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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 11

ΓΕΝΕΣΙΣ ΙΑ΄

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

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

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

Theme

The chapter divides into two distinct movements: the Tower of Babel episode (11:1–9) and the Shem genealogy from Arphaxad to Abram (11:10–32).

Translation & textual notes

The Greek text of Genesis 11 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter divides into two distinct movements: the Tower of Babel episode (11:1–9) and the Shem genealogy from Arphaxad to Abram (11:10–32). The Babel narrative opens with a distinctive Hebraism: *χεῖλος ἓν* ('one lip') renders the Hebrew *תִּקְחָהּ לִפְיָהּ*, retaining the physiological idiom 'lip' for 'language' rather than using the natural Greek *γλῶσσα* ('tongue') or *διάλεκτος* ('dialect'). The city-building project (11:3–4) employs *πλίνθους* ('bricks') and *ἄσφαλτος* ('bitumen/asphalt') —

matching the Mesopotamