, ἐξέκλιναν, εἰσῆλθον, ἐποίησεν, ἔπεψεν, ἔφαγον) drives the hospitality scene to completion. Lot's κατεβιάζω ('press urgently') signals exceptional persistence — in contrast to Abraham's simple invitation (18:5) — as if Lot instinctively senses danger. The ἄζυμοι ('unleavened bread') is a detail anticipating Passover associations in later biblical tradition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατεβιάσατο

pressed urgently

Aor Mid Indic 3 Sg · κατεβιάζομαι

main verb (Lot's insistent persuasion)

→ constative aorist (single act of strong persuasion)

κατεβιάζομαι: 'press / constrain urgently'; κατα- is intensifying — more than a polite request, Lot exerts strong social pressure; the verb's force implies he sensed the danger of sleeping in the open square of this city. Only here in the LXX patriarchal narratives.

αὐτούς

them

Accusative

accusative direct object

→ participant reference

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

καὶ

and

narrative conjunction (sequential result)

→ discourse linkage or contrast

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

ἐξέκλιναν

turned aside

Aor Act Indic 3 Pl · ἐκκλίνω

main verb (the angels' acceptance)

→ constative aorist

ἐκκλίνω: verbal echo of the imperative ἐκκλίνατε in Lot's invitation (v.2); the angels finally do what Lot asked — a confirmation that his persistence was right.

πρὸς

to

preposition + accusative (goal: toward him)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσῆλθον

entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (entry into the house)

→ ingressive aorist (the moment of crossing the threshold)

εἰσέρχομαι: 'enter'; once inside Lot's house the angels come under his hospitality protection; the threshold-crossing is legally and socially significant.

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article with οἶκον

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative of goal with εἰς

→ object specification

οἶκον: meaning 'house'; it serves as accusative of goal with εἰς.

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.

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (preparation of the feast)

→ constative aorist (single act of preparation)

ποιέω: 'make / do / prepare'; here in the specific sense of preparing food and drink; πότον ποιέω = 'make a drinking-feast / prepare a meal with drinks'; cf. Gen 21:8 where Abraham ποιέω a great feast at Isaac's weaning.

αὐτοῖς

for them

Dative

dative of advantage (beneficiary of the feast)

→ participant reference or interest

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

πότον

a feast

Accusative

accusative direct object (the meal/drink-feast prepared)

→ object specification

πότος: 'drinking / feast'; renders Hebrew **הַחֵמְדָּה**; the word emphasizes the hospitality meal with wine as its centerpiece. The same term appears in the Esther narrative for the royal banquets.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἄζυμους

unleavened bread

Accusative

accusative direct object of ἔπεψεν

→ object specification

ἄζυμος: 'unleavened'; renders Hebrew **לֶחֶם**; the use of unleavened bread here is practically motivated (no time to leaven) but patristic interpretation (e.g., Ambrose) read the ἄζυμοι as prefiguring the Passover matzot; cf. Exod 12:8, 39.

ἔπεψεν

baked

Aor Act Indic 3 Sg · πέσσω

main verb (the specific culinary action)

→ constative aorist

πέσσω: 'bake / cook'; a rare verb in the LXX; renders Hebrew **וַיֶּאֱפֶקֶת** ('and he baked'); the aorist marks the completed action of baking.

αὐτοῖς

for them

Dative

dative of advantage

→ participant reference or interest

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

καὶ

and

narrative conjunction

→ 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 (completion of the hospitality scene)

→ constative aorist (the completed meal)

ἐσθίω: 'eat'; the shared meal completes the hospitality covenant — by eating at Lot's table the guests are formally under his protection; cf. Gen 18:8 where Abraham's visitors eat (ἔφαγον) under the oak.

4 πρὸ τοῦ δὲ κοιμηθῆναι, οἱ ἄνδρες τῆς πόλεως οἱ Σοδομίται περιεκύκλωσαν τὴν οἰκίαν, νεανίσκοι καὶ πρεσβύτεροι, ἅπας ὁ λαὸς ἅμα.

But before they lay down to sleep, the men of the city, the Sodomites, surrounded the house — young and old, all the people together.

Temporal contrast (violence erupts before safety is achieved)

πρό

The temporal marker πρὸ τοῦ κοιμηθῆναι ('before they could lie down') creates a jarring interruption: the hospitality scene is barely complete when its opposite force mobilizes. The triple characterization — οἱ ἄνδρες τῆς πόλεως / οἱ Σοδομίται / νεανίσκοι καὶ πρεσβύτεροι ἅπας ὁ λαὸς ἅμα — builds a crescendo of totality: no one in the city is innocent, no age group excepted. The LXX renders the Hebrew comprehensively.

πρὸ

before

preposition + articular infinitive (temporal: 'before lying down')

→ spatial or relational framing

πρό: 'before'; with the genitive articular infinitive τοῦ κοιμηθῆναι renders the temporal clause 'before they lay down'; a standard LXX construction for Hebrew עַד + infinitive.

τοῦ

the

Genitive

article with articular infinitive

→ noun-phrase marking

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

δὲ

but

postpositive adversative (marking the contrast with the meal)

→ discourse linkage or contrast

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

κοιμηθῆναι

to lie down

Aor Pass Inf · κοιμάομαι

articular infinitive (complement of πρό: 'before lying down to sleep')

→ constative aorist infinitive

κοιμάομαι: 'lie down / sleep'; the aor. pass. infinitive is used with πρό to express antecedence — the violence erupts before the guests can even retire; the same verb will recur in vv.33–35 of the cave episode.

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 of περιεκύκλωσαν

→ participant prominence

ἄνθρωπος: 'man'; used earlier (19:1–2) of the angels (who appeared as men); here the same word refers to the human men of Sodom — the ironic contrast deepens: the ἄνδρες who threaten the guests are the antithesis of the ἄγγελοι.

τῆς

of the

Genitive

article with πόλεως

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of source / belonging ('the men of the city')

→ relational specification

πόλις: 'city'; the phrase οἱ ἄνδρες τῆς πόλεως emphasizes collective civic identity — this is not a fringe group but the population of the city acting together.

οἱ

the

Nominative

article (appositive, marking the following term as appositive identification)

→ noun-phrase marking

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

Σοδομίται

Sodomites

Nominative

appositive subject (ethnic identification: 'the Sodomites')

→ participant prominence

Σοδομίτης: 'Sodomite / inhabitant of Sodom'; a gentilic formed from Σοδομα; the only occurrence of this exact form in the LXX Genesis; it marks the perpetrators by their city-identity, linking their crime indelibly to the city that will be destroyed.

περιεκύκλωσαν

surrounded

Aor Act Indic 3 Pl · περικυκλώω

main verb (the act of encirclement)

→ constative aorist (the complete surrounding)

περικυκλώω: 'surround completely / encircle'; the περι- prefix is graphic — the house is ringed on all sides; the verb is used in military contexts for siege encirclement (cf. Luke 19:43 περικυκλώσουσίν σε of the siege of Jerusalem).

τὴν

the

Accusative

article with οἰκίαν

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative direct object (the object of encirclement)

→ object specification

οἰκία: 'house / household'; near-synonym with οἶκος (used in vv.2–3); the variation may be stylistic.

νεανίσκοι

young men

Nominative

appositive subject (specifying the age range: 'young')

→ participant prominence

νεανίσκος: 'young man'; paired with πρεσβύτεροι to form a merism covering the entire adult male population.

καὶ

and

coordinating conjunction (merism: 'both ... and')

→ discourse linkage or contrast

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

πρεσβύτεροι

old men

Nominative

appositive subject (specifying the age range: 'old')

→ participant prominence

πρεσβύτερος: 'older / elder'; the pairing νεανίσκοι καὶ πρεσβύτεροι is a merism — a totality-expression: from the youngest to the oldest, no one is exempt from this collective guilt.

ἅπας

all

Nominative

intensifying substantive adjective (climactic summary: 'all the people')

→ participant prominence

ἅπας: intensified form of πᾶς ('all, everyone'); here climactic — after the two-pole merism comes the total summary: the whole people, without exception.

ὁ

the

Nominative

article with λαός

→ noun-phrase marking

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

λαός

people

Nominative

subject in apposition (the totality)

→ participant prominence

λαός: 'people / populace'; the term is often used for Israel as the covenant people, but here for the entire Sodomite population; the phrase ἅπας ὁ λαός ('the entire people') underscores the comprehensive condemnation that justifies total destruction.

ἅμα

together

adverb of manner (emphasizing simultaneous, collective action)

→ clausal contribution

ἅμα: 'at the same time / together'; the final word of the verse seals the totality expressed by ἅπας — not merely all the people, but all at once, acting in concert.

5 καὶ ἐξεκάλουν τὸν Λωτ καὶ ἔλεγον αὐτῷ Ποῦ εἰσιν οἱ ἄνδρες οἱ εἰσελθόντες πρὸς σὲ τὴν νύκτα; ἐξάγαγε αὐτοὺς πρὸς ἡμᾶς ἵνα συγγενώμεθα αὐτοῖς.

And they called out for Lot and said to him, 'Where are the men who came in to you tonight? Bring them out to us so that we may know them.'

Demand / escalation (the mob's purpose declared)

καί

The pair of imperfects ἐξεκάλουν ... ἔλεγον gives the mob's demand a relentless, repeated quality — they kept calling, they kept saying. The euphemism συγγενώμεθα αὐτοῖς ('let us know them') renders Hebrew עָלְמָא לֹא יָדָעוּ, using the same verb (γινώσκω / יָדָע) that in the parallel expression at v.8 denotes sexual knowledge ('who have not known a man'). The contrast between the two uses within three verses is deliberate and makes Lot's offer of his daughters comprehensible as a horrifying but logical alternative within the ancient hospitality ethic.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξεκάλουν

were calling out for

Impf Act Indic 3 Pl · ἐκκαλέω

main verb (repeated, insistent calling)

→ imperfect of repetition / persistence (they kept summoning)

ἐκκαλέω: 'call out / summon'; the ἐκ- prefix implies calling someone out of the house; the imperfect tense gives the mob's demand a relentless, ongoing quality — they would not stop calling.

τὸν
the

Accusative

article with Λωτ

→ noun-phrase marking

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

Λωτ
Lot

indeclinable proper noun, accusative object of ἐξεκάλουν

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative object of ἐξεκάλουν.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb (introduces the mob's repeated demand)

→ imperfect of repetition (iterative: 'they kept saying')

λέγω: the imperfect pairs with ἐξεκάλουν to create a picture of unrelenting demand; cf. the imperfect at 19:9 when the mob presses even harder.

αὐτῷ

to him

Dative

dative of indirect object (the addressee: Lot)

→ participant reference or interest

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

Ποῦ

where

interrogative adverb (direct question: location of the men)

→ participant identification

Ποῦ: transliterated proper name rendered in Greek letters; here it functions as interrogative adverb (direct question: location of the men).

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula (existential: 'where are they?')

→ present (state)

εἰμί: see v.11.

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 of εἰσίν

→ participant prominence

ἀνήρ: the Sodomites ask for 'the men' (ἄνδρες) — exactly the term used of the angels; the mob knows only that two men entered Lot's house, not their divine identity. The irony that ἄνδρες can mean both human men and the appearance of angels is built into the chapter's vocabulary.

οἱ

who

Nominative

article as relative-pronoun equivalent (with participial clause)

→ noun-phrase marking

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

εἰσελθόντες

who entered

Aor Act Ptc Nom Pl Masc · εἰσερχομαι

attributive participle (modifying ἄνδρες: 'the men who came in')

→ participial qualification

εἰσερχομαι: the same root as εἰσῆλθον in v.3; the mob has observed the arrival and entry — they know who is inside.

πρὸς

to

preposition + accusative (goal: 'to you')

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς (the person entered to)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the person entered to).

τὴν

the

Accusative

article with νύκτα (temporal accusative)

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of time ('tonight')

→ object specification

νύξ: 'night'; the accusative of time is standard Greek for duration or point-in-time within the night; 'tonight' places the demand in the immediate present, heightening urgency.

ἐξάγαγε

bring out

Aor Act Impr 2 Sg · ἐξάγω

imperative (the mob's central demand)

→ ingressive aorist imperative (demanding the action of producing them)

ἐξάγω: 'bring / lead out'; the prefixed ἐκ-mirrors ἐξεκάλουν — they called out, now they demand he bring the men out; the verb will recur at 19:16–17 when the angels ἐξήγαγον Lot himself.

αὐτούς

them

Accusative

accusative direct object of ἐξάγαγε

→ participant reference

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

πρὸς

to

preposition + accusative (goal: 'to us')

→ spatial or relational framing

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

ἡμᾶς

us

Accusative

accusative object of πρὸς

→ participant reference

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

ἵνα

so that

purpose conjunction (introducing the purpose clause)

→ discourse linkage or contrast

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

συγγενώμεθα

we may know

Aor Mid Subj 1 Pl · συγγίνομαι

subjunctive in purpose clause (the stated intent of the demand)

→ constative aorist subjunctive

συγγίνομαι: 'have intercourse with / know sexually'; the verb (σύν + γίνομαι) is a euphemism for sexual congress; it renders Hebrew יָדָע , the same root used of sexual knowledge in v.8 ('have not known a man'); the LXX euphemism is transparent. Jude 7 describes the sin as ἐκπορνεύσασαι ('having committed sexual immorality') in commentary on this verse.

αὐτοῖς

with them

Dative

dative complement of συγγενώμεθα

→ participant reference or interest

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

6 ἐξῆλθεν δὲ Λωτ πρὸς αὐτοὺς εἰς τὸ πρόθυρον, τὴν δὲ θύραν προσέθηκεν ἑφ' ἑαυτοῦ·

And Lot went out to them at the doorway, and shut the door behind him,

Narrative action (Lot places himself between guests and mob)

δέ

Lot's two actions are precisely noted: he goes out (placing his body as a shield) and shuts the door behind him (protecting his guests). The shut door is not cowardice but the physical expression of hospitality obligation — the door seals the guests' safety even as the host exposes himself to danger.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Lot's courageous action)

→ ingressive aorist (the decisive step out)

ἐξέρχομαι: 'go out'; Lot crosses the threshold into the space of the hostile crowd — a deliberately dangerous act that puts his own body between guests and mob, the ancient hospitality obligation at its most costly.

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

Λωτ

Lot

indeclinable proper noun, subject

→ participant identification

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

πρὸς

to

preposition + accusative (goal: toward the crowd)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς

→ participant reference

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

εἰς

to

preposition + accusative (locative goal: 'to the doorway')

→ spatial or relational framing

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

τὸ

the

Accusative

article with πρόθυρον

→ noun-phrase marking

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

πρόθυρον

doorway

Accusative

accusative of goal (the threshold / vestibule)

→ object specification

πρόθυρον: 'doorway / vestibule / forecourt'; the space immediately in front of the door; Lot occupies the threshold — neither fully inside (where the angels are) nor fully outside (where the mob is); a liminal position expressing his protective role.

τὴν

the

Accusative

article with θύραν

→ noun-phrase marking

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

δὲ

and

postpositive continuative (second action in sequence)

→ discourse linkage or contrast

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

θύραν

door

Accusative

accusative direct object of προσέθηκεν

→ object specification

θύρα: 'door'; the door becomes the contested object of the scene — Lot shuts it, the mob tries to break it down (v.9), and the angels re-shut it (v.10). It is the physical boundary between divine protection and Sodomite chaos.

προσέθηκεν

shut

Aor Act Indic 3 Sg · προστίθμι

main verb (second action: closing the door)

→ constative aorist (the act of door-shutting)

προστίθμι: 'add / put to'; used here in the specific sense of 'close / pull shut' (a door) — 'he put the door to,' i.e. pulled it closed behind himself. The gesture is one of deliberate protection of his guests.

ἐφ'

behind

preposition + genitive (spatial: 'behind him')

→ spatial or relational framing

ἐφ': meaning 'behind'; here it marks the relation signaled by preposition + genitive (spatial: 'behind him').

ἐαυτοῦ

himself

Genitive

genitive reflexive pronoun (object of ἐπί: 'upon/behind himself')

→ relational specification

ἐαυτοῦ: reflexive genitive; ἐφ' ἐαυτοῦ = 'upon himself / behind himself' — the door is now between Lot and the house; Lot stands alone between the mob and his guests.

7 καὶ εἶπεν Μηδαμῶς, ἀδελφοί, μὴ πονηρεύσησθε.

and said, 'By no means, brothers — do not act wickedly!'

Appeal (moral exhortation to the mob)

καί

The verse is brief and urgent: three words after the speech introduction — Μηδαμῶς (absolute refusal), ἀδελφοί (unexpected appeal to brotherhood, softening the confrontation), and the aorist prohibition μὴ πονηρεύσησθε. The appeal to 'brothers' is either a concession to social solidarity or an ironic contrast — they are not behaving as brothers. 2 Peter 2:8 will characterize Lot as one who was tormented by the lawless deeds (ἀνόμοις ἔργοις) of the Sodomites.

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 (introduces Lot's direct appeal)

→ constative aorist

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

Μηδαμῶς
by no means

absolute negation (emphatic refusal)

→ participant identification

μηδαμῶς: 'not at all / by no means'; an emphatic negation, stronger than simple μή; used in the LXX for strong moral refusal (cf. Gen 44:7, 17); in the NT at Acts 10:14 Peter's Μηδαμῶς, κύριε echoes this register.

ἀδελφοί
brothers

Vocative

vocative address (appeal to social solidarity)

→ direct address

ἀδελφός: 'brother'; Lot addresses the mob as ἀδελφοί — his fellow residents; the word is unexpected and may be a desperate appeal to community membership, implying 'we are neighbors, do not disgrace us.' The irony that they will shortly rebuke him for acting like an outsider (v.9) makes the address poignant.

μή
do not

negative particle with subjunctive (prohibitive)

→ discourse linkage or contrast

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

πονηρεύσθε
act wickedly

Aor Mid Subj 2 Pl · πονηρέυομαι

prohibitive subjunctive (aorist prohibition: 'do not do this wicked thing')

→ ingressive aorist prohibition (forbidding the initiation of the evil action)

πονηρέυομαι: 'act wickedly / do evil'; deponent; the root πονηρός is the LXX's standard word for moral evil; the prohibition μή πονηρεύσθε encapsulates Lot's moral stand against the crowd and foreshadows the judgment of 19:13 where their κραυγή ('outcry') has risen before κύριος.

8 εἰσὶν δέ μοι δύο θυγατέρες αἱ οὐκ ἔγνωσαν ἄνδρα· ἐξάξω αὐτάς πρὸς ὑμᾶς, καὶ χρήσασθε αὐταῖς καθὰ ἂν ἀρέσκη ὑμῖν· μόνον εἰς τοὺς ἄνδρας τούτους μὴ ποιήσητε ἄδικον, οὗ εἵνεκεν εἰσῆλθον ὑπὸ τὴν στέγην τῆς δοκοῦ μου.

Now I have two daughters who have not known a man; I will bring them out to you, and do with them as it pleases you — only to these men do no wrong, because they have come under the shelter of my roof.

Offer (Lot's desperate hospitality plea) **δέ**

Lot's offer of his daughters is one of the most morally shocking passages in the patriarchal narratives. Its logic is coherent within ancient Near Eastern hospitality law: the guest under one's roof has an absolute claim on the host's protection, overriding even family obligation. The phrase ὑπὸ τὴν στέγην τῆς δοκοῦ μου ('under the roof-beam of my house') is an idiomatic Hebraism for 'under my roof'. The chapter later shows Lot's daughters as the agents of a second moral catastrophe (19:30–38), making this verse retrospectively ironic: he offered them to the mob; they will later use him.

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (existential: 'there are to me')

→ present (state of affairs)

εἰμί: existential with dative of possession (εἰσὶν μοι = 'I have'); a Hebraism calquing יְהִי לִי, the standard Hebrew possession construction.

δέ

now

postpositive continuative (introducing the offer)

→ discourse linkage or contrast

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

μοι

to me

Dative

dative of possession (Hebraizing 'I have')

→ participant reference or interest

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

δύο

two

Nominative

numeral adjective (number of daughters)

→ measure or count

δύο: meaning 'two'; numeral expression contributing count or measure in context.

θυγατέρες

daughters

Nominative

subject of εἰσίν

→ participant prominence

θυγάτηρ: 'daughter'; the two daughters are introduced here for the first time; they will reappear as the cave-episode protagonists of 19:30–38.

αἷ

who

Nominative

relative pronoun (introducing the characterizing relative clause)

→ participant reference

αἷ: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (introducing the characterizing relative clause).

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔγνωσαν

have known

Aor Act Indic 3 Pl · γινώσκω

main verb of relative clause (characterizing the daughters as virgins)

→ consummative aorist (they have not yet known a man)

γινώσκω: 'know'; here in the Hebraizing euphemism for sexual knowledge — render Hebrew שָׁאֵל לְיָדוֹ ('have not known a man'); the same verbal root that the mob uses in v.5 (συγγενώμεθα = 'know them') but in explicitly negative form, setting up the stark contrast: the Sodomites demand to 'know' the male guests; Lot offers his 'unknowing' daughters instead.

ἄνδρα

a man

Accusative

accusative direct object of ἔγνωσαν (sexual sense)

→ object specification

ἄνδρα: meaning 'a man'; it serves as accusative direct object of ἔγνωσαν (sexual sense).

ἐξάξω

I will bring out

Fut Act Indic 1 Sg · ἐξάγω

main verb (Lot's promise)

→ predictive / volitional future

ἐξάγω: the same verb used by the mob in their demand at v.5 (ἐξάγαγε); Lot now turns the mob's own demand-verb back on himself — but applied to his daughters instead of his guests.

αὐτὰς

them

Accusative

accusative direct object

→ participant reference

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

πρὸς

to

preposition + accusative (goal: to the mob)

→ spatial or relational framing

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

ὕμᾱς

you

Accusative

accusative object of *πρός*

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

χρήσασθε

do

Aor Mid Impr 2 Pl · *χράομαι*

imperative (Lot's terrible permission)

→ ingressive aorist imperative

χράομαι: 'use / deal with'; a euphemism for sexual use; Lot uses the permissive imperative, granting the mob use of his daughters — a morally horrifying logic driven entirely by ancient hospitality law's absolute demand to protect guests.

αὐταῖς

with them

Dative

dative complement of *χράομαι*

→ sphere or reference

αὐταῖς: meaning 'with them'; it serves as dative complement of *χράομαι*.

καθὰ

as

comparative conjunction (introducing the conditional permission)

→ discourse linkage or contrast

καθά: 'just as / according as'; a common LXX conjunction rendering Hebrew *כַּאֲשֶׁר*.

ἄν

ever

modal particle (with subjunctive: indefinite/conditional)

→ discourse linkage or contrast

ἄν: meaning 'ever'; conjunction or particle linking this unit with the surrounding discourse.

ἀρέσκη

pleases

Pres Act Subj 3 Sg · *ἀρέσκω*

subjunctive in indefinite comparative clause ('as it may please you')

→ present subjunctive (open condition)

ἀρέσκω: 'please / seem good to'; καθὰ ἄν ἀρέσκη = 'whatever seems good to you / as it pleases you.'

ὕμῖν

you

Dative

dative subject of *ἀρέσκη* (the one pleased)

→ participant reference or interest

ὕμῖν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative subject of *ἀρέσκη* (the one pleased).

μόνον

only

restrictive adverb (limiting the permission to protect the guests)

→ clausal contribution

μόνον: 'only / alone'; the crucial adverb that reveals Lot's logic — the daughters are offered as a substitute, but the one inviolable condition is that the male guests be left alone.

εἰς

toward

preposition + accusative (directional: 'against')

→ spatial or relational framing

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

τοὺς

the

Accusative

article with *ἄνδρας*

→ noun-phrase marking

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

ἄνδρας

men

Accusative

accusative object of *εἰς* (the ones to be left unharmed)

→ object specification

ἄνδρας: meaning 'men'; it serves as accusative object of *εἰς* (the ones to be left unharmed).

τούτους

these

Accusative

demonstrative adjective attributive (pointing to the specific guests)

→ object specification

τούτους: meaning 'these'; it serves as demonstrative adjective attributive (pointing to the specific guests).

μή

do not

negative particle with subjunctive (prohibition)

→ discourse linkage or contrast

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

ποιήσητε

do

Aor Act Subj 2 Pl · ποιέω

prohibitive subjunctive (forbidding any wrong against the guests)

→ ingressive aorist prohibition

ποιέω: 'do / commit'; μή ποιήσητε ἄδικον = 'do not commit injustice / do no wrong'; the aorist subjunctive prohibition covers any unjust act.

ἄδικον

wrong

Accusative

accusative direct object (the wrong to be avoided)

→ object specification

ἄδικος: 'unjust / wrong'; substantival here ('a wrong thing'); the word is the moral-legal term for injustice — Lot frames the guests' violation as an ἄδικον, a legal-moral crime, not merely a social offence.

οὗ

for the reason that

Genitive

genitive of cause with εἵνεκεν (causal: 'because of which')

→ relational specification

οὗ: meaning 'for the reason that'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of cause with εἵνεκεν (causal: 'because of which').

εἵνεκεν

because

postpositive causal particle with genitive (οὗ εἵνεκεν = 'for which reason / because')

→ discourse linkage or contrast

εἵνεκεν: 'on account of / because of'; a Hebraizing causal expression; οὗ εἵνεκεν = 'for which reason' = 'because.'

εἰσῆλθον

they came

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb of causal clause (the guests' entry grounds the obligation)

→ constative aorist

εἰσέρχομαι: their entry into his house (v.3) is the legal basis for Lot's absolute obligation to protect them; ancient Near Eastern hospitality law made the guest inviolable from the moment of threshold-crossing.

ὑπὸ

under

preposition + accusative (spatial: 'under the roof')

→ spatial or relational framing

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

τὴν

the

Accusative

article with στέγην

→ noun-phrase marking

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

στέγην

roof

Accusative

accusative of place (the shelter of the roof)

→ object specification

στέγη: 'roof / covering'; the spatial metaphor 'under my roof' = 'in my house / under my protection'; the phrase ὑπὸ τὴν στέγην is a Hebraism for 'under the protection of my household' (cf. Matt 8:8 οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς).

τῆς

of the

Genitive

article with δοκοῦ

→ noun-phrase marking

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

δοκοῦ

beam

Genitive

genitive of specification ('the roof of my beam / of my rafter')

→ relational specification

δοκός: 'rafter / beam'; the roof-beam is the structural element supporting the roof; the phrase στέγη τῆς δοκοῦ ('the roof of my rafter') is a Hebraism specifying the host's physical roof as the symbol of his protection. The same Hebraism appears in related ancient Near Eastern hospitality texts.

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.

9 εἶπαν δέ Ἀπόστα ἐκεῖ· εἰσῆλθες παροικεῖν· μὴ καὶ κρίσιν κρίνεις; νῦν οὖν σε κακώσομεν μᾶλλον ἢ ἐκείνους. καὶ παρεβιάσαντο τὸν ἄνδρα τὸν Λωτ σφόδρα καὶ ἤγγισαν συντρῖψαι τὴν θύραν.

But they said, 'Stand back there! This man came to sojourn, and would he indeed set himself up as judge? Now we will deal worse with you than with them.' And they pressed hard against the man Lot exceedingly and drew near to break down the door.

Escalation (mob rejects Lot's plea and turns on him)

δέ

The mob's response pivots on Lot's alien status: εἰσῆλθες παροικεῖν — 'you came to sojourn,' i.e. you are a resident alien, not a citizen — you have no standing to judge us. The irony is sharp: the man who has sat at the gate as a civic member is reminded of his juridical vulnerability. The rhetorical question μὴ καὶ κρίσιν κρίνεις (*figura etymologica*) mocks Lot's claim to moral authority. The scene escalates to physical violence (παρεβιάσαντο ... σφόδρα).

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (introduces the mob's angry reply)

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

δέ

but

postpositive adversative (marking the mob's counter-response)

→ discourse linkage or contrast

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

Ἀπόστα

stand back

Aor Act Impr 2 Sg · ἀφίστημι

imperative (abrupt dismissal: 'move away!')

→ ingressive aorist imperative

ἀφίστημι: 'stand away / withdraw / remove oneself'; the abrupt imperative Ἀπόστα ἐκεῖ ('get away from there!') dismisses Lot's attempt at mediation with contemptuous brevity.

ἐκεῖ

there

adverb of place (specifying the direction of removal)

→ adverbial qualification

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

εἰσῆλθες

you came

Aor Act Indic 2 Sg · εἰσέρχομαι

main verb (accusatory statement of Lot's alien status)

→ constative aorist

εἰσέρχομαι: 'enter / come in'; the aorist is accusatory — 'you entered as a sojourner' means 'you are an outsider with no civic standing here.'

παροικεῖν

to sojourn

Pres Act Inf · παροικέω

infinitive of purpose (specifying Lot's status: 'you came in order to sojourn')

→ present infinitive (ongoing status as resident alien)

παροικέω: 'dwell as a resident alien / sojourn'; from παρά + οἰκέω; the πάροικος is one who lives among a people without full civic rights — the mob weaponizes Lot's juridical vulnerability as a non-citizen.

μή

surely not

negative particle introducing rhetorical question (expecting negative answer)

→ discourse linkage or contrast

μή: in questions, μή expects a negative answer — 'you're not also going to judge, are you?' The irony is biting: Lot has appealed to morality (μὴ πονηρεύσῃσθε), and the mob throws it back as a claim to judicial authority he does not have.

καὶ

also

adverbial καί (intensifying: 'also / even')

→ discourse linkage or contrast

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

κρίσιν

judgment

Accusative

cognate accusative (figura etymologica with κρίνειν)

→ object specification

κρίσις: 'judgment / judicial decision'; cognate with κρίνειν; the figura etymologica κρίσιν κρίνειν ('to judge judgment') is a Hebraism calquing וְצִפְּרָה, intensifying the act of judging into a formal legal process.

κρίνειν

to judge

Pres Act Inf · κρίνω

complementary infinitive (completing the rhetorical question)

→ present infinitive (ongoing judicial claim)

κρίνω: 'judge'; the verb implies setting oneself up as a judicial authority; the mob denies Lot this role on the basis of his sojourner status.

νῦν

now

temporal adverb (transition to threat)

→ adverbial qualification

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

οὖν

therefore

inferential conjunction (drawing the threatening conclusion)

→ discourse linkage or contrast

οὖν: meaning 'therefore'; conjunction or particle linking this unit with the surrounding discourse.

σε

you

Accusative

accusative direct object (Lot as the target of the threat)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (Lot as the target of the threat).

κακώσομεν

we will treat badly

Fut Act Indic 1 Pl · κακώω

main verb (the threat against Lot himself)

→ predictive future (the mob's stated intention)

κακώω: 'harm / treat badly / do evil to'; the future κακώσομεν is a direct threat — they will harm Lot more than the guests. The verb shifts the target from the guests to Lot himself: he has become the mob's new primary object.

μᾶλλον

more

comparative adverb ('worse / more than')

→ clausal contribution

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

ἢ

than

comparative particle (with μᾶλλον)

→ discourse linkage or contrast

ἢ: meaning 'than'; conjunction or particle linking this unit with the surrounding discourse.

ἐκεῖνους

those

Accusative

accusative in comparative (the guests as the lesser threatened party)

→ object specification

ἐκεῖνος: 'that one / those'; refers to the guests inside the house; the threat is explicit: Lot's fate will be worse than what they intended for the guests.

καὶ

and

narrative conjunction (transition to physical action)

→ discourse linkage or contrast

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

παρεβιάσαντο

pressed hard against

Aor Mid Indic 3 Pl · παραβιάζομαι

main verb (physical assault on Lot)

→ constative aorist (the act of violent pressing)

παρεβιάζομαι: 'press / constrain by force'; the same root as Lot's κατεβιάσατο in v.3 (where Lot pressed the angels to enter) — now the mob uses the same violent pressing against Lot himself; the verbal echo is ironic.

τὸν

the

Accusative

article with ἄνδρα

→ noun-phrase marking

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

ἄνδρα

man

Accusative

accusative direct object of παρεβιάσαντο

→ object specification

ἄνδρα: meaning 'man'; it serves as accusative direct object of παρεβιάσαντο.

τὸν

the

Accusative

article with Λωτ (appositive specification)

→ noun-phrase marking

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

Λωτ

Lot

indeclinable proper noun, appositive identifying τὸν ἄνδρα

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, appositive identifying τὸν ἄνδρα.

σφόδρα

exceedingly

adverb of degree (intensifying the violence)

→ clausal contribution

σφόδρα: 'greatly / intensely / exceedingly'; a characteristic LXX intensifier rendering Hebrew **טַחַח**; marks the extremity of the mob's violence against Lot.

καὶ

and

narrative conjunction (second phase of assault)

→ discourse linkage or contrast

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

ἤγγισαν

drew near

Aor Act Indic 3 Pl · ἐγγίζω

main verb (closing in on the door)

→ ingressive aorist (the approach)

ἐγγίζω: 'draw near / approach'; the ingressive aorist marks the moment of approach — they are now at the door, about to break it down; the crisis reaches its peak just as the angels intervene.

συντρίψαι

to break down

Aor Act Inf · συντρίβω

complementary infinitive (purpose of drawing near)

→ verbal action or state

συντρίβω: 'shatter / break in pieces'; the compound with σύν adds intensity — to smash the door completely; the same root is used in the NT for bones not broken (John 19:36) and for Satan being crushed (Rom 16:20).

τὴν

the

Accusative

article with θύραν

→ noun-phrase marking

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

θύραν

door

Accusative

accusative direct object of συντρίψαι

→ object specification

θύρα: the door introduced at v.6; Lot has shut it to protect his guests; the mob is now on the verge of breaking it down when the angels intervene in v.10.

10 ἐκτείναντες δὲ οἱ ἄνδρες τὰς χεῖρας εἰσεσπάσαντο τὸν Λωτ πρὸς ἑαυτοὺς εἰς τὸν οἶκον καὶ τὴν θύραν τοῦ οἴκου ἀπέκλεισαν·

But the men reached out their hands and pulled Lot toward them into the house and shut the door of the house;

Divine intervention (the angels act to rescue Lot) **δέ**

The angels act with silent, decisive efficiency. Three actions in rapid succession: they stretch out their hands, pull Lot in, and shut the door — reversing Lot's own action of v.6 where he had shut the door behind him as he went out. Now the door is shut from inside. The angels' hidden identity as divine messengers begins to surface in their capacity to act effectively.

ἐκτείναντες

reaching out

Aor Act Ptc Nom Pl Masc · ἐκτείνω

temporal participial clause ('having stretched out their hands')

→ participial qualification

ἐκτείνω: 'stretch out / extend'; used elsewhere of God stretching out his hand in judgment or salvation (Exod 7:5; 14:21); here the gesture is the angels' protective reach for Lot.

δὲ

but

postpositive adversative (marking the angels' counter-action)

→ discourse linkage or contrast

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

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 of εἰσεσπάσαντο and ἀπέκλεισαν

→ participant prominence

άνήρ: here οἱ ἄνδρες = the angels, who have appeared as men throughout the chapter; at this point they act with divine authority, though still referred to by the term that identifies them to human perception.

τὰς

their

Accusative

article with *χειρας*

→ noun-phrase marking

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

χειρας

hands

Accusative

accusative direct object of *ἐκτείναντες*

→ object specification

χείρ: 'hand'; the physical gesture of reaching out hands to pull someone to safety; the divine hand extended to rescue is a recurring biblical image.

εἰσεσπᾶσαντο

pulled in

Aor Mid Indic 3 Pl · εἰσπάω

main verb (the act of pulling Lot to safety)

→ ingressive aorist (the decisive rescue action)

εἰσπάω: 'draw in / pull inside'; the εἰσ- prefix marks the direction — pulling Lot into the house; the urgency and strength of the verb ('drag') contrasts with the measured hospitality gestures of vv.1–3.

τὸν

the

Accusative

article with *Λωτ*

→ noun-phrase marking

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

Λωτ

Lot

indeclinable proper noun, accusative object of *εἰσεσπᾶσαντο*

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative object of *εἰσεσπᾶσαντο*.

πρὸς

toward

preposition + accusative (directional: toward themselves)

→ spatial or relational framing

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

ἑαυτοὺς

themselves

Accusative

accusative object of *πρὸς* (reflexive: pulled toward themselves = into the house)

→ object specification

ἑαυτοὺς: meaning 'themselves'; it serves as accusative object of *πρὸς* (reflexive: pulled toward themselves = into the house).

εἰς

into

preposition + accusative (goal: inside the house)

→ spatial or relational framing

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

τὸν

the

Accusative

article with *οἶκον*

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative of goal with *εἰς*

→ object specification

οἶκον: meaning 'house'; it serves as accusative of goal with *εἰς*.

καὶ

and

narrative conjunction (second action)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article with *θύραν*

→ noun-phrase marking

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

θύραν

door

Accusative

accusative direct object of ἀπέκλεισαν

→ object specification

θύρα: the contested door — Lot shut it going out (v.6), the mob tried to break it down (v.9), now the angels shut it from inside; the triple focus on the θύρα structures the entire pericope.

τοῦ

of the

Genitive

article with οἴκου

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive of belonging ('the door of the house')

→ relational specification

οἴκου: meaning 'house'; it serves as genitive of belonging ('the door of the house').

ἀπέκλεισαν

shut

Aor Act Indic 3 Pl · ἀποκλείω

main verb (the final securing of the door)

→ constative aorist (the completed act of shutting)

ἀποκλείω: 'shut / lock'; ἀπό- adds the sense of shutting firmly / barring; the angels have now secured the house — Lot is safe inside, the mob is locked outside.

11 τοὺς δὲ ἄνδρας τοὺς ὄντας ἐπὶ τῆς θύρας τοῦ οἴκου ἐπάταξαν ἀορασίᾳ ἀπὸ μικροῦ ἕως μεγάλου, καὶ παρελύθησαν εὐρεῖν τὴν θύραν.

And they struck the men who were at the door of the house with blindness, from small to great, and they were worn out trying to find the door.

Divine judgment (the angels' first act of power: blinding the mob) δέ

The angels act with judicial precision: the blindness (ἀορασία) is both protective (Lot is inside; the mob cannot see) and punitive (they exhaust themselves at the very door they sought to break down). The merism ἀπὸ μικροῦ ἕως μεγάλου mirrors v.4's νεανίσκοι καὶ πρεσβύτεροι — total, indiscriminate judgment. The motif of being unable to find the door despite being right at it is darkly ironic.

τοὺς

the

Accusative

article with ἄνδρας (proleptic object of ἐπάταξαν)

→ noun-phrase marking

τοὺς: 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.

ἄνδρας

men

Accusative

accusative direct object of ἐπάταξαν

→ object specification

ἄνδρας: meaning 'men'; it serves as accusative direct object of ἐπάταξαν.

τοὺς

who

Accusative

article with participial clause (relative function)

→ noun-phrase marking

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

ὄντας

being

Pres Act Ptc Acc Pl Masc · εἰμί

attributive participle ('the men who were at the door')

→ participial qualification

εἰμί: meaning 'being'; it contributes descriptive or attendant verbal force; here it functions as attributive participle ('the men who were at the door').

ἐπὶ

at

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

→ spatial or relational framing

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

τῆς

the

Genitive

article with θύρας

→ noun-phrase marking

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

θύρας

door

Genitive

genitive of place (location with ἐπὶ)

→ relational specification

θύρα: the door that has been the chapter's contested boundary; now those at the door are struck blind — a fitting judgment for those who sought to break it down.

τοῦ

of the

Genitive

article with οἴκου

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive of belonging

→ relational specification

οἴκου: meaning 'house'; it serves as genitive of belonging.

ἐπάταξαν

struck

Aor Act Indic 3 Pl · πατάσσω

main verb (the angels' punitive action)

→ constative aorist (single decisive act)

πατάσσω: 'strike / smite'; the standard LXX verb for divine or angelic smiting; cf. Exod 12:23, 29 (the LORD smiting Egypt); 2 Kgs 19:35 (the angel smiting the Assyrian army). The verb signals that the angels are acting with divine judicial authority.

ἀορασία

with blindness

Dative

dative of means ('struck with blindness')

→ sphere or reference

ἀορασία: 'blindness / inability to see'; ἀ-privative + ὁράω; only here and at 2 Kgs 6:18 in the LXX (where Elisha prays the LORD will strike the Arameans with ἀορασία — a clear parallel); the rare word gives the judgment a distinctive character.

ἀπὸ

from

preposition + genitive (distributive merism: 'from ... to')

→ spatial or relational framing

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

μικροῦ

small

Genitive

genitive substantive (first pole of merism: 'from the least')

→ relational specification

μικρός: 'small / young'; ἀπὸ μικροῦ ἕως μεγάλου is a merism for totality — 'from the smallest to the greatest'; cf. Jer 6:13; 31:34; Acts 8:10. Every Sodomite at the door is blinded, without exception.

ἕως

to

preposition + genitive (extent of the merism)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition + genitive (extent of the merism).

μεγάλου

great

Genitive

genitive substantive (second pole of merism: 'to the greatest')

→ relational specification

μεγάλου: meaning 'great'; it serves as genitive substantive (second pole of merism: 'to the greatest').

καὶ

and

narrative conjunction (the resulting state)

→ discourse linkage or contrast

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

παρελύθησαν

were worn out

Aor Pass Indic 3 Pl · παραλύω

main verb (the result of the blinding)

→ constative aorist (reached the point of exhaustion)

παραλύω: 'weaken / exhaust / paralyze'; rendered here as 'were exhausted / gave up from exhaustion'; they staggered about at the door unable to find it, until they were spent — a grimly ironic punishment for those who had drawn near to συντρίψαι τὴν θύραν (v.9).

εὕρεῖν

to find

Aor Act Inf · εὕρισκω

complementary infinitive (expressing the thing they failed at)

→ verbal action or state

εὕρισκω: 'find'; the infinitive of purpose/result — they exhausted themselves in the attempt to find the door; the very door they sought to break down (v.9) now eludes them entirely.

τὴν

the

Accusative

article with θύραν

→ noun-phrase marking

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

θύραν

door

Accusative

accusative direct object of εὕρεῖν

→ object specification

θύρα: the final occurrence of the door-leitmotif in this pericope; shut by Lot (v.6), nearly broken by the mob (v.9), shut by the angels (v.10), now invisible to the blinded mob (v.11) — the door has served as the chapter's symbolic axis of protection and judgment.

12 εἶπαν δὲ οἱ ἄνδρες πρὸς Λωτ Ἔστιν τί σοι ὧδε; γαμβροὺς ἢ υἱοὺς ἢ θυγατέρας ἢ εἴ τι ἄλλο σοῦ ἐστὶν ἐν τῇ πόλει, ἐξάγαγε ἐκ τοῦ τόπου τούτου·

And the men said to Lot, 'Do you have anyone else here? Sons-in-law, sons, daughters, or anyone else of yours in the city — bring them out of this place;'

Commissioning (the angels reveal the mission and order evacuation) δέ

Now that Lot is safe inside and the mob is blinded outside, the angels reveal their purpose: they are to destroy the city, and they first discharge their obligation to save any righteous people Lot can name. The urgency of ἐξάγαγε ἐκ τοῦ τόπου τούτου anticipates the repeated 'escape' vocabulary of vv.15–22.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech introduction)

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

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 (the angels, still called 'men')

→ participant prominence

ἄνδρες; meaning 'men'; it serves as subject (the angels, still called 'men').

πρὸς

to

preposition + accusative (goal of speech: addressee)

→ spatial or relational framing

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

Λωτ

Lot

indeclinable proper noun, object of πρὸς

→ participant identification

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

Ἔστιν

is there

Pres Act Indic 3 Sg · εἰμί

main verb of question (existential: 'do you have anyone here?')

→ present (current state)

εἰμί: existential; Ἔστιν τί σοι ὧδε = 'is there anything for you here?' = 'do you have anyone here?' — the dative of possession construction (σοι) is Hebraizing.

τί

anything

Nominative

interrogative pronoun (subject of Ἔστιν)

→ participant reference

τί: meaning 'anything'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (subject of Ἔστιν).

σοι

to you

Dative

dative of possession (Hebraizing: 'belonging to you')

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (Hebraizing: 'belonging to you').

ᾧδε

here

adverb of place

→ clausal contribution

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

γαμβρούς

sons-in-law

Accusative

accusative object (first in the list of persons to evacuate)

→ object specification

γαμβρός: 'son-in-law / brother-in-law'; the angels name sons-in-law first — anticipating v.14, where Lot goes to warn them. The word also appears as 'bridegroom' in some contexts; here specifically Lot's sons-in-law.

ἢ

or

disjunctive conjunction (enumerating possibilities)

→ discourse linkage or contrast

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

υἱοὺς

sons

Accusative

accusative object (second in the evacuation list)

→ object specification

υἱοὺς: meaning 'sons'; it serves as accusative object (second in the evacuation list).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

θυγατέρας

daughters

Accusative

accusative object (third in the list)

→ object specification

θυγατέρας: meaning 'daughters'; it serves as accusative object (third in the list).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

εἴ

if

conditional conjunction (catch-all: 'if there is anyone else')

→ discourse linkage or contrast

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

τι

anything

Nominative

indefinite pronoun, subject of εἴ-clause

→ participant reference

τι: meaning 'anything'; pronoun marking person, possession, or reference within the clause; here it functions as indefinite pronoun, subject of εἴ-clause.

ἄλλο

else

Nominative

adjective modifying τι (catch-all: 'anything else')

→ participant prominence

ἄλλο: meaning 'else'; it serves as adjective modifying τι (catch-all: 'anything else').

σοῦ

of yours

Genitive

genitive of possession

→ relational specification

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula of εἶ-clause

→ present

εἰμί: copula.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article with πόλει

→ noun-phrase marking

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

πόλει

city

Dative

dative of place (locative)

→ sphere or reference

πόλει: meaning 'city'; it serves as dative of place (locative).

ἐξάγαγε

bring out

Aor Act Impr 2 Sg · ἐξάγω

imperative (the angels' urgent command to Lot)

→ ingressive aorist imperative

ἐξάγω: 'bring out / lead out'; the same verb the mob used (v.5) and Lot offered (v.8); now the angels use it for salvation — bring anyone out from this doomed city.

ἐκ

out of

preposition + genitive (ablative: removal from the place)

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (ablative: removal from the place).

τοῦ

the

Genitive

article with τόπου

→ noun-phrase marking

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

τόπου

place

Genitive

genitive of separation with ἐκ

→ relational specification

τόπος: 'place'; the phrase ἐκ τοῦ τόπου τούτου ('out of this place') becomes the chapter's evacuation formula, repeated in vv.13, 14; the τόπος is Sodom and its environs — the entire zone of destruction.

τούτου

this

Genitive

demonstrative adjective (deictic: 'this very place')

→ relational specification

τούτου: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (deictic: 'this very place').

13 ὅτι ἀπολλύομεν τὸν τόπον τοῦτον· ὅτι ὑψώθη ἡ κραυγὴ αὐτῶν ἐναντίον κυρίου, καὶ ἀπέστειλεν ἡμᾶς κύριος ἐκτρίψαι αὐτήν.

'because we are destroying this place; because their outcry has risen up before the LORD, and the LORD has sent us to destroy it.'

Causal (the angels disclose their mandate) ὅτι

Double ὅτι gives two causal grounds, the second more fundamental than the first: (a) they are destroying the place (immediate fact); (b) the κραυγὴ ('outcry') has risen before the LORD who sent them (theological ground). The κραυγὴ theme echoes 18:20–21 where the LORD disclosed to Abraham that the κραυγὴ Σοδόμων is great and he would go down to investigate. Now the investigation is complete and judgment is dispatched.

ὅτι

because

causal conjunction (grounds for the evacuation command)

→ discourse linkage or contrast

ὅτι: 'that / because'; here causal, introducing the reason for the evacuation imperative of v.12.

ἀπολλύομεν

we are destroying

Pres Act Indic 1 Pl · ἀπόλλυμι

main verb (the angels' declaration of their mission)

→ futuristic present (the destruction is certain and imminent)

ἀπόλλυμι: 'destroy / ruin / lose'; the present tense here is futuristic — the destruction is so certain it is spoken of as already underway. The angels speak as the active agents of judgment: 'we are destroying.'

τὸν

the

Accusative

article with τόπον

→ noun-phrase marking

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

τόπον

place

Accusative

accusative direct object (the place to be destroyed)

→ object specification

τόπον: meaning 'place'; it serves as accusative direct object (the place to be destroyed).

τοῦτον

this

Accusative

demonstrative adjective (specifying Sodom)

→ participant reference

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

ὅτι

because

second causal ὅτι (the deeper theological ground)

→ clausal contribution

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

ὑψώθη

has risen up

Aor Pass Indic 3 Sg · ὑψόω

main verb (the outcry's ascent before God)

→ culminative aorist (the outcry has now reached its destination before God)

ὑψόω: 'raise up / lift up'; passive 'has been raised / has risen'; the theological claim is that the κραυγή ('outcry') of the Sodomites has ascended — like incense or prayer — before God's throne, triggering the judgment. The same imagery is used of Abel's blood 'crying from the ground' (Gen 4:10).

ἡ

the

Nominative

article with κραυγή

→ noun-phrase marking

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

κραυγή

outcry

Nominative

subject of ὑψώθη

→ participant prominence

κραυγή: 'outcry / cry'; renders Hebrew קַוָּעַל, the cry of suffering that reaches God and compels a response (cf. Exod 3:7, 9; 11:6); the κραυγή Σοδόμων was introduced at 18:20–21 and has now reached its judicial climax.

αὐτῶν

of them

Genitive

genitive of source / origin ('their outcry')

→ relational specification

αὐτῶν: meaning 'of them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of source / origin ('their outcry').

ἐναντίον

before

improper preposition + genitive (spatial: 'in the presence of / before')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; a Hebraism calquing בְּפָנָי ('before the face of'); the phrase ἐναντίον κυρίου ('before the LORD') indicates the outcry has entered the divine court.

κυρίου

the LORD

Genitive

genitive object of ἐναντίον (the divine presence)

→ relational specification

κύριος: 'LORD'; the LXX's standard rendering of the Tetragrammaton יהוה; first of three κύριος references in vv.13–14 before the dramatic double κύριος of v.24.

καὶ

and

narrative conjunction (sequential result)

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (κύριος as sender of the angel-agents)

→ constative aorist (the completed act of sending)

ἀποστέλλω: 'send / dispatch'; the root of ἄγγελος (ἄγγέλλω = 'announce') parallels the concept — the angels are the ἀποσταλμένοι ('sent ones'); the verb establishes κύριος as the authority behind the mission, preparing for the theological high-point of v.24.

ἡμᾶς

us

Accusative

accusative direct object (the angels as objects of sending)

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (the angels as objects of sending).

κύριος

the LORD

Nominative

subject of ἀπέστειλεν

→ participant prominence

κύριος: the angels now explicitly name κύριος as their sender; this prepares for the christological crux of v.24 where both a κύριος who acts and a κύριος from whom the action originates are distinguished.

ἐκτρίψαι

to destroy

Aor Act Inf · ἐκτρίβω

infinitive of purpose (the mission for which they were sent)

→ verbal action or state

ἐκτρίβω: 'wipe out / destroy utterly'; ἐκ- is perfective — complete, thorough destruction; the verb recurs at v.14 (ἐκτρίβει κύριος τὴν πόλιν) and v.29 (ἐκτρίψαι κύριον).

αὐτήν

it

Accusative

accusative direct object (the city to be destroyed)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (the city to be destroyed).

14 ἐξῆλθεν δὲ Λωτ καὶ ἐλάλησεν πρὸς τοὺς γαμβροὺς αὐτοῦ τοὺς εἰληφότας τὰς θυγατέρας αὐτοῦ καὶ εἶπεν Ἀνάστητε καὶ ἐξέλθατε ἐκ τοῦ τόπου τούτου, ὅτι ἐκτρίβει κύριος τὴν πόλιν. ἔδοξεν δὲ γελοιάζειν ἐναντίον τῶν γαμβρῶν αὐτοῦ.

And Lot went out and spoke to his sons-in-law who had taken his daughters and said, 'Rise up and go out from this place, because the LORD is destroying the city.' But he seemed to be joking to his sons-in-law.

Mission attempt (Lot warns the sons-in-law; they disbelieve)

δέ

The sons-in-law's response — he seemed to be joking (ἔδοξεν γελοιάζειν) — is one of the chapter's most poignant ironies. Those who had been given the most urgent warning (Lot went to them personally in the night) treat it as γελοιάζειν ('jesting / playing the fool'). Their unbelief prefigures the scoffing of those who disregard prophetic warnings (cf. 2 Pet 3:3–4); Luke 17:28–29 implies the same obtuse normalcy before judgment falls.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Lot's second venture outside)

→ ingressive aorist

ἐξέρχομαι: Lot exits again — this time not to face the mob (v.6) but to warn his family; the night scene intensifies urgency.

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

Λωτ

Lot

indeclinable proper noun, subject

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (Lot's urgent communication)

→ constative aorist

λαλέω: 'speak / talk'; often with a nuance of continuous speech (contrast with the more punctiliar λέγω); Lot's address to the sons-in-law is an extended appeal.

πρὸς

to

preposition + accusative (goal of speech)

→ spatial or relational framing

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

τοὺς

the

Accusative

article with γαμβρούς

→ noun-phrase marking

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

γαμβρούς

sons-in-law

Accusative

accusative object of πρὸς (the addressees)

→ object specification

γαμβρός: 'son-in-law'; named first by the angels (v.12) as those to warn; the narrative implies Lot had betrothed his daughters to local Sodomite men — a sign of his social integration.

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.

τοὺς

who

Accusative

article with participial clause

→ noun-phrase marking

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

εἰληφότας

having taken

Perf Act Ptc Acc Pl Masc · λαμβάνω

attributive participle (specifying the sons-in-law: 'who had taken')

→ participial qualification

λαμβάνω: 'take / receive'; the perfect participle τοὺς εἰληφότας emphasizes the completed relationship — they had already taken (= married) his daughters; these are the betrothals Lot had arranged.

τὰς

the

Accusative

article with θυγατέρας

→ noun-phrase marking

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

θυγατέρας

daughters

Accusative

accusative direct object of εἰληφότας

→ object specification

θυγατέρας: meaning 'daughters'; it serves as accusative direct object of εἰληφότας.

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.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introduces the direct command)

→ constative aorist

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

Ἀνάστητε

Rise up

Aor Act Impr 2 Pl · ἀνίστημι

imperative (urgent call to immediate action)

→ ingressive aorist imperative

ἀνίστημι: 'rise / stand up'; the imperative Ἀνάστητε is the standard call to urgent action; cf. v.15 where the angels use the same root (Ἀναστάς) to press Lot himself.

καὶ

and

coordinating conjunction (linking the two imperatives)

→ discourse linkage or contrast

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

ἐξέλθατε

go out

Aor Act Impr 2 Pl · ἐξέρχομαι

imperative (the evacuation command)

→ ingressive aorist imperative

ἐξέρχομαι: 'go out / depart'; the same root used of Lot's own exits (vv.6, 14); now he commands his family to do what he has modeled.

ἐκ

from

preposition + genitive (ablative: removal from the place)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: removal from the place).

τοῦ

the

Genitive

article with τόπου

→ noun-phrase marking

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

τόπου

place

Genitive

genitive of separation with ἐκ

→ relational specification

τόπου: meaning 'place'; it serves as genitive of separation with ἐκ.

τούτου

this

Genitive

demonstrative adjective

→ relational specification

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

ὅτι

because

causal conjunction

→ discourse linkage or contrast

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

ἐκτρίβει

is destroying

Pres Act Indic 3 Sg · ἐκτρίβω

main verb (Lot's declaration of imminent doom)

→ futuristic present (the destruction is certain and imminent)

ἐκτρίβω: the same verb the angels used at v.13 in the infinitive; now Lot uses it in the present — 'the LORD is in the process of destroying'; the present tense heightens urgency.

κύριος

the LORD

Nominative

subject

→ participant prominence

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

τήν

the

Accusative

article with πόλιν

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative direct object

→ object specification

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

ἔδοξεν

he seemed

Aor Act Indic 3 Sg · δοκέω

main verb (narrator's evaluative comment)

→ constative aorist

δοκέω: 'seem / appear'; impersonal + infinitive: 'it seemed / he seemed to be'; the narrator signals the sons-in-law's fatal misreading of Lot's urgency.

δὲ

but

postpositive adversative (the tragic reversal: they disbelieve)

→ discourse linkage or contrast

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

γελοιάζειν

to be joking

Pres Act Inf · γελοιάζω

complementary infinitive (the content of what seemed: 'to be joking')

→ present infinitive (ongoing manner: 'he kept seeming to joke')

γελοιάζω: 'jest / play the fool / be ridiculous'; from γέλοιος ('laughable / ridiculous'); the verb implies that Lot's warning struck the sons-in-law as absurd — the very seriousness of the divine mission appeared to them as comedy. They will die in the destruction.

ἐναντίον

before

improper preposition + genitive (spatial: 'in the eyes of')

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by improper preposition + genitive (spatial: 'in the eyes of').

τῶν

the

Genitive

article with γαμβρῶν

→ noun-phrase marking

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

γαμβρῶν

sons-in-law

Genitive

genitive object of ἐναντίον (those who judged Lot's appeal as mockery)

→ relational specification

γαμβρῶν: meaning 'sons-in-law'; it serves as genitive object of ἐναντίον (those who judged Lot's appeal as mockery).

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.

15 ἡνίκα δὲ ὄρθρος ἐγένετο, ἐπεσπούδαζον οἱ ἄγγελοι τὸν Λωτ λέγοντες Ἀναστὰς λαβὲ τὴν γυναῖκά σου καὶ τὰς δύο θυγατέρας σου ἃς ἔχεις καὶ ἔξελθε, ἵνα μὴ καὶ σὺ συναπόληῃ ταῖς ἀνομίαις τῆς πόλεως.

And when dawn came, the angels urged Lot earnestly, saying, 'Rise up, take your wife and your two daughters whom you have, and go out, lest you too be destroyed along with the iniquities of the city.'

Escalating urgency (dawn brings the final command to flee)

δέ

The temporal marker ἡνίκα ὄρθρος ἐγένετο ('when dawn came') signals that the night has run out — the destruction will arrive with the light. The imperfect ἐπεσπούδαζον ('were urging / kept urging') captures the sustained urgency of the angels' pressure. The fear lest Lot συναπόληῃ ταῖς ἀνομίαις ('be destroyed along with the lawlessnesses of the city') frames the destruction as both collective and moral; cf. 2 Pet 2:6–8 where Lot is remembered as δίκαιος.

ἡνίκα

when

temporal conjunction (introducing temporal clause)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; a Hebraizing temporal conjunction common in the LXX; marks the decisive moment of dawn.

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

ὄρθρος

dawn

Nominative

subject of ἐγένετο

→ participant prominence

ὄρθρος: 'dawn / early morning'; the same word that will appear in v.27 ('Ὁρθρίσεν Ἀβραάμ, 'Abraham rose early'); dawn punctuates both the escape (here) and the observation of the destruction (v.27).

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal clause: 'when dawn came')

→ ingressive aorist (the onset of dawn)

γίνομαι: 'come to be / come about'; ἡνίκα ὄρθρος ἐγένετο = the standard formula for dawn-arrival in LXX narrative.

ἐπεσπούδαζον

were urging

Impf Act Indic 3 Pl · ἐπισπουδάζω

main verb (the angels' sustained, insistent pressure)

→ imperfect of repetition / persistence ('kept urging earnestly')

ἐπισπουδάζω: 'urge earnestly / press with haste'; ἐπί- intensifies σπουδάζω ('be eager / hurry'); the imperfect suggests repeated or ongoing urgency — they did not ask once but kept pressing; the root σπεύδω/σπουδή will recur at v.22 (σπεῦσον) as part of the chapter's rescue-urgency vocabulary.

οἱ

the

Nominative

article with ἄγγελοι

→ noun-phrase marking

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

ἄγγελοι

angels

Nominative

subject of ἐπεσπούδαζον

→ participant prominence

ἄγγελος: the divine messengers are now named ἄγγελοι for the second time in the chapter (first in v.1), signaling their authoritative divine identity.

τὸν

the

Accusative

article with Λωτ

→ noun-phrase marking

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

Λωτ

Lot

indeclinable proper noun, accusative object of ἐπεσπούδαζον

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative object of ἐπεσπούδαζον.

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

attendant-circumstance participle (introduces the angels' speech)

→ durative present participle (the accompanying words)

λέγω: redundant λέγοντες ('saying') introducing direct speech, a Hebraism for רָמַזְ.

Ἀναστὰς

Rise up

Aor Act Ptc Nom Sg Masc · ἀνίστημι

attendant-circumstance participle (preceding the main imperative)

→ participial qualification

ἀνίστημι: the same root as the Ἀνάστητε command Lot gave his sons-in-law (v.14); now turned on Lot himself. The aorist participle functions as an attendant-circumstance imperative ('rise!') with the following λαβέ.

λαβέ

take

Aor Act Impr 2 Sg · λαμβάνω

imperative (first action commanded: take your family)

→ ingressive aorist imperative

λαμβάνω: 'take / receive'; the command is to gather the family immediately — wife and daughters.

τὴν

the

Accusative

article with γυναῖκα

→ noun-phrase marking

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

γυναῖκά

wife

Accusative

accusative direct object of λαβέ

→ object specification

γυνή: 'woman / wife'; Lot's wife is never named in the LXX; she will become famous for her disobedience at v.26 (στήλη ἄλός).

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.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article with θυγατέρας

→ noun-phrase marking

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

δύο

two

Accusative

numeral adjective attributive to θυγατέρας

→ measure or count

δύο: meaning 'two'; numeral expression contributing count or measure in context.

θυγατέρας

daughters

Accusative

accusative direct object of λαβέ

→ object specification

θυγατέρας: meaning 'daughters'; it serves as accusative direct object of λαβέ.

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.

ᾧς

whom

Accusative

relative pronoun, accusative (introducing the relative clause)

→ participant reference

ᾧς: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, accusative (introducing the relative clause).

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb of relative clause (possession: 'whom you have with you')

→ present

ἔχω: 'have'; the relative clause ᾧς ἔχεις emphasizes the daughters at hand — as distinct from the sons-in-law betrothed outside, who will not be saved.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔξελθε

go out

Aor Act Impr 2 Sg · ἐξέρχομαι

imperative (the core evacuation command)

→ ingressive aorist imperative

ἐξέρχομαι: the salvation-imperative; cf. the angel's σώζου (v.17) and the angel's σπεῦσον (v.22) — all part of the chapter's dense rescue-vocabulary.

ἵνα

lest

negative purpose conjunction (with μή: 'lest')

→ discourse linkage or contrast

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

μή

not

negative particle (with ἵνα: 'lest')

→ discourse linkage or contrast

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

καὶ

also

adverbial καί (inclusive: 'you too')

→ discourse linkage or contrast

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

σὺ

you

Nominative

emphatic nominative pronoun (subject of the negative purpose clause)

→ participant reference

σὺ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic nominative pronoun (subject of the negative purpose clause).

συναπόληη

be destroyed together with

Aor Pass Subj 2 Sg · συναπόλλυμι

subjunctive in negative purpose clause (the feared outcome)

→ constative aorist subjunctive

συναπόλλυμι: 'be destroyed together with'; the compound σύν- adds the sense of shared destruction — Lot would be swept away along with the city if he does not flee. The word anticipates the collective catastrophe of v.24–25.

ταῖς

with the

Dative

article with ἀνομίας

→ noun-phrase marking

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

ἀνομίαις

iniquities

Dative

dative of association (destroyed 'along with the lawlessnesses')

→ sphere or reference

ἀνομία: 'lawlessness / iniquity'; the dative of association frames the destruction as moral — the city perishes in / together with its ἀνομίαι; Lot would be caught up in that collective punishment if he tarries.

τῆς

of the

Genitive

article with πόλεως

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of belonging (the city whose lawlessness destroys it)

→ relational specification

πόλεως: meaning 'city'; it serves as genitive of belonging (the city whose lawlessness destroys it).

16 καὶ ἐταράχθη, καὶ ἐκράτησαν οἱ ἄγγελοι τῆς χειρὸς αὐτοῦ καὶ τῆς χειρὸς τῆς γυναικὸς αὐτοῦ καὶ τῶν χειρῶν τῶν δύο θυγατέρων αὐτοῦ ἐν τῷ φείσασθαι κύριον αὐτοῦ· καὶ ἐξήγαγον αὐτὸν καὶ ἔθηκαν αὐτὸν ἔξω τῆς πόλεως.

But he lingered; and the angels took hold of his hand and the hand of his wife and the hands of his two daughters — because the LORD had compassion on him — and they led him out and placed him outside the city.

Divine mercy overcoming human hesitation

καὶ

The word ἐταράχθη ('he was confused / lingered') is unexpected after the urgency of v.15 and has been variously rendered as 'he tarried', 'he was confused', or 'he hesitated'. The angels' physical action — seizing hands (a gesture of rescue, not command) — and the theologically rich parenthesis ἐν τῷ φείσασθαι κύριον αὐτοῦ ('because the LORD spared him') reframe the rescue as pure divine mercy rather than Lot's merit. 2 Pet 2:7–9 reads this as God rescuing the righteous man.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐταράχθη

he lingered / was confused

Aor Pass Indic 3 Sg · ταραάσω

main verb (Lot's inexplicable hesitation despite the urgent command)

→ ingressive aorist (the onset of hesitation)

ταράσσω: 'disturb / confuse / throw into disorder'; the aorist passive ἐταράχθη = 'he was thrown into confusion / he was troubled'; the LXX seems to render Hebrew מַחְמִיחַ ('and he lingered / tarried'); the hesitation is inexplicable except as human inertia in the face of the unbelievable, and it is precisely this that requires the angels' physical intervention.

καὶ
and

narrative conjunction (introducing the angels' physical action)

→ discourse linkage or contrast

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

ἐκράτησαν

took hold of

Aor Act Indic 3 Pl · κρατέω

main verb (the physical rescue grip)

→ ingressive aorist (the taking hold)

κρατέω: 'hold / grasp / seize'; a strong verb of physical contact — the angels literally grab the hands of the family members; the gesture is that of a rescuer pulling someone from danger, not a captor. The same verb is used of holding fast in faith (Heb 4:14) and of the angel holding the key to the abyss (Rev 20:1).

οἱ

the

Nominative

article with ἄγγελοι

→ noun-phrase marking

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

ἄγγελοι

angels

Nominative

subject of ἐκράτησαν

→ participant prominence

ἄγγελοι: meaning 'angels'; it serves as subject of ἐκράτησαν.

τῆς

the

Genitive

article with χειρός

→ noun-phrase marking

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

χειρὸς

hand

Genitive

genitive object of κρατέω (κρατέω + gen. = 'hold/grasp')

→ relational specification

χείρ: 'hand'; κρατέω τῆς χειρὸς = 'to take hold of the hand of'; the genitive complement is the standard construction; the angels grip four hands — Lot's, his wife's, and the two daughters'.

αὐτοῦ

his

Genitive

genitive of possession (Lot's hand)

→ relational specification

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

καὶ

and

coordinating conjunction (listing the hands seized)

→ discourse linkage or contrast

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

τῆς

the

Genitive

article with χειρός

→ noun-phrase marking

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

χειρὸς

hand

Genitive

genitive object of κρατέω (wife's hand)

→ relational specification

χειρὸς: meaning 'hand'; it serves as genitive object of κρατέω (wife's hand).

τῆς

the

Genitive

article with γυναικός

→ noun-phrase marking

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

γυναικὸς

wife

Genitive

genitive of possession (whose hand it is)

→ relational specification

γυνή: the wife who will look back and become a στήλη ἄλός at v.26 — her fate is tragic precisely because she was physically led out by the angels' own hands.

αὐτοῦ

his

Genitive

genitive of possession (Lot's wife)

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article with χειρῶν

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive object of κρατέω (daughters' hands, plural)

→ relational specification

χειρῶν: meaning 'hands'; it serves as genitive object of κρατέω (daughters' hands, plural).

τῶν

the

Genitive

article with θυγατέρων

→ noun-phrase marking

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

δύο

two

Genitive

numeral adjective

→ measure or count

δύο: meaning 'two'; numeral expression contributing count or measure in context.

θυγατέρων

daughters

Genitive

genitive of possession (whose hands)

→ relational specification

θυγατέρων: meaning 'daughters'; it serves as genitive of possession (whose hands).

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.

ἐν

because

preposition + articular infinitive (causal: 'in the sparing of him')

→ spatial or relational framing

ἐν τῷ + infinitive: Hebraizing causal construction ('because of the LORD's sparing of him'); the phrase is the theological heart of the verse — the rescue is attributed entirely to κύριος's φείσασθαι (compassion / sparing).

τῷ

the

Dative

article with articular infinitive

→ noun-phrase marking

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

φείσασθαι

to spare

Aor Mid Inf · φείδομαι

articular infinitive (causal: 'because of sparing')

→ verbal action or state

φείδομαι: 'spare / have compassion on'; the verb is used of God's merciful restraint; here the articular infinitive ἐν τῷ φείσασθαι κύριον αὐτοῦ = 'because the LORD had compassion on him.' This is the chapter's theological climax: Lot is saved not by his own merit or speed but by κύριος's mercy — anticipating the Abraham connection disclosed in v.29.

κύριον

the LORD

Accusative

accusative subject of the articular infinitive

→ object specification

κύριος: accusative as subject of the infinitive — standard Greek construction; the LORD is the subject of the compassionate act of sparing.

αὐτοῦ

him

Genitive

genitive object of φείσασθαι (the one spared)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of φείσασθαι (the one spared).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξήγαγον

led out

Aor Act Indic 3 Pl · ἐξάγω

main verb (the completed rescue action)

→ constative aorist

ἐξάγω: the salvation-verb of the chapter; used by the mob (v.5), by Lot (vv.8, 12), and now by the angels in the most decisive salvific sense — they physically lead Lot out, the same action Israel will remember of the Exodus (ἐξήγαγεν κύριος ἡμᾶς ἐξ Αἰγύπτου, Deut 6:21).

αὐτὸν

him

Accusative

accusative direct object (Lot led out)

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (Lot led out).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθηκαν

placed

Aor Act Indic 3 Pl · τίθημι

main verb (placing Lot outside the city)

→ constative aorist

τίθημι: 'put / place / set'; the angels physically deposit Lot outside the city — he has been lifted out of danger and set down in safety.

αὐτὸν

him

Accusative

accusative direct object

→ participant reference

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

ἔξω

outside

adverb of place (location after the placement)

→ clausal contribution

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

τῆς

the

Genitive

article with πόλεως

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive with ἔξω (spatial: 'outside of the city')

→ relational specification

πόλεως: meaning 'city'; it serves as genitive with ἔξω (spatial: 'outside of the city').

17 καὶ ἐγένετο ἡνίκα ἐξήγαγον αὐτοὺς ἔξω, εἶπεν Σώζου τὴν σεαυτοῦ ψυχὴν· μὴ περιβλέψῃς εἰς τὰ ὀπίσω
μηδὲ στῆς ἐν πάσῃ τῇ περιχώρῳ· εἰς τὸ ὄρος σῶζου, μήποτε συμπαραληφθῇς.

And it came to pass when they led them outside, he said, 'Save yourself! Do not look back and do not stop anywhere in the surrounding region; flee to the mountain, lest you be taken along with them.'

Command (the flight imperative) καὶ ἐγένετο

The double σῶζου — framing the verse like an inclusio — is the chapter's salvific keynote. The prohibition μὴ περιβλέψῃς εἰς τὰ ὀπίσω ('do not look back') becomes the theological crux: Lot's wife will violate it (v.26), and Jesus will cite it in Luke 17:31–32. The urgency vocabulary of this verse — σῶζου, μὴ περιβλέψῃς, μηδὲ στῆς, σῶζου — is the eschatological vocabulary Luke 17:31 deploys for the final judgment.

καὶ
and

narrative conjunction (formula καὶ ἐγένετο)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative frame formula)

→ constative aorist (inaugurating the narrative moment)

γίνομαι: the formula καὶ ἐγένετο ἡνίκα is a Hebraism calquing רָאָה יְהוָה; signals a new pivotal moment in the narrative.

ἡνίκα

when

temporal conjunction

→ discourse linkage or contrast

ἡνίκα: meaning 'when'; conjunction or particle linking this unit with the surrounding discourse.

ἐξήγαγον

they led out

Aor Act Indic 3 Pl · ἐξάγω

main verb of temporal clause

→ constative aorist

ἐξάγω: 'lead out'; the attendants' compliance, mirroring the command ἐξαγάγετε — the Hebraizing command-fulfilment repetition.

αὐτοὺς

them

Accusative

accusative direct object (the family led out)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (the family led out).

ἔξω

outside

adverb of place

→ clausal contribution

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introduces the flight command)

→ constative aorist

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

Σώζου

Save yourself

Pres Mid Impr 2 Sg · σώζω

imperative (the primary escape command)

→ present imperative (ongoing command: 'keep saving yourself / flee for your life')

σώζω: 'save / rescue / preserve'; the present imperative stresses the ongoing need for active flight — not a one-time action but a sustained posture of escape; the LXX renders Hebrew *וַיִּצַּד* ('escape / deliver yourself'); the verb will recur at v.19 (διασωθῆναι) and v.20 (σωθήσομαι).

τὴν

the

Accusative

article with ψυχὴν

→ noun-phrase marking

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

σεαυτοῦ

your own

Genitive

genitive of possession (reflexive: 'your own soul')

→ relational specification

σεαυτοῦ: meaning 'your own'; it serves as genitive of possession (reflexive: 'your own soul').

ψυχὴν

life / soul

Accusative

accusative direct object of σώζου

→ object specification

ψυχὴ: 'life / soul'; renders Hebrew *נַפְשׁ*; here 'save your life' (not 'save your soul' in the later spiritual sense); the phrase σώζου τὴν σεαυτοῦ ψυχὴν is the chapter's core rescue imperative.

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.

περιβλέψης

look back

Aor Mid Subj 2 Sg · περιβλέπω

prohibitive subjunctive (the critical prohibition)

→ ingressive aorist prohibition ('do not begin to look back')

περιβλέπω: 'look around / look back'; the περι- prefix implies the full turning of one's gaze; the prohibition do not look back will be violated by Lot's wife at v.26, and Jesus cites it at Luke 17:32: μνημονεύετε τῆς γυναικὸς Λώτ.

εἰς

toward

preposition + accusative (directional: 'behind / toward what is behind')

→ spatial or relational framing

εἰς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (directional: 'behind / toward what is behind').

τὰ

the things

Accusative

article substantive (neuter plural: 'the things behind')

→ noun-phrase marking

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

ὀπίσω

behind

adverb as substantive (τὰ ὀπίσω = 'what lies behind')

→ clausal contribution

ὀπίσω: 'behind / back'; τὰ ὀπίσω = 'the things behind / back'; the phrase εἰς τὰ ὀπίσω recurs in Luke 9:62 (no one who puts his hand to the plow and looks back is fit for the kingdom) and John 6:66 (they withdrew εἰς τὰ ὀπίσω).

μηδὲ

nor

negative coordinating conjunction (second prohibition)

→ discourse linkage or contrast

μηδὲ: meaning 'nor'; conjunction or particle linking this unit with the surrounding discourse.

στῆς

stop

Aor Act Subj 2 Sg · ἵστημι

prohibitive subjunctive (second prohibition: do not stop)

→ ingressive aorist prohibition

ἵστημι: 'stand / stop'; the ingressive aorist prohibition covers any pause in the flight — they must not halt anywhere in the plain region.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πάσῃ

all

Dative

adjective attributive to περιχώρῳ (the whole region)

→ sphere or reference

πάσῃ: meaning 'all'; it serves as adjective attributive to περιχώρῳ (the whole region).

τῇ

the

Dative

article with περιχώρῳ

→ noun-phrase marking

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

περιχώρῳ

surrounding region

Dative

dative of place (where not to stop)

→ sphere or reference

περίχωρος: 'surrounding area / neighborhood'; the πᾶσα ἡ περίχωρος ('the whole surrounding region') = the Jordan plain and all the cities therein; all of it is under judgment.

εἰς

to

preposition + accusative (goal of flight)

→ spatial or relational framing

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

τὸ

the

Accusative

article with ὅρος

→ noun-phrase marking

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

ὄρος

mountain

Accusative

accusative of goal with εἰς

→ object specification

ὄρος: 'mountain'; the angels designate the mountain (probably the hill country of Moab east of the Jordan Valley) as the destination; Lot will negotiate for Zoar instead (vv.18–22) but ultimately will go to the mountain anyway (v.30).

σώζου

save yourself

Pres Mid Impr 2 Sg · σώζω

imperative (the repeated rescue command, closing the verse like an inclusio)

→ present imperative (sustained urgency)

σώζω: the second σώζου of the verse; the repetition frames the entire command-sequence as rescue: flee for your life ... flee for your life. The double imperative is deliberate and urgent.

μήποτε

lest

negative purpose conjunction ('lest at any time')

→ discourse linkage or contrast

μήποτε: meaning 'lest'; conjunction or particle linking this unit with the surrounding discourse.

συμπαραληφθῆς

you be taken along with them

Aor Pass Subj 2 Sg · συμπααραλαμβάνω

subjunctive in negative purpose clause

→ constative aorist subjunctive

συμπααραλαμβάνω: 'take along with'; passive 'be taken along / be swept up with'; the compound σύν- is the same as in v.15 (συναπόλη) — the fear is being caught up in the collective destruction; the word anticipates the total annihilation of v.25.

18 εἶπεν δὲ Λωτ πρὸς αὐτοὺς Δέομαι, κύριε·

But Lot said to them, 'I pray you, my lord —'

Counter-petition (Lot begins his negotiation for Zoar)

δέ

The verse is an interrupted speech-opener — the petition continues in v.19. Lot's Δέομαι κύριε ('I pray you, Lord') is a formula of urgent supplication; here κύριε is a vocative address to the angel, acknowledging divine authority. The address raises the question whether Lot recognizes these as divine messengers — the form is identical to address of God, and the following petition is framed in the language of theological petition. The speech spans vv.18–20.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introduces Lot's counter-petition)

→ constative aorist

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

δὲ

but

postpositive adversative (Lot responds to the command)

→ discourse linkage or contrast

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

Λωτ

Lot

indeclinable proper noun, subject

→ participant identification

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

πρὸς

to

preposition + accusative (goal of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the addressees: the angels)

→ participant reference

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

Δέομαι

I pray

Pres Mid Indic 1 Sg · δέομαι

main verb of petition (urgent supplication formula)

→ present (continuous state of urgent asking)

δέομαι: 'beg / pray / beseech'; a formula of urgent petition; Δέομαι κύριε is the standard LXX prayer-opening idiom; cf. Exod 4:13; Num 12:13; the verb frames what follows as intercessory petition rather than mere complaint.

κύριε

my lord

Vocative

vocative of address (appealing to the angel as lord / divine superior)

→ direct address

κύριος: in the vocative singular; Lot addresses what appears to be one angel (the response comes from one voice, v.21); whether he recognizes the speaker as YHWH himself or as a divine messenger is theologically significant — the address is the same as address to God.

19 ἐπειδὴ εὗρεν ὁ παῖς σου ἔλεος ἐναντίον σου, καὶ ἐμεγάλυνας τὴν δικαιοσύνην σου, ἣν ποιεῖς ἐπ' ἐμέ, τοῦ ζῆν τὴν ψυχὴν μου· ἐγὼ δὲ οὐ δυνήσομαι διασωθῆναι εἰς τὸ ὄρος, μήποτε καταλάβῃ με τὰ κακὰ καὶ ἀποθάνω.

'since your servant has found favor before you, and you have magnified your righteousness that you are showing toward me in keeping my soul alive — yet I will not be able to escape to the mountain, lest the evils overtake me and I die!'

Grounds for petition (theological basis of Lot's request)

ἐπειδὴ

Lot's theological argument is structured: (a) I have found ἔλεος ('favor / mercy') before you; (b) you have shown great δικαιοσύνη ('righteousness') in saving my life; (c) therefore — here the argument turns — I cannot escape to the mountain (the commanded destination). The argument is a polite refusal to obey the command as stated, grounded in gratitude and incapacity. The vocabulary — ἔλεος, δικαιοσύνη, ψυχὴ — is theological throughout.

ἐπειδὴ

since

causal conjunction (grounding the petition in v.18)

→ discourse linkage or contrast

ἐπειδὴ: 'since / because'; a causal conjunction framing the theological grounds for Lot's petition; slightly more formal than ὅτι.

εὑρεν

found

Aor Act Indic 3 Sg · εὐρίσκω

main verb of causal clause ('your servant found favor')

→ constative aorist

εὐρίσκω: 'find'; the phrase εὐρεῖν ἔλεος ἐναντίον σου ('to find favor/mercy before you') is a Hebraism calquing יָצַח בְּעֵינֵי ה' ('to find favor in the eyes of'); the standard petition-formula in the patriarchal narratives (cf. Gen 6:8; 18:3; 30:27; 33:8).

ὁ

the

Nominative

article with παῖς

→ noun-phrase marking

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

παῖς

servant

Nominative

subject (self-deprecating; 'your servant' = Lot himself)

→ participant prominence

παῖς: 'servant / child'; the self-referential use (ὁ παῖς σου = 'your servant / I') is the standard LXX idiom for self-humiliation before a superior; cf. Lot's similar use in v.2 (τοῦ παιδὸς ὑμῶν).

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.

ἔλεος

favor / mercy

Accusative

accusative direct object of εὑρεν ('found favor')

→ object specification

ἔλεος: 'mercy / favor / pity'; here translating Hebrew יָחַד ('favor / grace') rather than דִּבְרֵי ('covenant-loyalty'); the standard LXX theological term for divine compassionate mercy (cf. Ruth 1:8 where ἔλεος renders ḥesed).

ἐναντίον

before

improper preposition + genitive (spatial Hebraism: 'in your sight')

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by improper preposition + genitive (spatial Hebraism: 'in your sight').

σου

you

Genitive

genitive object of ἐναντίον

→ relational specification

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

καὶ

and

coordinating conjunction (second ground of petition)

→ discourse linkage or contrast

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

ἐμεγάλυνας

you have magnified

Aor Act Indic 2 Sg · μεγαλύνω

main verb (second ground: God's great righteousness displayed in rescuing Lot)

→ culminative aorist (the completed act of magnifying)

μεγαλύνω: 'magnify / make great / show as great'; μεγαλύνω τὴν δικαιοσύνην = 'show / display your righteousness as great'; a doxological idiom (cf. Luke 1:46 Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον).

τὴν

the

Accusative

article with δικαιοσύνην

→ noun-phrase marking

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

δικαιοσύνην

righteousness

Accusative

accusative direct object of ἐμεγάλυνας

→ object specification

δικαιοσύνη: 'righteousness / justice / moral uprightness'; here specifically God's δικαιοσύνη as expressed in his salvific action toward Lot — a sense parallel to the Pauline 'righteousness of God' as saving activity (Rom 1:17; 3:21).

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.

ἣν

which

Accusative

relative pronoun (introducing the relative clause specifying the righteousness)

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (introducing the relative clause specifying the righteousness).

ποιεῖς

you are doing

Pres Act Indic 2 Sg · ποιέω

main verb of relative clause (the ongoing divine action)

→ present (ongoing activity in the process of being done)

ποιέω: 'do / perform'; the present tense emphasizes that the divine righteous action is currently in progress — the rescue is not yet complete.

ἐπ'

toward

preposition + accusative (directional: 'toward me / for my benefit')

→ spatial or relational framing

ἐπ': meaning 'toward'; here it marks the relation signaled by preposition + accusative (directional: 'toward me / for my benefit').

ἐμέ

me

Accusative

accusative object of ἐπί

→ participant reference

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

τοῦ

the

Genitive

article with articular infinitive (genitive of purpose)

→ noun-phrase marking

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

ζῆν

to live

Pres Act Inf · ζάω

articular infinitive, genitive of purpose ('so that my soul might live')

→ present infinitive (the act of living)

ζάω: 'live'; the genitive articular infinitive τοῦ ζῆν expresses result or purpose — 'so that my soul might live'; the preservation of life is the whole point of the divine rescue.

τὴν

the

Accusative

article with ψυχὴν

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

accusative subject of the articular infinitive ζῆν

→ object specification

ψυχὴ: 'life / soul'; the accusative subject of the articular infinitive; echoes the σώζου τὴν σεαυτοῦ ψυχὴν of v.17 — Lot has understood the command's purpose.

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.

ἐγώ

I

Nominative

emphatic pronoun subject (contrastive: 'yet I for my part')

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic pronoun subject (contrastive: 'yet I for my part').

δὲ

but

postpositive adversative (introducing Lot's objection)

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

δυνήσομαι

I will be able

Fut Mid Indic 1 Sg · δύναιμι

main verb (Lot's claim of incapacity)

→ predictive future

δύναιμι: 'be able'; the future οὐ δυνήσομαι ('I will not be able') is Lot's stated reason for needing an alternative destination; his claim of incapacity may reflect genuine fear or may be a negotiating stance.

διασωθῆναι

to escape safely

Aor Pass Inf · διασώζω

complementary infinitive (the action he claims incapacity for)

→ verbal action or state

διασώζω: 'save through / bring safely through / escape'; the δια- prefix adds completeness — escaping all the way to safety; cf. Acts 27:43–44 (all escaped safely through the water).

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὸ

the

Accusative

article with ὄρος

→ noun-phrase marking

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

ὄρος

mountain

Accusative

accusative of goal (the commanded destination Lot claims to fear reaching)

→ object specification

ὄρος: meaning 'mountain'; it serves as accusative of goal (the commanded destination Lot claims to fear reaching).

μήποτε

lest

negative purpose conjunction

→ discourse linkage or contrast

μήποτε: meaning 'lest'; conjunction or particle linking this unit with the surrounding discourse.

καταλάβη

overtake

Aor Act Subj 3 Sg · καταλαμβάνω

subjunctive in negative purpose clause (the feared outcome)

→ constative aorist subjunctive

καταλαμβάνω: 'overtake / seize'; the fear is that the approaching destruction will catch him before he reaches the mountain; κατα- gives the sense of catching from above or behind.

με

me

Accusative

accusative direct object (Lot as the one feared to be overtaken)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (Lot as the one feared to be overtaken).

τὰ

the

Nominative

article with κακά

→ noun-phrase marking

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

κακά

evils

Nominative

subject of καταλάβη (the evils = the destruction)

→ participant prominence

κακός: 'evil / disaster'; τὰ κακά = the calamities of the destruction; personified here as that which 'overtakes' Lot.

καὶ

and

narrative conjunction (result of being overtaken)

→ discourse linkage or contrast

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

ἀποθάνω

I die

Aor Act Subj 1 Sg · ἀποθνήσκω

subjunctive in the negative purpose clause (the ultimate feared outcome)

→ constative aorist subjunctive

ἀποθνήσκω: 'die'; the final word of Lot's self-protective argument: if overtaken by the disaster while en route to the mountain, he will die. The fear is real; the negotiation is rational.

20 ἰδοὺ ἡ πόλις αὕτη ἐγγὺς τοῦ καταφυγεῖν με ἐκεῖ, ἣ ἐστὶν μικρά, καὶ ἐκεῖ σωθήσομαι· οὐ μικρά ἐστίν; καὶ ζήσεται ἡ ψυχὴ μου.

'Look, this city is near enough for me to flee there, and it is small — and I will be saved there. Is it not small? And my soul will live.'

Petition (Lot's proposed alternative: Zoar / the μικρά wordplay) ἰδοὺ

The verse preserves the wordplay that gives the city its name Σηγωρ (Hebrew שֶׁגֹר, 'small'). Lot repeats μικρά twice — first as justification ('it is small, a negligible city worthy of sparing') and then as a rhetorical question ('is she not small?'). The angel's response (v.21: ἐθαύμασά σου τὸ πρόσωπον) grants the petition, and v.22 names the city Σηγωρ ('small') in explicit aetiology. The wordplay is the pivot of the whole Zoar pericope.

ἰδοὺ

look

attention-drawing interjection (Hebraizing נִזְכֵּר)

→ clausal contribution

ἰδοὺ: 'look / behold'; draws attention to the alternative Lot is proposing.

ἡ

the

Nominative

article with πόλις

→ noun-phrase marking

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

πόλις

city

Nominative

subject (the proposed destination)

→ participant prominence

πόλις: the unnamed city that will become Σηγωρ; its smallness (μικρά) is the grounds for its sparing.

αὕτη

this

Nominative

demonstrative adjective / pronoun (deictic: 'this one here')

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective / pronoun (deictic: 'this one here').

ἐγγύς

near

predicate adjective / adverb (nearness as the key practical argument)

→ clausal contribution

ἐγγύς: 'near / close'; the nearness of the city makes flight to it plausible and safe — unlike the distant mountain.

τοῦ

the

Genitive

article with articular infinitive (genitive of purpose or reference: 'to flee there')

→ noun-phrase marking

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

καταφυγεῖν

to flee

Aor Act Inf · καταφεύγω

articular infinitive (genitive of purpose: 'near enough for me to flee there')

→ ingressive aorist infinitive (the act of fleeing to refuge)

καταφεύγω: 'flee for refuge / take refuge'; κατα- gives the sense of fleeing down to a place of shelter; used in Heb 6:18 of those who 'flee for refuge' to the hope set before them.

με

me

Accusative

accusative subject of the articular infinitive

→ participant reference

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

ἐκεῖ

there

adverb of place (pointing to the city as the destination)

→ adverbial qualification

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

ἥ

which

Nominative

relative pronoun (introducing the characterizing clause)

→ participant reference

ἥ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (introducing the characterizing clause).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (the key characterization: the city 'is small')

→ present

εἰμί: copula.

μικρά

small

Nominative

predicate adjective (the first μικρά — the claim that grounds the petition)

→ participant prominence

μικρός: 'small / little'; the first of two μικρά in this verse; Lot's argument is that a small city is less sinful (or less threatened) than the great cities of the plain and therefore can be spared; the same logic underlies the naming in v.22.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

σωθήσομαι

I will be saved

Fut Pass Indic 1 Sg · σῶζω

main verb (the outcome Lot desires: salvation)

→ predictive future

σῶζω: the root of the rescue-vocabulary that runs through the chapter (σῶζου in vv.17, 22; σωθήσομαι here); Lot uses the passive — 'I will be saved' — which grammatically implicates divine agency as the rescuer.

οὐ

is she not

negative particle in rhetorical question (expecting 'yes' answer)

→ discourse linkage or contrast

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

μικρά

small

Nominative

predicate adjective in rhetorical question (second μικρά — the clinching appeal)

→ participant prominence

μικρός: the second μικρά; the rhetorical question οὐ μικρά ἐστίν ('is she not small?') expects the answer 'Yes, she is small — therefore spare her'; the wordplay anticipates the naming of the city Σηγωρ ('small') in v.22.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula of rhetorical question

→ present

εἰμί: copula.

καὶ

and

coordinating conjunction (the positive outcome of the sparing)

→ discourse linkage or contrast

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

ζήσεται

will live

Fut Mid Indic 3 Sg · ζάω

main verb (the desired outcome: life)

→ predictive future

ζάω: 'live'; the final word of Lot's petition echoes τοῦ ζῆν τὴν ψυχὴν μου in v.19 — the whole argument has been about preserving ψυχὴ ('life').

ἡ

the

Nominative

article with ψυχὴ

→ noun-phrase marking

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

ψυχή

soul / life

Nominative

subject of ζήσεται

→ participant prominence

ψυχή: meaning 'soul'; it serves as subject of ζήσεται.

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.

21 καὶ εἶπεν αὐτῷ Ἴδου ἐθαύμασά σου τὸ πρόσωπον καὶ ἐπὶ τῷ ῥήματι τούτῳ τοῦ μὴ καταστρέψαι τὴν πόλιν, περὶ ἧς ἐλάλησας

And he said to him, 'Look, I have accepted your petition and I will not overthrow the city about which you have spoken —'

Grant (the angel concedes to Lot's petition) **καί**

The angel's ἐθαύμασά σου τὸ πρόσωπον is a Hebraism: 'to marvel at / lift up someone's face' = 'to regard someone favorably / grant their petition' (cf. Deut 10:17; Job 13:8, 10; Gal 2:6 where the same idiom appears as πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει). The concession — the city will not be overthrown — is immediate and unconditional. Verse 21 ends with a dangling relative clause (the sentence is completed in v.22).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (angel's response)

→ constative aorist

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

αὐτῷ
to him

Dative

dative of indirect object (to Lot)

→ participant reference or interest

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

Ἴδου
look

attention-drawing interjection

→ participant identification

Ἴδου: transliterated proper name rendered in Greek letters; here it functions as attention-drawing interjection.

ἐθαύμασά

I have accepted

Aor Act Indic 1 Sg · θαυμάζω

main verb (idiomatic: 'I have marveled at / accepted your face' = I grant your petition)

→ culminative aorist (the completed decision)

θαυμάζω: 'marvel at / show regard for'; the phrase ἐθαύμασά σου τὸ πρόσωπον ('I have marveled at your face') is a Hebraism calquing קָנַח אַפַּי ('to lift up the face / show favor'); the idiom denotes granting a petition out of regard for the petitioner (cf. Deut 10:17; Job 13:8; Gal 2:6 where πρόσωπον λαμβάνω translates the same Hebraism). The angel has been moved by Lot's request and will comply.

σου

your

Genitive

genitive dependent on πρόσωπον (whose face is regarded)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive dependent on πρόσωπον (whose face is regarded).

τὸ

the

Accusative

article with πρόσωπον

→ noun-phrase marking

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

πρόσωπον

face / petition

Accusative

accusative direct object of ἐθαύμασα (Hebraism: 'face' = petition)

→ object specification

πρόσωπον: 'face'; in this idiomatic usage the literal 'face' represents the person and their petition; 'to regard the face' = to grant the request presented by that face.

καὶ

and

coordinating conjunction (introducing the content of the concession)

→ discourse linkage or contrast

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

ἐπὶ

concerning

preposition + dative (referential: 'with regard to this matter')

→ spatial or relational framing

ἐπὶ: meaning 'concerning'; here it marks the relation signaled by preposition + dative (referential: 'with regard to this matter').

τῷ

the

Dative

article with ῥήματι

→ noun-phrase marking

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

ῥήματι

matter / word

Dative

dative with ἐπὶ (referential: 'in this matter / concerning this word')

→ sphere or reference

ῥήμα: 'word / matter / thing'; a Hebraism rendering Hebrew רָצָה, which can mean both 'word' and 'matter/thing'; ἐπὶ τῷ ῥήματι τούτῳ = 'in this matter / as to this request.'

τούτω

this

Dative

demonstrative adjective (specifying the request)

→ participant reference or interest

τούτω: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (specifying the request).

τοῦ

the

Genitive

article with negated articular infinitive

→ noun-phrase marking

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

μή

not

negative particle with articular infinitive

→ discourse linkage or contrast

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

καταστρέψαι

to overthrow

Aor Act Inf · καταστρέφω

articular infinitive (genitive of content: 'the matter of not overthrowing')

→ verbal action or state

καταστρέφω: 'overthrow / overturn / destroy'; the same root as καταστροφή used of the destruction event at v.29; the angel's commitment τοῦ μή καταστρέψαι τὴν πόλιν is the formal grant of Lot's petition — Zoar/Σηγορ will be spared.

τὴν

the

Accusative

article with πόλιν

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative direct object of καταστρέψαι

→ object specification

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

περὶ

about

preposition + genitive (referential: 'about which you spoke')

→ spatial or relational framing

περὶ: meaning 'about'; here it marks the relation signaled by preposition + genitive (referential: 'about which you spoke').

ἣς

which

Genitive

genitive relative pronoun (object of περί in the relative clause)

→ relational specification

ἣς: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (object of περί in the relative clause).

ἐλάλησας

you spoke

Aor Act Indic 2 Sg · λαλέω

main verb of relative clause (Lot's petition in vv.18–20)

→ constative aorist

λαλέω (aor. ἐλάλησας): 'speak'; Saul asks why Samuel has addressed him with such grand words — not grasping the destiny implied.

22 σπεῦσον οὖν τοῦ σωθῆναι ἐκεῖ· οὐ γὰρ δυνήσομαι ποιῆσαί τι ἕως τοῦ σὲ εἰσελθεῖν ἐκεῖ. διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τῆς πόλεως ἐκείνης Σηγωρ.

'Hurry therefore to be saved there, for I will not be able to do anything until you have entered there.'
Therefore he called the name of that city Zoar.

Conclusion / aetiology (urgency renewed; Zoar named)

οὖν

The angel's σπεῦσον ('hurry!') is the last of the chapter's urgency-imperatives (ἐκκλίνετε v.2 → Ἀνάστητε v.14 → σῶζου v.17 → σπεῦσον here). The remarkable clause οὐ γὰρ δυνήσομαι ποιῆσαί τι ἕως τοῦ σὲ εἰσελθεῖν ('I will not be able to do anything until you have entered') subordinates the entire divine judgment to the completion of Lot's rescue — a remarkable expression of divine commitment to saving the righteous before unleashing judgment. The aetiology of Σηγωρ (Zoar) closes the pericope.

σπεῦσον

hurry

Aor Act Impr 2 Sg · σπεύδω

imperative (urgent command to flee immediately)

→ **ingressive aorist imperative**

σπεύδω: 'hasten / hurry'; the aorist imperative σπεῦσον is the chapter's most urgent verb for the flight — 'make haste!'; the root σπεύδω / σπουδή runs through the chapter's urgency vocabulary (cf. ἐπεσπούδαζον v.15); cf. Luke 19:5–6 (Σπεύσας κατὰβηθι — Jesus to Zacchaeus).

οὖν

therefore

inferential conjunction (drawing the practical conclusion from the grant)

→ **discourse linkage or contrast**

οὖν: meaning 'therefore'; conjunction or particle linking this unit with the surrounding discourse.

τοῦ

the

Genitive

article with articular infinitive (genitive of purpose)

→ **noun-phrase marking**

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

σωθῆναι

to be saved

Aor Pass Inf · σῶζω

articular infinitive (genitive of purpose: 'hasten to be saved there')

→ **verbal action or state**

σῶζω: the chapter's rescue-root appears here in the passive infinitive — Lot is the object of salvation, not its agent; the whole rescue vocabulary (σῶζου, σωθήσομαι, σωθῆναι) culminates here.

ἐκεῖ

there

adverb of place (pointing to the granted city, Zoar)

→ adverbial qualification

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

γὰρ

for

postpositive explanatory conjunction (giving the reason for the urgency)

→ discourse linkage or contrast

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

δυνήσομαι

I will be able

Fut Mid Indic 1 Sg · δύναμαι

main verb (the angel's self-limiting declaration)

→ predictive future

δύναμαι: 'be able'; the remarkable phrase οὐ δυνήσομαι ποιῆσαι τι ('I will not be able to do anything') subordinates divine action to Lot's arrival in Zoar; this is not a limitation of divine power but a covenantal commitment — God restrains the judgment until the righteous one is secured. Cf. 2 Pet 2:9 (κύριος οἶδεν ... δικαίους ἐκ πειρασμοῦ ῥύεσθαι).

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (what the angel is unable to do until Lot arrives)

→ aorist infinitive (complement of necessity)

ποιέω: 'do / make'; the articular infinitive τοῦ ποιῆσαι, a calque of the Hebrew infinitive construct with ל, defines the content of the difficulty — 'the doing of anything to her'; the euphemistic 'to do something to her' veils the intended assault.

τι

anything

Accusative

accusative direct object of ποιῆσαι (indefinite: 'anything at all')

→ participant reference

τι: meaning 'anything'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ποιῆσαι (indefinite: 'anything at all').

ἕως

until

temporal conjunction (limiting the restraint: 'until you have entered')

→ discourse linkage or contrast

ἕως: meaning 'until'; conjunction or particle linking this unit with the surrounding discourse.

τοῦ

the

Genitive

article with articular infinitive

→ noun-phrase marking

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

σέ

you

Accusative

accusative subject of the articular infinitive

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the articular infinitive.

εἰσελθεῖν

to enter

Aor Act Inf · εἰσερχομαι

articular infinitive (temporal with ἕως: 'until your entering')

→ constative aorist infinitive

εἰσερχομαι: Lot must enter the city before the judgment can begin; cf. v.23 where ἡ ὁ ἥλιος ἐξηλθεν ... καὶ Λωτ εἰσηλθεν — the sun's rising and Lot's entry are simultaneous.

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

διὰ

therefore

preposition + accusative (causal: διὰ τοῦτο = 'because of this / therefore')

→ spatial or relational framing

διὰ: meaning 'therefore'; here it marks the relation signaled by preposition + accusative (causal: διὰ τοῦτο = 'because of this / therefore').

τοῦτο

this

Accusative

accusative object of διὰ (the aetiological formula: 'therefore')

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of διὰ (the aetiological formula: 'therefore').

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (narrator's aetiological note: the naming of the city)

→ constative aorist

καλέω: 'name / call'; the aetiological formula ἐκάλεσεν τὸ ὄνομα ... Σηγορ names the city by its Hebrew meaning; cf. similar aetiologies for Babel (Gen 11:9), Beer-sheba (Gen 21:31), Moriah (Gen 22:14).

τὸ

the

Accusative

article with ὄνομα

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object (cognate object of ἐκάλεσεν)

→ object specification

ὄνομα: meaning 'name'; it serves as accusative direct object (cognate object of ἐκάλεσεν).

τῆς

of the

Genitive

article with πόλεως

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of possession ('the name of the city')

→ relational specification

πόλεως: meaning 'city'; it serves as genitive of possession ('the name of the city').

ἐκείνης

that

Genitive

demonstrative adjective (anaphoric: referring back to the city just negotiated for)

→ relational specification

ἐκείνης: meaning 'that'; it serves as demonstrative adjective (anaphoric: referring back to the city just negotiated for).

Σηγωρ

Zoar

indeclinable proper noun, predicate of ἐκάλεσεν (the name given)

→ participant identification

Σηγωρ: LXX transliteration of Hebrew זִעְרָא (Zoar, 'small'); the name directly encodes the μικρά wordplay of Lot's petition (vv.20–21); the city is small, therefore it is spared — and named for that smallness. Σηγωρ appears later as a landmark in the Song of Moses (Deut 34:3) and in Isa 15:5 (an oracle against Moab).

23 ὁ ἥλιος ἐξῆλθεν ἐπὶ τὴν γῆν, καὶ Λωτ εἰσῆλθεν εἰς Σηγωρ.

The sun had come out over the land, and Lot entered Zoar.

Temporal synchronism (the moment of judgment set) asyndeton

The verse juxtaposes two simultaneous arrivals: the sun rises over the land, and Lot enters Zoar. The conjunction of these two events is deliberate: the dawn that brings the sun also triggers the destruction that the angel had held back (v.22: 'until you have entered'). The brevity of the verse — only nine Greek words — gives it the quality of a dramatic threshold-crossing.

ὁ

the

Nominative

article with ἥλιος

→ noun-phrase marking

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

ἥλιος

sun

Nominative

subject of ἐξῆλθεν

→ participant prominence

ἥλιος: 'sun'; the rising sun marks the exact moment the destruction begins; the narrative synchronism (sun rises = Lot enters = destruction begins) is theologically precise.

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the sun's appearance over the land)

→ ingressive aorist (the moment of sunrise)

ἐξέρχομαι: 'come out / go forth'; used of the sun's rising — it 'comes out over' the land; the same verb used throughout the chapter of people going out (Lot, the angels), now used cosmically of the sun.

ἐπὶ

over

preposition + accusative (spatial: over the land)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (spatial: over the land).

τὴν the Accusative article with γῆν → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆν land Accusative accusative object of ἐπί → object specification γῆν: meaning 'land'; it serves as accusative object of ἐπί.	καὶ and narrative conjunction (simultaneous events) → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Λωτ Lot indeclinable proper noun, subject of εἰσῆλθεν → participant identification Λωτ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject of εἰσῆλθεν.
εἰσῆλθεν entered Aor Act Indic 3 Sg · εἰσέρχομαι main verb (the trigger-event: Lot's arrival in Zoar) → ingressive aorist (the moment of entry) εἰσέρχομαι: the entry the angel had stipulated as the condition for beginning the destruction (v.22); Lot's crossing the threshold of Zoar is simultaneously his salvation and the green-light for judgment on Sodom.	εἰς into preposition + accusative (goal) → spatial or relational framing εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal).	Σηγωρ Zoar indeclinable proper noun, goal of εἰς → participant identification Σηγωρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, goal of εἰς.	

24 καὶ κύριος ἔβρεξεν ἐπὶ Σοδομα καὶ Γομορρα θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ·

And the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven;

Judgment executed (the destruction of the cities) **καί**

The verse is the theological and dramatic climax of the chapter. The double κύριος — one κύριος rains (the subject), a second κύριος is the source (παρὰ κυρίου) — is the most discussed textual feature of LXX Genesis 19. Justin Martyr (Dial. 56.23), Irenaeus (A.H. 3.6.1), Tertullian (Prax. 13), and Origen (Hom. Gen. 4.5) all read the double divine subject as evidence of two distinct divine persons: the visible κύριος who acts (the Son / Angel of the LORD) and the invisible κύριος from heaven from whom the action originates (the Father). This verse is the locus classicus of the early church's christological reading of the OT theophanies.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κύριος
the LORD

Nominative

subject of ἔβρεξεν (the LORD who acts as agent of judgment)

→ participant prominence

κύριος: the first κύριος in the verse — the active subject who rains. The church fathers identified this κύριος as the visible LORD, the Angel of the LORD, the pre-incarnate Son; cf. Justin, Dial. 56.23: 'there is another God and Lord ... who appeared to Abraham'; Irenaeus, A.H. 3.6.1.

ἔβρεξεν
rained

Aor Act Indic 3 Sg · βρέχω

main verb (the act of divine judgment)

→ constative aorist (the completed act of raining down)

βρέχω: 'rain / cause to rain'; normally used of rain (Matt 5:45; Luke 17:29 'it rained fire and sulfur from heaven on the day Lot left Sodom' — citing this verse); the LORD here is the active rainer of judgment, not merely its permitter.

ἐπὶ
on

preposition + accusative (directional: the target of the raining)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (directional: the target of the raining).

Σοδομα
Sodom

indeclinable proper noun, object of ἐπί

→ participant identification

Σοδομα: the primary target of the judgment; the city whose κραυγή had reached the LORD (v.13).

καὶ
and

coordinating conjunction (extending the judgment to Gomorrah)

→ discourse linkage or contrast

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

Γομορρα
Gomorrah

indeclinable proper noun, second object of ἐπί

→ participant identification

Γομορρα: LXX transliteration of Hebrew גִּמְזָרָה (Gomorrah); the second of the five cities of the plain; always paired with Sodom in the prophets and NT as a byword for divine judgment (Isa 1:9; Jer 23:14; Matt 10:15; Rom 9:29; Jude 7).

θεῖον
sulfur

Accusative

accusative direct object (first of the two instruments of destruction)

→ object specification

θεῖον: 'sulfur / brimstone'; the first instrument of judgment; θεῖον καὶ πῦρ ('sulfur and fire') renders Hebrew יֵרֵךְ וְשֹׁאֵף; the pairing recurs in Isa 34:9; Ezek 38:22; Rev 9:17–18; 14:10; 19:20; 20:10; 21:8 — always denoting divine eschatological punishment.

καὶ

and

coordinating conjunction (linking the two instruments)

→ discourse linkage or contrast

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

πῦρ

fire

Accusative

accusative direct object (second instrument of judgment)

→ object specification

πῦρ: 'fire'; paired with θεῖον throughout the biblical tradition of divine judgment; in Rev 20:10 the lake of fire and sulfur (λίμνη τοῦ πυρὸς καὶ θείου) is the ultimate eschatological fate of the beast and false prophet, which is read as an extension of this text.

παρά

from

preposition + genitive (source: 'from the LORD')

→ spatial or relational framing

παρά: 'from / beside'; παρά κυρίου = 'from the LORD' — the second κύριος is the source from whom the fire comes; the preposition marks the origin, not the actor. This prepositional phrase creates the double κύριος: the first κύριος acts, the second κύριος is the originating source in heaven. The church fathers read this distinction as pointing to the Son (visible agent) and the Father (heavenly source); Justin Martyr argued explicitly from this verse that the being who appeared to Abraham and Lot was a 'second God' distinct from the Father (Dial. 56, 60).

κυρίου

the LORD

Genitive

genitive of source with παρά (the second κύριος — the heavenly originator)

→ relational specification

κύριος: the second κύριος in the verse — in the genitive as object of παρά, indicating the heavenly source from which the fire originates. In the Hebrew the phrase reads 'from YHWH from heaven' — LXX renders this literally as παρά κυρίου ἐκ τοῦ οὐρανοῦ. The two κύριος references in a single short verse are unique in the LXX Pentateuch and constitute the primary basis for the patristic christological reading of this text.

ἐκ

out of

preposition + genitive (source of origin: 'out of heaven')

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source of origin: 'out of heaven').

τοῦ

the

Genitive

article with οὐρανοῦ

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of source with ἐκ ('from heaven')

→ relational specification

οὐρανός: 'heaven / sky'; the fire comes from κύριος who is ἐκ τοῦ οὐρανοῦ ('from heaven') — the emphasis on the heavenly origin of the fire intensifies both its divine character and the distinction from the earthly κύριος who pours it down.

25 καὶ κατέστρεψεν τὰς πόλεις ταύτας καὶ πᾶσαν τὴν περίχωρον καὶ πάντας τοὺς κατοικοῦντας ἐν ταῖς πόλεσιν καὶ πάντα τὰ ἀνατέλλοντα ἐκ τῆς γῆς.

and he overthrew those cities and all the surrounding region and all the inhabitants of the cities and everything that sprang up from the earth.

Total destruction (the extent of the judgment catalogued) καὶ

The verse is a fourfold catalogue of total destruction: the cities, the plain, the inhabitants, and every plant. The repeated πᾶς ('all') and πάντα ('all things') creates a rhetorical totality — nothing survives in the zone of judgment. The final πάντα τὰ ἀνατέλλοντα ἐκ τῆς γῆς ('everything sprouting from the earth') destroys even vegetation, echoing the reversal of creation (the earth brought forth vegetation in Genesis 1; here it is all destroyed).

καὶ
and

narrative conjunction (continuation of v.24)

→ discourse linkage or contrast

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

κατέστρεψεν
overthrew

Aor Act Indic 3 Sg · καταστρέφω

main verb (the total destruction wrought)

→ constative aorist (completed act of destruction)

καταστρέφω: 'overthrow / overturn / destroy utterly'; the same root as καταστροφή in v.29 and τοῦ μὴ καταστρέψαι in v.21 (the angel's promise not to overthrow Zoar). Here the verb marks the complete fulfillment of the destruction mission announced in v.13.

τὰς
the

Accusative

article with πόλεις

→ noun-phrase marking

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

πόλεις
cities

Accusative

accusative direct object (first element destroyed: the cities)

→ object specification

πόλεις: the five cities of the plain — Sodom, Gomorrah, Admah, Zeboiim, and Bela/Zoar (cf. 14:2); Zoar alone is spared.

ταύτας

these

Accusative

demonstrative adjective (anaphoric: 'these cities' = the cities of the plain)

→ object specification

ταύτας: meaning 'these'; it serves as demonstrative adjective (anaphoric: 'these cities' = the cities of the plain).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πᾶσαν

all

Accusative

adjective attributive to περίχωρον (totality: 'all the surrounding region')

→ object specification

πᾶσαν: meaning 'all'; it serves as adjective attributive to περίχωρον (totality: 'all the surrounding region').

τὴν

the

Accusative

article with περίχωρον

→ noun-phrase marking

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

περίχωρον

surrounding region

Accusative

accusative direct object (second element: the entire plain)

→ object specification

περίχωρος: 'surrounding area / plain'; the Jordan Valley and its fertile region, described at Gen 13:10–11 as like the garden of the LORD; now destroyed.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πάντας

all

Accusative

adjective with τοὺς κατοικοῦντας (totality: 'all the inhabitants')

→ object specification

πάντας: meaning 'all'; it serves as adjective with τοὺς κατοικοῦντας (totality: 'all the inhabitants').

τοὺς

the

Accusative

article with participial substantive

→ noun-phrase marking

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

κατοικοῦντας

inhabitants

Pres Act Ptc Acc Pl Masc · κατοικέω

substantival participle (third element destroyed: the residents)

→ participial qualification

κατοικέω: 'dwell / inhabit'; the substantival participle τοὺς κατοικοῦντας = 'the ones inhabiting / the residents'; the destruction of πάντας the inhabitants recalls the judgment formula of v.4 (ἅπας ὁ λαός — the entire people surrounded the house).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article with πόλειςιν

→ noun-phrase marking

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

πόλειςιν

cities

Dative

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

→ sphere or reference

πόλειςιν: meaning 'cities'; it serves as dative of place (locative: 'in the cities').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

adjective with τὰ ἀνατέλλοντα (totality: 'everything sprouting')

→ object specification

πάντα: meaning 'all'; it serves as adjective with τὰ ἀνατέλλοντα (totality: 'everything sprouting').

τὰ

the

Accusative

article with substantival participle

→ noun-phrase marking

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

ἀνατέλλοντα

things sprouting

Pres Act Ptc Acc Pl Neut · ἀνατέλλω

substantival participle (fourth element destroyed: all vegetation)

→ participial qualification

ἀνατέλλω: 'rise / spring up / sprout'; used of heavenly bodies rising and of vegetation growing; τὰ ἀνατέλλοντα ἐκ τῆς γῆς = 'all that sprouts from the earth / all vegetation'; the destruction of plant life is an anti-creation judgment — reversing Gen 1:11–12 where the earth brought forth vegetation at God's command.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article with γῆς

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of source ('from the earth')

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of source ('from the earth').

26 καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω καὶ ἐγένετο στήλη ἁλός.

And his wife looked back and became a pillar of salt.

Negative example (the violated prohibition; the judgment of Lot's wife) καί

The brevity of this verse is devastating: nine Greek words encompass the most famous disobedience in the Sodom narrative. Lot's wife does the one thing she was commanded not to do (v.17: μὴ περιβλέψῃς εἰς τὰ ὀπίσω). The instant consequence — στήλη ἁλός ('pillar of salt') — transforms her into a permanent memorial of judgment. Jesus cites her explicitly: μνημονεύετε τῆς γυναικὸς Λώτ (Luke 17:32); the context is eschatological — those who look back on the day of the Son of Man's coming will perish. In 2 Pet 2:7 only Lot is saved; his wife's fate is silently assumed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέβλεψεν

looked

Aor Act Indic 3 Sg · ἐπιβλέπω

main verb (the act of looking back — the violated prohibition)

→ ingressive aorist (the single fatal glance)

ἐπιβλέπω: 'look upon / look at'; ἐπι- adds the sense of fixing one's gaze; this is not the same compound as in the prohibition (περιβλέψης, v.17) but the result is equivalent — she directs her gaze toward what lies behind.

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 (the unnamed wife of Lot)

→ participant prominence

γυνή: 'woman / wife'; never named in the LXX text; her anonymity is perhaps fitting — she becomes a type rather than an individual. Jesus' reference to her in Luke 17:32 (μνημονεύετε τῆς γυναικὸς Λώτ) treats her as a permanent warning sign.

αὐτοῦ

his

Genitive

genitive of possession (Lot's wife)

→ relational specification

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

εἰς

toward

preposition + accusative (directional: toward what lies behind)

→ spatial or relational framing

εἰς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (directional: toward what lies behind).

τὰ

the

Accusative

article substantive (neuter plural: 'the things behind')

→ noun-phrase marking

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

ὀπίσω

behind

adverb as substantive (the violated direction)

→ clausal contribution

ὀπίσω: 'behind'; the same phrase εἰς τὰ ὀπίσω appears in the prohibition of v.17 (μὴ περιβλέψης εἰς τὰ ὀπίσω); the verbal echo makes the violation explicit.

καὶ

and

narrative conjunction (instantaneous consequence)

→ discourse linkage or contrast

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

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (the immediate transformation)

→ ingressive aorist (the moment of transformation)

γίνομαι: 'become'; the instantaneous transformation is marked by the aorist — she looked and became; there is no intermediate state. The same verb is used of major transformations throughout the LXX (cf. Exod 7:10 where Moses' staff γίνεται a serpent).

στήλη

pillar

Nominative

predicate nominative (what she became)

→ participant prominence

στήλη: 'pillar / standing stone / monument'; in Greek usage a στήλη can be a grave marker or a commemorative monument; here it is both — the woman is petrified into a perpetual monument of the judgment she failed to escape. The στήλη ἄλός becomes a visible sign of the destruction.

ἄλός

of salt

Genitive

genitive of material ('pillar of salt')

→ relational specification

ἄλς: 'salt'; the genitive of material — a pillar made of salt; the Dead Sea region has natural salt formations; ancient writers (Josephus, Ant. 1.203) claimed to have seen the pillar of salt in his own day. Salt carries connotations of desolation and barrenness (Deut 29:23: 'sulfur and salt, a burnt-out wasteland').

27 Ὁρθρισεν δὲ Ἀβραὰμ τὸ πρωῒ εἰς τὸν τόπον, οὗ εἰστήκει ἐναντίον κυρίου·

And Abraham rose early in the morning to the place where he had stood before the LORD;

Scene shift (the narrative pivots to Abraham's perspective)

δέ

The narrative pivots abruptly to Abraham — the last we heard of him was at 18:33 when the LORD departed and Abraham returned to his place. Abraham's early rising (Ὁρθρισεν) to the place of the theophanic conversation (18:22–33) connects the two chapters: what Abraham interceded for (18:23–32), he now witnesses the outcome of. The phrase εἰστήκει ἐναντίον κυρίου echoes 18:22 where Abraham was standing (εἰστήκει) before κύριος in the great intercessory dialogue.

ῥοθρισεν

rose early

Aor Act Indic 3 Sg · ὀρθρίζω

main verb (Abraham's dawn action)

→ ingressive aorist (the act of getting up at dawn)

ὀρθρίζω: 'rise at dawn / go early'; denominative from ὄρθρος ('dawn'); the same root used of Lot's hospitality offer (ὀρθρίσαντες, v.2: 'and rising early you will go on your way'); now Abraham rises early to see what became of his intercession.

δὲ

and

postpositive continuative (scene transition)

→ discourse linkage or contrast

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

Αβρααμ

Abraham

indeclinable proper noun, subject

→ participant identification

Αβρααμ: LXX transliteration of Hebrew אַבְרָהָם; the patriarch returns to the narrative for the first time since 18:33; the connection between Abraham's intercession (18:23–32) and the rescue of Lot (v.29) will be made explicit in the next verse.

τὸ

the

Accusative

article with πρωί (temporal accusative)

→ noun-phrase marking

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

πρωῖ

morning

Accusative

accusative of time ('in the morning')

→ object specification

πρωῖ: 'morning / early'; τὸ πρωῖ = 'in the morning'; the same dawn that triggered Lot's escape and the destruction is witnessed by Abraham at first light.

εἰς

to

preposition + accusative (goal: the place of theophany)

→ spatial or relational framing

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

τὸν

the

Accusative

article with τόπον

→ noun-phrase marking

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

τόπον

place

Accusative

accusative of goal

→ object specification

τόπος: 'place'; the specific location where Abraham had stood before the LORD at Gen 18:22; its identification as a holy place of encounter is implied by the relative clause that follows.

οὗ

where

Genitive

genitive relative pronoun (locative: 'in which place')

→ relational specification

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (locative: 'in which place').

εἰστήκει

he had stood

Plupf Act Indic 3 Sg · ἵστημι

main verb of relative clause (pluperfect: prior state)

→ perfect / pluperfect (the completed and persisting stance from the previous encounter)

ἵστημι: 'stand'; the pluperfect εἰστήκει marks a state that was complete before the narrative moment; the same root used at 18:22 (εἰστήκει δὲ Ἀβραὰμ ἐναντίον κυρίου) — the verbal echo ties the two chapters together intentionally.

ἐναντίον

before

improper preposition + genitive (locative: 'before / in the presence of')

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by improper preposition + genitive (locative: 'before / in the presence of').

κυρίου

the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: the same κύριος before whom Abraham had made his intercession at 18:23–32; Abraham returns to that meeting-place to observe the outcome — and will see the smoke of the destroyed plain.

28 καὶ ἐπέβλεψεν ἐπὶ πρόσωπον Σοδομων καὶ Γομορρας καὶ ἐπὶ πρόσωπον τῆς περιχώρου καὶ εἶδεν, καὶ ἰδοὺ ἀνέβη φλόξ τῆς γῆς ὥσεί ἀτμὶς καμίνου.

and he looked toward Sodom and Gomorrah and toward the face of the surrounding region and saw, and behold — smoke rose from the earth like the smoke of a furnace.

Observation (Abraham witnesses the aftermath)

καί

Abraham looks toward the plain and sees φλόξ ('smoke / flame') rising like the smoke of a furnace (ἀτμὶς καμίνου). The simile connects the scene to the theophany of the burning bush (Exod 3) and Sinai (Exod 19:18 — ὁ δὲ καπνὸς ἀνέβαινεν ὥσεί καπνὸς καμίνου); all three are visible manifestations of divine presence and judgment. The Sodom imagery is deployed eschatologically in Rev 9:2 (the smoke of the abyss ὡς καπνὸς καμίνου μεγάλης).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέβλεψεν

looked

Aor Act Indic 3 Sg · ἐπιβλέπω

main verb (Abraham's surveying gaze)

→ constative aorist

ἐπιβλέπω: 'look upon / gaze at'; the same verb used of Lot's wife looking back (v.26); here the looking is legitimate — Abraham looks toward the plain, not back from flight; the verbal echo contrasts the two kinds of retrospective gaze.

ἐπὶ

toward

preposition + accusative (directional)

→ spatial or relational framing

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

πρόσωπον

face

Accusative

accusative object of ἐπί (Hebraism: ἐπὶ πρόσωπον = 'toward the face of / toward')

→ object specification

πρόσωπον: 'face'; ἐπὶ πρόσωπον Σοδομων is a Hebraism calquing עַל פְּנֵי ('over the face of Sodom') = 'toward / in the direction of Sodom'; the same idiom at Gen 1:2 (ἐπὶ πρόσωπον τοῦ ὕδατος).

Σοδωμων

Sodom

indeclinable proper noun, genitive of reference with πρόσωπον

→ participant identification

Σοδωμων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of reference with πρόσωπον.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Γομορρας

Gomorrah

indeclinable proper noun, second object of ἐπί

→ participant identification

Γομορρας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, second object of ἐπί.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπὶ

toward

repeated preposition (extending the survey)

→ spatial or relational framing

ἐπὶ: meaning 'toward'; here it marks the relation signaled by repeated preposition (extending the survey).

πρόσωπον

face

Accusative

accusative object of ἐπί (Hebraism: 'toward the face of')

→ object specification

πρόσωπον: meaning 'face'; it serves as accusative object of ἐπί (Hebraism: 'toward the face of').

τῆς

the

Genitive

article with περιχώρου

→ noun-phrase marking

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

περιχώρου

surrounding region

Genitive

genitive of reference with πρόσωπον

→ relational specification

περιχώρου: meaning 'surrounding region'; it serves as genitive of reference with πρόσωπον.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν
saw

Aor Act Indic 3 Sg · ὁράω

main verb (the visual recognition: Abraham sees what has happened)

→ constative aorist

ὁράω: 'see'; the bare εἶδεν sets up the dramatic ἰδοὺ ('and behold') that follows — Abraham looks, he sees, and what he sees is startling.

καὶ
and

narrative conjunction (introducing the dramatic sight)

→ discourse linkage or contrast

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

ἰδοὺ
behold

attention-drawing interjection (marks the surprising or dramatic sight)

→ clausal contribution

ἰδοὺ: the exclamatory ἰδοὺ here signals the unexpected and awe-inspiring nature of what Abraham sees; it invites the reader to share Abraham's perspective of astonishment.

ἀνέβη
rose up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the smoke's ascent from the earth)

→ ingressive aorist (the rising)

ἀναβαίνω: 'go up / ascend / rise'; the same root used of Abel's blood crying to God (the outcry 'goes up'); here the smoke of judgment ascends; cf. Rev 9:2 (ὁ καπνὸς ἀνέβη ὡς καπνὸς καμίνου μεγάλης).

φλόξ
smoke / flame

Nominative

subject of ἀνέβη

→ participant prominence

φλόξ: 'flame / fire / smoke'; renders Hebrew לשם ('smoke') though the LXX uses φλόξ ('flame') here; the visible sign of the divine judgment ascending from the earth is the image that Mt. Sinai (Exod 19:18) and the eschatological abyss (Rev 9:2) will echo.

τῆς
of the

Genitive

article with γῆς

→ noun-phrase marking

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

γῆς
earth

Genitive

genitive of source ('from the earth')

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of source ('from the earth').

ὥσει
like

comparative particle (introducing the simile)

→ discourse linkage or contrast

ὥσει: 'as if / like'; a common LXX particle of comparison; renders Hebrew כִּי .

ἀτμὶς
smoke

Nominative

subject of the simile (the thing compared to)

→ participant prominence

ἀτμὶς: 'vapor / smoke / steam'; used in Acts 2:19 (αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ — blood and fire and smoke of vapor, citing Joel 2:30); the word connotes dense, rising smoke.

καμίνου
of a furnace

Genitive

genitive of comparison (the furnace whose smoke serves as the comparison)

→ relational specification

κάμινος: 'furnace / kiln / smelting furnace'; the furnace-smoke image is used at Exod 19:18 of the divine theophany at Sinai (ἀνέβαινεν ὁ καπνὸς ὥσει καπνὸς καμίνου); both images — Sodom and Sinai — present God as a fire whose presence is visible from afar.

29 καὶ ἐγένετο ἐν τῷ ἐκτρίψαι κύριον πάσας τὰς πόλεις τῆς περιχώρου, ἐμνήσθη ὁ θεὸς τοῦ Αβρααμ καὶ ἐξαπέστειλεν τὸν Λωτ ἐκ μέσου τῆς καταστροφῆς, ἐν τῷ καταστρέψαι κύριον τὰς πόλεις ἐν αἷς κατώκει ἐν αὐταῖς Λωτ.

And it came to pass when the LORD destroyed all the cities of the surrounding region, God remembered Abraham and sent Lot out from the midst of the overthrow, when the LORD overthrew the cities in which Lot had dwelt.

Theological summary (God remembered Abraham; the rescue explained)

καὶ ἐγένετο

The verse is the narrator's theological retrospect: God remembered Abraham (ἐμνήσθη ὁ θεὸς τοῦ Αβρααμ) — and this divine remembering is the reason Lot was rescued. The verse creates a retroactive theological linkage: Lot's salvation was not due to his own righteousness alone (though 2 Pet 2:7–8 calls him δίκαιος) but to the covenantal relationship between God and Abraham. The phrase ἐμνήσθη ὁ θεός parallels Gen 8:1 (ἐμνήσθη ὁ θεὸς τοῦ Νωε) — God remembers the righteous in the midst of judgment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative frame: καὶ ἐγένετο + temporal clause)

→ constative aorist

γίνομαι: καὶ ἐγένετο, narrative time-marker.

ἐν

when

preposition + articular infinitive (temporal: 'when / in the destroying')

→ spatial or relational framing

ἐν: meaning 'when'; here it marks the relation signaled by preposition + articular infinitive (temporal: 'when / in the destroying').

τῷ

the

Dative

article with articular infinitive

→ noun-phrase marking

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

ἐκτρίψαι

to destroy

Aor Act Inf · ἐκτρίβω

articular infinitive (temporal: 'in the LORD's destroying of all the cities')

→ verbal action or state

ἐκτρίβω: 'wipe out / destroy utterly'; the same verb used at vv.13, 14; the temporal clause frames the rescue as simultaneous with the destruction.

κύριον

the LORD

Accusative

accusative subject of the articular infinitive

→ object specification

κύριον: meaning 'the LORD'; it serves as accusative subject of the articular infinitive.

πάσας

all

Accusative

adjective attributive to πόλεις (totality)

→ object specification

πάσας: meaning 'all'; it serves as adjective attributive to πόλεις (totality).

τὰς

the

Accusative

article with πόλεις

→ noun-phrase marking

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

πόλεις

cities

Accusative

accusative direct object of ἐκτρίψαι

→ object specification

πόλεις: meaning 'cities'; it serves as accusative direct object of ἐκτρίψαι.

τῆς

of the

Genitive

article with περιώρου

→ noun-phrase marking

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

περιώρου

surrounding region

Genitive

genitive of belonging

→ relational specification

περιώρου: meaning 'surrounding region'; it serves as genitive of belonging.

ἐμνήσθη

remembered

Aor Pass Indic 3 Sg · μνησκόμαι

main verb (the theological heart of the verse: God's remembering)

→ constative aorist (the divine act of remembrance)

μνησκόμαι: 'remember / call to mind'; the divine ἐμνήσθη is a key theological category in Genesis: God remembered Noah (8:1), God remembered Abraham (here), God remembered Rachel (30:22), God remembered his covenant (Exod 2:24); the divine remembering always results in saving action. The passive form is standard for this construction.

ὁ

the

Nominative

article with θεός

→ noun-phrase marking

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

θεός

God

Nominative

subject of ἐμνήσθη and ἐξαπέστειλεν

→ participant prominence

θεός; notably the verse uses θεός here rather than κύριος (contrast with the surrounding verses); some scholars see this as a variant tradition, but it may reflect the theological register of divine remembering.

τοῦ

the

Genitive

article with Ἀβραάμ

→ noun-phrase marking

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

Ἀβραάμ

Abraham

indeclinable proper noun in genitive position (the object of God's remembering)

→ participant identification

Ἀβραάμ: the connection made here between God's memory of Abraham and the rescue of Lot is the chapter's most important theological disclosure: Lot was saved because of Abraham's covenant relationship with God; cf. Gen 18:23–32 where Abraham's intercession pleaded for the righteous within the city.

καὶ

and

narrative conjunction (the consequence of divine remembering)

→ discourse linkage or contrast

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

ἐξαπέστειλεν

sent out

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (the act of sending Lot to safety)

→ constative aorist

ἐξαποστέλλω: 'send out / dispatch'; compound of ἐξ + ἀπό + στέλλω for emphatic sending-out; the word carries the connotation of a deliberate, purposeful dispatch — God sent Lot out intentionally, not incidentally.

τὸν

the

Accusative

article with Ἄωτ

→ noun-phrase marking

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

Ἄωτ

Lot

indeclinable proper noun, accusative object of ἐξαπέστειλεν

→ participant identification

Ἄωτ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative object of ἐξαπέστειλεν.

ἐκ

from

preposition + genitive (ablative: 'from out of')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: 'from out of').

μέσου

the midst

Genitive

genitive object of ἐκ ('from the midst of')

→ relational specification

μέσος: 'middle / midst'; ἐκ μέσου τῆς καταστροφῆς = 'from out of the midst of the destruction'; Lot was taken from the very center of catastrophe.

τῆς

the

Genitive

article with καταστροφῆς

→ noun-phrase marking

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

καταστροφῆς

overthrow

Genitive

genitive of source ('from the midst of the catastrophe')

→ relational specification

καταστροφή: 'overthrow / catastrophe / ruin'; the noun of καταστρέφω (vv.21, 25); the LXX word enters English as 'catastrophe' (κατα + στροφή = 'a turning down'). The destruction of Sodom is the OT's paradigmatic καταστροφή.

ἐν

when

preposition + articular infinitive (temporal: closing frame)

→ spatial or relational framing

ἐν: meaning 'when'; here it marks the relation signaled by preposition + articular infinitive (temporal: closing frame).

τῷ

the

Dative

article with articular infinitive

→ noun-phrase marking

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

καταστρέψαι

to overthrow

Aor Act Inf · καταστρέφω

articular infinitive (temporal closing frame: 'when the LORD overthrew')

→ verbal action or state

καταστρέφω: meaning 'to overthrow'; it carries the action, process, or state of the clause; here it functions as articular infinitive (temporal closing frame: 'when the LORD overthrew').

κύριον

the LORD

Accusative

accusative subject of the articular infinitive

→ object specification

κύριον: meaning 'the LORD'; it serves as accusative subject of the articular infinitive.

τάς

the

Accusative

article with πόλεις

→ noun-phrase marking

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

πόλεις

cities

Accusative

accusative direct object

→ object specification

πόλεις: meaning 'cities'; it serves as accusative direct object.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

αἷς

which

Dative

relative pronoun (dative locative: 'in which [cities]')

→ participant reference or interest

αἷς: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative locative: 'in which [cities]').

κατῴκει

had dwelt

Impf Act Indic 3 Sg · κατοικέω

main verb of relative clause (Lot's previous residence)

→ imperfect (ongoing prior state of dwelling)

κατοικέω: 'dwell / inhabit'; the imperfect marks the continuous prior dwelling — Lot had been living in these cities; cf. Gen 13:12 (Λωτ δὲ κατῴκησεν ἐν ταῖς πόλεσιν ταῖς περὶ τὸν Ἰορδάνην).

ἐν

in

preposition + dative (resumptive locative — Hebraism resuming the relative)

→ spatial or relational framing

ἐν αὐταῖς: resumptive pronoun repeating the antecedent — a Hebraism; the LXX frequently adds the resumptive pronoun after a relative clause: ἐν αἷς κατῴκει ἐν αὐταῖς = 'in which he had dwelt in them.'

αὐταῖς

them

Dative

dative resumptive pronoun (Hebraism: 'in them')

→ participant reference or interest

αὐτός: resumptive use in the relative clause; a standard Hebraism in LXX narrative.

Λωτ

Lot

indeclinable proper noun, retrospective subject of κατῴκει

→ participant identification

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

30 Ἀνέβη δὲ Λωτ ἐκ Σηγωρ καὶ ἐκάθητο ἐν τῷ ὄρει, αὐτὸς καὶ αἱ δύο θυγατέρες αὐτοῦ μετ' αὐτοῦ· ἐφοβήθη γὰρ κατοικεῖν ἐν Σηγωρ· καὶ ἐκάθητο ἐν τῷ σπηλαίῳ, αὐτὸς καὶ αἱ δύο θυγατέρες αὐτοῦ μετ' αὐτοῦ.

And Lot went up from Zoar and settled in the mountain, he and his two daughters with him, for he was afraid to dwell in Zoar; and he lived in a cave, he and his two daughters with him.

Transition (Lot's final migration sets up the cave episode)

δέ

Having obtained the concession of Zoar (vv.21–22), Lot ironically does not stay there — he feared to dwell in Zoar and went to the very mountain he had asked to avoid (v.19). The irony is complete. The cave setting established in this verse is the stage for the final episode (vv.31–38). The repeated phrase αὐτὸς καὶ αἱ δύο θυγατέρες αὐτοῦ μετ' αὐτοῦ ('he and his two daughters with him') underlines the isolation of the surviving family — no wife, no sons-in-law.

Ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Lot's departure from Zoar)

→ *ingressive aorist*

ἀναβαίνω: 'go up / ascend'; the verb is appropriate for moving from the plain of Zoar to the hill country.

δὲ

and

postpositive continuative

→ *discourse linkage or contrast*

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

Λωτ

Lot

indeclinable proper noun, subject

→ *participant identification*

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

ἐκ

from

preposition + genitive (ablative: source)

→ *spatial or relational framing*

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: source).

Σηγωρ

Zoar

indeclinable proper noun, object of ἐκ

→ *participant identification*

Σηγωρ: the city Lot had pleaded to be allowed to flee to (v.20) is now abandoned; the irony underlines the futility of his negotiation.

καὶ

and

narrative conjunction

→ *discourse linkage or contrast*

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

ἐκάθητο

was living

Impf Mid Indic 3 Sg · κάθημαι

main verb (settled state: ongoing dwelling in the mountain)

→ *descriptive imperfect (continuous residence)*

κάθημαι: 'sit / dwell / reside'; the imperfect marks the new ongoing state of dwelling — Lot settled in the mountain region; the same verb that described his sitting at the gate of Sodom (v.1) now places him in the isolation of the mountain.

ἐν

in

preposition + dative (locative)

→ *spatial or relational framing*

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

τῷ

the

Dative

article with ὄρει

→ *noun-phrase marking*

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

ὄρει

mountain

Dative

dative of place (the commanded destination Lot had tried to avoid)

→ *sphere or reference*

ὄρος: 'mountain'; the very mountain (τὸ ὄρος) the angels had commanded him to flee to (v.17) and which he had negotiated against (vv.19–20); Lot ends up there anyway — divine providence overrules human negotiation.

αὐτὸς

he himself

Nominative

emphatic pronoun subject (resuming Lot as the subject)

→ *participant reference*

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

καὶ

and

coordinating conjunction (listing the family members present)

→ *discourse linkage or contrast*

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

αἱ

the

Nominative

article with θυγατέρες

→ noun-phrase marking

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

δύο

two

Nominative

numeral adjective

→ measure or count

δύο: meaning 'two'; numeral expression contributing count or measure in context.

θυγατέρες

daughters

Nominative

subject in apposition (co-dwellers with Lot)

→ participant prominence

θυγατέρες: meaning 'daughters'; it serves as subject in apposition (co-dwellers with Lot).

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'

with

preposition + genitive (associative: 'with him')

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

ἐφοβήθη

feared

Aor Pass Indic 3 Sg · φοβέομαι

main verb (the causal explanation for leaving Zoar)

→ constative aorist

φοβέομαι: 'fear'; the aorist passive is standard for expressing fear; Lot's reason for leaving Zoar is ἐφοβήθη κατοικεῖν ἐν Σηγῶρ — he was afraid to dwell there, perhaps fearing secondary destruction or reprisal from the surrounding devastation.

γὰρ

for

postpositive explanatory conjunction

→ discourse linkage or contrast

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

κατοικεῖν

to dwell

Pres Act Inf · κατοικέω

complementary infinitive (the thing feared)

→ present infinitive (ongoing dwelling)

κατοικέω: 'dwell'; the LORD purposed to dwell ἐν γνόφῳ ('in thick darkness'), the cloud-veiled mode of his presence in the inner sanctuary (cf. the cloud of v. 10).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Σηγῶρ

Zoar

indeclinable proper noun, dative complement

→ participant identification

Σηγῶρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative complement.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάθητο

dwelt

Impf Mid Indic 3 Sg · κάθημαι

main verb (the specific cave-dwelling: the stage for the final episode)

→ descriptive imperfect (ongoing cave-dwelling)

κάθημαι: the second imperfect of the verse; the first established his general mountain-dwelling, this specifies the cave; the repetition of αὐτὸς καὶ αἱ δύο θυγατέρες αὐτοῦ μετ' αὐτοῦ emphasizes the three-person isolation.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article with σπηλαίῳ

→ noun-phrase marking

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

σπηλαίῳ

cave

Dative

dative of place (the cave: the setting for the episode of vv.31-38)

→ sphere or reference

σπήλαιον: 'cave / den'; the cave is the isolated, dark setting for the desperate scheme of the daughters (vv.31-35); in John 11:38 the same word is used of Lazarus's tomb; here it is both dwelling-place and scene of a symbolic kind of death-and-birth.

αὐτὸς

he himself

Nominative

emphatic pronoun (resumed subject)

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article with θυγατέρες

→ noun-phrase marking

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

δύο

two

Nominative

numeral adjective

→ measure or count

δύο: meaning 'two'; numeral expression contributing count or measure in context.

θυγατέρες

daughters

Nominative

subject in apposition (the cave's inhabitants)

→ participant prominence

θυγατέρες: meaning 'daughters'; it serves as subject in apposition (the cave's inhabitants).

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'

with

preposition + genitive (associative)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

31 εἶπεν δὲ ἡ πρεσβυτέρα πρὸς τὴν νεωτέραν· Ὁ πατὴρ ἡμῶν πρεσβύτης, καὶ οὐδεὶς ἔσται ἐπὶ τῆς γῆς ὁ εἰσελευσόμενος πρὸς ἡμᾶς ὡς καθήκει πάσῃ τῇ γῇ.

And the elder said to the younger, 'Our father is old, and there is no one on the earth who will come in to us as is fitting for all the earth.'

Speech introduction / the daughters' reasoning **δέ**

The older daughter voices the reasoning behind the scheme — desperation for offspring in the face of isolation. The phrase ὡς καθήκει πάσῃ τῇ γῇ ('as is fitting for all the earth') is a euphemistic reference to sexual intercourse and procreation as the normal order of human life. The daughters believe the world has been destroyed (their isolation confirms this fear), and in the absence of any man, they see their father as the sole means of survival. The reasoning is darkly parallel to the logic of the levirate: in the face of threatened extinction, an extraordinary measure is taken. The morality is not endorsed; the narrative presents it factually and leaves the aetiology to do the theological work.

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

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

ἡ

the

Nominative

article with πρεσβυτέρα

→ noun-phrase marking

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

πρεσβυτέρα

elder

Nominative

subject (comparative adjective as noun)

→ participant prominence

πρεσβύτερος: 'older'; the daughters are distinguished throughout as ἡ πρεσβυτέρα and ἡ νεωτέρα; never named. The older daughter takes initiative throughout.

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).

τὴν

the

Accusative

article with νεωτέραν

→ noun-phrase marking

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

νεωτέραν

younger

Accusative

object of πρὸς (addressee)

→ object specification

νεωτέραν: meaning 'younger'; it serves as object of πρὸς (addressee).

ὁ

the

Nominative

article with πατήρ

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of the nominal clause

→ participant prominence

πατήρ: meaning 'father'; it serves as subject of the nominal clause.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

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

πρεσβύτης

old man

Nominative

predicate nominative (Lot's condition)

→ participant prominence

πρεσβύτης: 'old man / elder'; the word underlines both the pathos and the transgression — Lot's age makes him vulnerable to the scheme.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οὐδεὶς

no one

Nominative

subject of ἔσται (universal negation: no man exists)

→ participant prominence

οὐδεὶς: meaning 'no one'; it serves as subject of ἔσται (universal negation: no man exists).

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (daughters' perception of total desolation)

→ predictive future

εἰμί (fut.): copula.

ἐπὶ

on

preposition + genitive (locative: 'upon the earth')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (locative: 'upon the earth').

τῆς

the

Genitive

article with γῆς

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object of ἐπὶ

→ relational specification

γῆ: 'earth / land'; the daughters believe the catastrophe was worldwide — their cave-isolation after the annihilation of all the cities creates the illusion that humanity is extinct.

ὁ

the one

Nominative

article as substantizer with future participle

→ noun-phrase marking

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

εἰσελευσόμενος

coming in

Fut Mid Ptc Nom Sg Masc · εἰσέρχομαι

substantival future participle ('the one who will come in')

→ future participle (anticipating future possibility)

εἰσέρχομαι: 'come in'; euphemistic for sexual approach; the future participle with article expresses the daughters' assessment of future possibility — there will be no one.

πρὸς

to

preposition + accusative (directional)

→ spatial or relational framing

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

ἡμᾶς us Accusative <i>object of πρὸς</i> → participant reference ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as object of πρὸς.	ὥς as <i>comparative particle (introducing the standard of normal human behavior)</i> → discourse linkage or contrast ὥς: meaning 'as'; conjunction or particle linking this unit with the surrounding discourse.	καθήκει is fitting Pres Act Indic 3 Sg · καθήκω <i>impersonal main verb ('it is fitting')</i> → verbal action or state καθήκω: 'be fitting / be appropriate'; the impersonal καθήκει frames procreation as the natural order — ὥς καθήκει πάση τῇ γῇ ('as befits all the earth').	πάση all Dative <i>dative adjective with γῇ (totality)</i> → sphere or reference πάση: meaning 'all'; it serves as dative adjective with γῇ (totality).
τῇ the Dative <i>article with γῇ</i> → noun-phrase marking τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.	γῇ earth Dative <i>dative of reference ('as is fitting for all the earth')</i> → sphere or reference γῇ: meaning 'earth'; it serves as dative of reference ('as is fitting for all the earth').		

32 δεῦρο οἰνίσωμεν τὸν πατέρα ἡμῶν οἶνον καὶ κοιμηθῶμεν μετ' αὐτοῦ καὶ ἐξαναστήσωμεν ἐκ τοῦ πατρὸς ἡμῶν σπέρμα.

'Come, let us give our father wine to drink and lie with him, and let us raise up offspring from our father.'

Command / proposal (the older daughter's plan stated) δεῦρο

The imperious δεῦρο ('come!') followed by three hortatory subjunctives (οἰνίσωμεν, κοιμηθῶμεν, ἐξαναστήσωμεν) is a brisk, urgent plan. The verb ἐξαναστήσωμεν σπέρμα ('raise up seed') echoes levirate duty language of Ruth 4:5 and Deut 25:5–6 — the preservation of the family line through a surrogate is the same logic, here drastically transgressed.

δεῦρο

come

hortatory interjection / particle ('come!')

→ discourse linkage or contrast

δεῦρο: 'here! come!'; urgent call to action; used before hortatory subjunctives throughout LXX and NT (Gen 31:44; Matt 19:21).

οἰνίσωμεν

let us give wine

Aor Act Subj 1 Pl · οἰνίζω

hortatory subjunctive (first action of the plan)

→ aorist subjunctive (punctiliar: the act of wine-giving)

οἰνίζω: 'give wine to drink / ply with wine'; denominative from οἶνος; carries the sense of inducing intoxication.

τὸν

the

Accusative

article with πατέρα

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative direct object

→ object specification

πατέρα: meaning 'father'; it serves as accusative direct object.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

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

οἶνον

wine

Accusative

accusative of content

→ object specification

οἶνος: 'wine'; the instrument of deception; cf. Noah's drunkenness (Gen 9:21) — wine as precipitant of sexual transgression is a recurrent LXX pattern.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κοιμηθῶμεν

let us lie

Aor Pass Subj 1 Pl · κοιμάομαι

hortatory subjunctive (second action: the act itself)

→ aorist subjunctive (punctiliar)

κοιμάομαι: 'lie / sleep'; LXX standard euphemism for sexual intercourse in this context.

μετ'

with

preposition + genitive (associative)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐξαναστήσωμεν

let us raise up

Aor Act Subj 1 Pl · ἐξανίστημι

hortatory subjunctive (goal: raising up offspring)

→ aorist subjunctive (punctiliar goal)

ἐξανίστημι: 'raise up from / produce'; the causative 'raise up seed' echoes levirate language (Ruth 4:5; Deut 25:6) — the daughters apply the logic of levirate duty to their desperate situation.

ἐκ

from

preposition + genitive (source: 'from our father')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from our father').

τοῦ

the

Genitive

article with πατρός

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of source

→ relational specification

πατρός: meaning 'father'; it serves as genitive of source.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

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

σπέρμα

seed / offspring

Accusative

accusative direct object of ἐξαναστήσωμεν

→ object specification

σπέρμα: 'seed / offspring / descendants'; the daughters' goal is continuation of the family line, which they believe otherwise doomed.

33 ἐπότισαν δὲ τὸν πατέρα αὐτῶν οἶνον ἐν τῇ νυκτὶ ἐκείνῃ· καὶ εἰσελθοῦσα ἡ πρεσβυτέρα ἐκοιμήθη μετὰ τοῦ πατρὸς αὐτῆς τὴν νύκτα ἐκείνην· καὶ οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι.

They gave their father wine to drink that night; and the elder went in and lay with her father that night; and he did not know when she lay down or when she arose.

Execution (narrator's report of the first night)

δέ

The narrator reports the execution of the plan without commentary — characteristic Pentateuchal restraint. The repeated temporal marker τὴν νύκτα ἐκείνην insists on historical specificity. The ignorance formula — οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι ('he did not know when she lay down or arose') — removes Lot from moral culpability; his drunkenness was complete. The formula will be repeated verbatim in v.35 for the second night.

ἐπότισαν

gave to drink

Aor Act Indic 3 Pl · ποτίζω

main verb (daughters carry out the plan)

→ constative aorist

ποτίζω: 'give to drink / water'; causative of πίνω; the execution verb.

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

τὸν

the

Accusative

article with πατέρα

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative direct object

→ object specification

πατέρα: meaning 'father'; it serves as accusative direct object.

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.

οἶνον

wine

Accusative

accusative of content

→ object specification

οἶνον: meaning 'wine'; it serves as accusative of content.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article with νυκτί

→ noun-phrase marking

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

νυκτὶ

night

Dative

dative of time

→ sphere or reference

νυκτὶ: meaning 'night'; it serves as dative of time.

ἐκείνη

that

Dative

demonstrative adjective (the first night)

→ sphere or reference

ἐκείνη: meaning 'that'; it serves as demonstrative adjective (the first night).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσελθοῦσα

having gone in

Aor Act Ptc Nom Sg Fem · εἰσέρχομαι

attendant circumstance participle (prior to ἐκοιμήθη)

→ aorist participle (prior action)

εἰσέρχομαι: meaning 'having gone in'; it carries the action, process, or state of the clause; here it functions as attendant circumstance participle (prior to ἐκοιμήθη).

ἡ

the

Nominative

article with *πρεσβυτέρα*

→ noun-phrase marking

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

πρεσβυτέρα

elder

Nominative

subject

→ participant prominence

πρεσβυτέρα: meaning 'elder'; it serves as subject.

ἐκοιμήθη

lay with

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (the act: first night)

→ constative aorist

κοιμάομαι: euphemism for sexual intercourse throughout vv.32–35.

μετά

with

preposition + genitive (associative)

→ spatial or relational framing

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

τοῦ

the

Genitive

article with *πατρός*

→ noun-phrase marking

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

πατρός

father

Genitive

genitive object of *μετά*

→ relational specification

πατρός: meaning 'father'; it serves as genitive object of *μετά*.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

τὴν

the

Accusative

article with *νύκτα*

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of time

→ object specification

νύκτα: meaning 'night'; it serves as accusative of time.

ἐκείνην

that

Accusative

demonstrative adjective

→ object specification

ἐκείνην: meaning 'that'; it serves as demonstrative adjective.

καὶ

and

narrative conjunction (introducing the ignorance formula)

→ discourse linkage or contrast

καὶ: 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.

ἤδει

knew

Plupf Act Indic 3 Sg · οἶδα

main verb (the ignorance formula: Lot's exculpation)

→ pluperfect used as imperfect (standard for οἶδα)

οἶδα: 'know'; ἤδει functions as imperfect here; the ignorance formula removes Lot from moral agency; cf. v.35.

ἐν

when

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν: meaning 'when'; here it marks the relation signaled by preposition + articular infinitive (temporal).

τῷ

the

Dative

article with articular infinitive

→ noun-phrase marking

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

κοιμηθῆναι

to lie down

Aor Pass Inf · κοιμάομαι

articular infinitive (temporal: 'when she lay down')

→ constative (the event of death)

κοιμάομαι: 'fall asleep / die'; the articular infinitive μετὰ τὸ κοιμηθῆναι τὸν βασιλέα ('after the king slept with his fathers') is the LXX temporal construction with accusative subject; the death-euphemism recurs from v. 16.

αὐτήν

her

Accusative

accusative subject of articular infinitive

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of articular infinitive.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀναστῆναι

to arise

Aor Act Inf · ἀνίστημι

coordinate articular infinitive (temporal: 'when she arose')

→ constative aorist infinitive

ἀνίστημι: 'rise'; the ignorance formula covers both ends of the night — Lot did not know when she lay down or got up.

34 ἐγένετο δὲ τῇ ἐπαύριον καὶ εἶπεν ἡ πρεσβυτέρα πρὸς τὴν νεωτέραν· Ἴδου ἐκοιμήθην χθὲς μετὰ τοῦ πατρὸς μου· ποτίσωμεν αὐτὸν οἶνον καὶ τὴν νύκτα ταύτην, καὶ εἰσελθοῦσα κοιμήθητι μετ' αὐτοῦ καὶ ἐξαναστήσωμεν ἐκ τοῦ πατρὸς ἡμῶν σπέρμα.

And it came to pass the next day that the elder said to the younger, 'Behold, I lay with my father last night; let us give him wine to drink this night also, and you go in and lie with him, and let us raise up offspring from our father.'

Second cycle initiation (elder reports success and recruits the younger) **δέ**

The second night follows the same structural pattern as the first but with the roles reversed: the elder initiates and commands the younger. The dramatic ἰδου ἐκοιμήθην χθὲς ('behold, I lay with my father last night') is a bold disclosure. The second night's command mixes hortatory subjunctives (ποτίσωμεν, ἐξαναστήσωμεν) with a direct imperative (κοιμήθητι) addressed specifically to the younger daughter.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg· γίνομαι

main verb (temporal narrative frame)

→ constative aorist

γίνομαι: καὶ ἐγένετο, narrative time-marker.

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

τῇ

the

Dative

article with ἐπαύριον (dative of time)

→ noun-phrase marking

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

ἐπαύριον

next day

Dative

dative of time ('the next day')

→ sphere or reference

ἐπαύριον: 'the next day'; adverbial; τῇ ἐπαύριον is the LXX's standard next-day marker.

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.

ἡ

the

Nominative

article with πρεσβυτέρα

→ noun-phrase marking

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

πρεσβυτέρα

elder

Nominative

subject

→ participant prominence

πρεσβυτέρα: meaning 'elder'; it serves as subject.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

τήν

the

Accusative

article with νεωτέραν

→ noun-phrase marking

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

νεωτέραν

younger

Accusative

object of πρὸς (addressee)

→ object specification

νεωτέραν: meaning 'younger'; it serves as object of πρὸς (addressee).

Ἴδου

behold

attention-drawing interjection (introducing the disclosure)

→ participant identification

Ἴδου: transliterated proper name rendered in Greek letters; here it functions as attention-drawing interjection (introducing the disclosure).

ἐκοιμήθην

I lay

Aor Pass Indic 1 Sg · κοιμάομαι

main verb (the elder's self-report of the first night)

→ constative aorist

κοιμάομαι: meaning 'I lay'; it carries the action, process, or state of the clause; here it functions as main verb (the elder's self-report of the first night).

χθές

yesterday

adverb of time ('last night')

→ clausal contribution

χθές: 'yesterday'; used idiomatically here to mean 'last night.'

μετά

with

preposition + genitive (associative)

→ spatial or relational framing

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

τοῦ

the

Genitive

article with πατρός

→ noun-phrase marking

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

πατρός

father

Genitive

genitive object of μετά

→ relational specification

πατρός: meaning 'father'; it serves as genitive object of μετά.

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.

ποτίσωμεν

let us give to drink

Aor Act Subj 1 Pl · ποτίζω

hortatory subjunctive (the repeated plan for the second night)

→ aorist subjunctive (punctiliar)

ποτίζω: meaning 'let us give to drink'; it carries the action, process, or state of the clause; here it functions as hortatory subjunctive (the repeated plan for the second night).

αὐτὸν

him

Accusative

accusative direct object

→ participant reference

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

οἶνον

wine

Accusative

accusative of content

→ object specification

οἶνον: meaning 'wine'; it serves as accusative of content.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article with νύκτα

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of time (this coming night)

→ object specification

νύκτα: meaning 'night'; it serves as accusative of time (this coming night).

ταύτην

this

Accusative

demonstrative adjective (the second night)

→ participant reference

ταύτην: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (the second night).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εἰσελθοῦσα

going in

Aor Act Ptc Nom Sg Fem · εἰσέρχομαι

attendant circumstance participle (addressing the younger)

→ aorist participle

εἰσέρχομαι: meaning 'going in'; it carries the action, process, or state of the clause; here it functions as attendant circumstance participle (addressing the younger).

κοιμήθητι

lie

Aor Pass Impv 2 Sg · κοιμάομαι

imperative (direct command to the younger daughter)

→ constative aorist imperative (a single commanded act)

κοιμάομαι: same root as vv.32–33; the imperative is direct — the elder commands the younger to lie with their father.

μετ'

with

preposition + genitive

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐξαναστήσωμεν

let us raise up

Aor Act Subj 1 Pl · ἐξάνιστημι

hortatory subjunctive (the shared goal)

→ aorist subjunctive

ἐξάνιστημι: meaning 'let us raise up'; it carries the action, process, or state of the clause; here it functions as hortatory subjunctive (the shared goal).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article with πατρός

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of source

→ relational specification

πατρός: meaning 'father'; it serves as genitive of source.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

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

σπέρμα

seed

Accusative

accusative direct object

→ object specification

σπέρμα: meaning 'seed'; it serves as accusative direct object.

35 ἐπότισαν δὲ καὶ ἐν τῇ νυκτὶ ἐκείνῃ τὸν πατέρα αὐτῶν οἶνον· καὶ εἰσελθοῦσα ἡ νεωτέρα ἐκοιμήθη μετὰ τοῦ πατρὸς αὐτῆς· καὶ οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι.

They gave their father wine to drink that night also; and the younger went in and lay with her father; and he did not know when she lay down or when she arose.

Second execution (parallel structure mirrors the first night) **δέ**

The second night is narrated in nearly identical terms to v.33, with only ἡ νεωτέρα replacing ἡ πρεσβυτέρα. The structural symmetry is deliberate: two nights, two daughters, two sons (vv.36–38). The adverb καὶ ('also') after ἐπότισαν marks the repetition explicitly. The ignorance formula (οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι) is verbatim from v.33 — the narrator's double insistence on Lot's unknowing underscores his legal-moral innocence.

ἐπότισαν

gave to drink

Aor Act Indic 3 Pl · ποτίζω

main verb (second night's execution)

→ constative aorist

ποτίζω: 'give to drink / water'; renders ἡπότισεν (Hiphil); takes a double accusative (αὐτὸν ὕδωρ, 'gave him water to drink').

δὲ

and

postpositive continuative

→ discourse linkage or contrast

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

καὶ

also

adverb of addition (marks the repetition: 'also')

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article with νυκτί

→ noun-phrase marking

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

νυκτὶ

night

Dative

dative of time

→ sphere or reference

νυκτὶ: meaning 'night'; it serves as dative of time.

ἐκείνῃ

that

Dative

demonstrative adjective (the second night)

→ sphere or reference

ἐκείνῃ: meaning 'that'; it serves as demonstrative adjective (the second night).

τὸν

the

Accusative

article with πατέρα

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative direct object

→ object specification

πατέρα: meaning 'father'; it serves as accusative direct object.

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.

οἶνον

wine

Accusative

accusative of content

→ object specification

οἶνον: meaning 'wine'; it serves as accusative of content.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσελθοῦσα

having gone in

Aor Act Ptc Nom Sg Fem · εἰσέρχομαι

attendant circumstance participle

→ aorist participle

εἰσέρχομαι: meaning 'having gone in'; it carries the action, process, or state of the clause; here it functions as attendant circumstance participle.

ἡ

the

Nominative

article with νεωτέρα

→ noun-phrase marking

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

νεωτέρα

younger

Nominative

subject (now the younger daughter acts)

→ participant prominence

νεωτέρα: meaning 'younger'; it serves as subject (now the younger daughter acts).

ἐκοιμήθη

lay with

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (the act on the second night)

→ constative aorist

κοιμάομαι (aor. pass. ἐκοιμήθη): 'lie down / sleep'; renders Hebrew בָּרַחַ; Saul beds down on the roof (cf. v. 25); deponent with passive aorist form.

μετά

with

preposition + genitive (associative)

→ spatial or relational framing

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

τοῦ

the

Genitive

article with πατρός

→ noun-phrase marking

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

πατρός

father

Genitive

genitive object of μετά

→ relational specification

πατρός: meaning 'father'; it serves as genitive object of μετά.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; 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.

οὐκ
not

negative particle

→ discourse linkage or contrast

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

ἤδει
knew

Plupf Act Indic 3 Sg · οἶδα

main verb (second ignorance formula: Lot's repeated exculpation)

→ pluperfect used as imperfect

οἶδα (plupf. ἤδει, with imperfect/past sense): 'know'; Μωσῆς οὐκ ἤδει ('Moses did not know') — he is unaware of his own radiance; the glory is reflected and unselfconscious, received in the divine encounter, not self-generated; Paul exploits exactly this unknowing (2 Cor 3:13).

ἐν
when

preposition + articular infinitive (temporal)

→ spatial or relational framing

ἐν: meaning 'when'; here it marks the relation signaled by preposition + articular infinitive (temporal).

τῷ
the

Dative

article with articular infinitive

→ noun-phrase marking

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

κοιμηθῆναι
to lie down

Aor Pass Inf · κοιμάομαι

articular infinitive (temporal)

→ constative (the event of death)

κοιμάομαι: 'fall asleep / die'; the articular infinitive μετὰ τὸ κοιμηθῆναι τὸν βασιλέα ('after the king slept with his fathers') is the LXX temporal construction with accusative subject; the death-euphemism recurs from v. 16.

αὐτήν
her

Accusative

accusative subject of articular infinitive

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of articular infinitive.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

ἀναστῆναι
to arise

Aor Act Inf · ἀνίστημι

coordinate articular infinitive

→ constative aorist infinitive

ἀνίστημι: 'rise / get up'; the infinitive complements ὥρθισεν, 'rose early to get up' — a Hebraizing redundancy (ⲙⲓⲣ).

36 καὶ συνέλαβον αἱ δύο θυγατέρες Λωτ ἐκ τοῦ πατρὸς αὐτῶν.

Thus both daughters of Lot conceived by their father.

Summary (the outcome of the two nights) **καί**

The verse is a brief transitional summary bridging the two nights (vv.33–35) and the two births (vv.37–38). The brevity is striking: one clause captures the consequence of all that has been done. συνέλαβον ('conceived') is the same verb used of Sarah (Gen 21:2), Rebekah (Gen 25:21), Rachel (Gen 30:23), and Tamar (Gen 38:18) — the birth-vocabulary connects this illicit conception to the chain of Israelite matriarchs. The phrase ἐκ τοῦ πατρὸς αὐτῶν ('from their father') is stated without euphemism, confirming the outcome plainly.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνέλαβον

conceived

Aor Act Indic 3 Pl · συλλαμβάνω

main verb (the outcome: both daughters conceived)

→ constative aorist (the completed act of conception)

συλλαμβάνω: 'conceive / take together'; the standard LXX term for conception (Gen 21:2; 25:21; 30:23; 38:18); the same vocabulary used of the patriarchal mothers links this transgressive conception to the sacred lineage narratives.

αἱ

the

Nominative

article with θυγατέρες

→ noun-phrase marking

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

δύο

two

Nominative

numeral adjective (both daughters: inclusivity)

→ measure or count

δύο: meaning 'two'; numeral expression contributing count or measure in context.

θυγατέρες

daughters

Nominative

subject

→ participant prominence

θυγατέρες: meaning 'daughters'; it serves as subject.

Λωτ

Lot

indeclinable proper noun in genitive position (identifying whose daughters)

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun in genitive position (identifying whose daughters).

ἐκ

from

preposition + genitive (source: 'from their father')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from their father').

τοῦ

the

Genitive

article with πατρός

→ noun-phrase marking

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

πατὴρ

father

Genitive

genitive of source

→ relational specification

πατὴρ: meaning 'father'; it serves as genitive of source.

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.

37 καὶ ἔτεκεν ἡ πρεσβυτέρα υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Μωαβ, λέγουσα Ἐκ τοῦ πατρός μου· οὗτος πατήρ Μωαβιτῶν ἕως τῆς σήμερον ἡμέρας.

And the elder bore a son and called his name Moab, saying, 'From my father'; he is the father of the Moabites to this day.

Aetiological naming speech (Moab etymology)

καί

The naming speech Ἐκ τοῦ πατρός μου ('from my father') is the aetiology of the name Μωαβ: the LXX traces the name to the Hebrew phrase מֵאֲבִי ('from [a] father'), rendering it literally. This is a shameless etymology — the naming speech confesses the child's origin plainly, and the name will forever carry the mark of its parentage. The closing formula οὗτος πατήρ Μωαβιτῶν ἕως τῆς σήμερον ἡμέρας ('he is the father of the Moabites to this day') is an aetiological coda standardly used at key points in Genesis and throughout the Deuteronomistic history; it anchors the narrative in present reality for the reader. The formula will be repeated for Amman in v.38.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (the birth: the elder's son)

→ constative aorist

τίκτω: 'bear / give birth to'; the standard LXX birth-verb; used of all the matriarchal births in Genesis.

ἡ

the

Nominative

article with πρεσβυτέρα

→ noun-phrase marking

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

πρεσβυτέρα

elder

Nominative

subject

→ participant prominence

πρεσβυτέρα: meaning 'elder'; it serves as subject.

υἱόν

son

Accusative

accusative direct object (the child born)

→ object specification

υἱόν: meaning 'son'; it serves as accusative direct object (the child born).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (the naming act)

→ constative aorist

καλέω: 'call / name'; the naming formula ἐκάλεσεν τὸ ὄνομα αὐτοῦ is the standard LXX birth-naming formula (Gen 4:25; 21:3; 25:25–26, etc.).

τὸ

the

Accusative

article with ὄνομα

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object (the name given)

→ object specification

ὄνομα: meaning 'name'; it serves as accusative direct object (the name given).

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.

Μωαβ

Moab

indeclinable proper noun (the name given: complement of ἐκάλεσεν)

→ participant identification

Μωαβ: LXX transliteration of Hebrew מוֹאָב; the etymology given in the naming speech — Ἐκ τοῦ πατρός μου ('from my father') — derives the name from Hebrew מוֹאָב; the nation of Moab will appear repeatedly in the Pentateuch (Num 22–25), the Deuteronomic history (Judg 3:12–30), and most notably in Ruth, where a Moabite woman becomes an ancestress of David.

λέγουσα

saying

Pres Act Ptc Nom Sg Fem · λέγω

circumstantial participle (introducing the naming speech)

→ present participle (simultaneous with the naming)

λέγω: the participial λέγουσα introducing the naming speech is standard LXX idiom for the aetiological explanation of a name.

Ἐκ

From

preposition + genitive (source: the etymology)

→ spatial or relational framing

Ἐκ: meaning 'From'; here it marks the relation signaled by preposition + genitive (source: the etymology).

τοῦ

the

Genitive

article with πατρός

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of source (the etymological meaning of Μωαβ)

→ relational specification

πατήρ: 'father'; Ἐκ τοῦ πατρός μου = 'from my father'; the naming speech is simultaneously an etymology and a confession — the elder daughter names her son in a way that broadcasts his incestuous origin.

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.

οὗτος

he

Nominative

demonstrative pronoun, subject of aetiological coda

→ participant reference

οὗτος: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject of aetiological coda.

πατήρ

father

Nominative

predicate nominative (aetiological formula: 'he is the father of')

→ participant prominence

πατήρ: the aetiological formula οὗτος πατήρ X ἕως τῆς σήμερον ἡμέρας is one of the most common closing formulas in Genesis (cf. Gen 25:18; 36:43; Num 21:26; Judg 1:21 etc.), anchoring a narrative in the reader's present.

Μωαβιτῶν

of the Moabites

Genitive

genitive of relationship ('father of the Moabites')

→ relational specification

Μωαβίτης: 'Moabite'; the nation derived from Moab; the Moabites occupy the Transjordanian plateau east of the Dead Sea; Ruth the Moabite is their most honored representative in biblical tradition.

ἕως

until

preposition + genitive (temporal: 'until / to this day')

→ spatial or relational framing

ἕως: meaning 'until'; here it marks the relation signaled by preposition + genitive (temporal: 'until / to this day').

τῆς

the

Genitive

article with ἡμέρας

→ noun-phrase marking

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

σήμερον

today

adverb as attributive adjective with ἡμέρας ('today's day')

→ clausal contribution

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

ἡμέρας

day

Genitive

genitive object of ἕως (ἕως τῆς σήμερον ἡμέρας = 'until this very day')

→ relational specification

ἡμέρα: 'day'; ἕως τῆς σήμερον ἡμέρας is the LXX's standard aetiological closure: 'to this day'; its use here implies the author is writing when the Moabites are a known, existing people.

38 καὶ ἡ νεωτέρα καὶ αὐτὴ ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Αμμαν, λέγουσα Υἱὸς τοῦ γένους μου· οὗτος πατὴρ Αμμανιτῶν ἕως τῆς σήμερον ἡμέρας.

And the younger also bore a son and called his name Amman, saying, 'Son of my people'; he is the father of the Ammanites to this day.

Aetiological naming speech (Amman etymology / chapter close)

καί

The chapter closes with the second aetiological naming speech, perfectly parallel to v.37: the younger daughter's son is named Αμμαν ('son of my people'), a transparent etymology of Hebrew יִמְמַן (Ammon) from אָמ (Ammon) from אָמ (Ammon). The closing formula οὗτος πατὴρ Αμμανιτῶν ἕως τῆς σήμερον ἡμέρας mirrors v.37 exactly, completing the two-part aetiological coda. The two peoples — Moab and Amman — will be perennial neighbours and rivals of Israel throughout the Deuteronomistic history. The names themselves carry their origin in their etymology: every time an Israelite hears 'Moab' or 'Amman' the scandal of the cave is embedded in the name. VERSIFICATION CHECK: v.38 = the younger bore a son named Αμμαν ('son of my people') — father of the Αμμανιτῶν to this day. Confirmed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article with νεωτέρα

→ noun-phrase marking

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

νεωτέρα

younger

Nominative

subject

→ participant prominence

νεωτέρα: meaning 'younger'; it serves as subject.

καὶ

also

adverb of addition ('also / likewise')

→ discourse linkage or contrast

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

αὐτή

she herself

Nominative

emphatic pronoun (reinforcing the subject: 'she too')

→ participant reference

αὐτός; used here adjectivally / emphatically — 'and she too'; the καὶ αὐτή construction ('she too') is a Hebraism corresponding to Hebrew כִּי הִיא.

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (the birth: the younger's son)

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders תָּלַד; the long-awaited birth that resolves the chapter's central crisis.

υἱόν

son

Accusative

accusative direct object

→ object specification

υἱόν: meaning 'son'; it serves as accusative direct object.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (the naming act)

→ constative aorist

καλέω: 'call / summon'; David calls one of his retainers to carry out the sentence.

τὸ

the

Accusative

article with ὄνομα

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object

→ object specification

ὄνομα: meaning 'name'; it serves as accusative direct object.

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.

Αμμαν

Amman

indeclinable proper noun (the name given: complement of ἐκάλεσεν)

→ participant identification

Αμμαν: LXX transliteration of Hebrew אַמּוֹן (Ammon); the etymology embedded in the naming speech — Υἱὸς τοῦ γένους μου ('son of my people') — derives the name from Hebrew אֶמְנִי ('my people'). The Ammonites occupied Transjordanian territory northeast of the Dead Sea; their capital was Rabbah-Amman, modern Amman, Jordan.

λέγουσα

saying

Pres Act Ptc Nom Sg Fem · λέγω

circumstantial participle (introducing the naming speech)

→ present participle (simultaneous with the naming)

λέγω: 'say'; the participle introduces the etymology explanation.

Υἱὸς

Son

Nominative

predicate / etymological gloss (the meaning of the name Αμμαν)

→ participant prominence

υἱός: 'son'; the naming speech Υἱὸς τοῦ γένους μου = 'son of my people' explains the name Αμμαν from Hebrew אֶמְנִי ('my people') + the naming prefix; the declaration is simultaneously an etymology and a statement of the child's social identity.

τοῦ

the

Genitive

article with γένους

→ noun-phrase marking

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

γένους

people

Genitive

genitive of source / belonging ('son of my people')

→ relational specification

γένος: 'race / people / kindred / kin'; renders Hebrew אֶמְנִי ('people'); the LXX uses γένος here rather than λαός, emphasizing the kinship/descent sense; the etymology of Αμμαν = υἱὸς τοῦ γένους μου is the chapter's final aetiological disclosure. Note: the MT reads אֶמְנִי-בֶן ('son of my people / kin'), which the LXX renders as Υἱὸς τοῦ γένους μου.

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.

οὗτος

he

Nominative

demonstrative pronoun, subject of aetiological coda

→ participant reference

οὗτος: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject of aetiological coda.

πατήρ

father

Nominative

predicate nominative (aetiological formula: 'he is the father of')

→ participant prominence

πατήρ: meaning 'father'; it serves as predicate nominative (aetiological formula: 'he is the father of').

Αμμανιτῶν

of the Ammanites

Genitive

genitive of relationship ('father of the Ammanites')

→ relational specification

Αμμανίτης; 'Ammanite'; the nation derived from Αμμων; the Ammonites are consistent actors in the Deuteronomistic history (Judg 10–11; 1 Sam 11; 2 Sam 10; Neh 13:23); their origin here is the final word of Genesis 19.

ἕως

until

preposition + genitive (temporal: 'until / to this day')

→ spatial or relational framing

ἕως; meaning 'until'; here it marks the relation signaled by preposition + genitive (temporal: 'until / to this day').

τῆς

the

Genitive

article with ἡμέρας

→ noun-phrase marking

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

σήμερον

today

adverb as attributive adjective

→ clausal contribution

σήμερον; meaning 'today'; it shapes the local clause or phrase relation in this passage.

ἡμέρας

day

Genitive

genitive object of ἕως (ἕως τῆς σήμερον ἡμέρας = 'until this very day')

→ relational specification

ἡμέρα; the aetiological closure formula — identical to v.37 — anchors the chapter's genealogical point in the reader's present time. The chapter ends here, with the two peoples of Moab and Ammon established as the descendants of Lot's daughters, their names bearing forever the mark of their origin.

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.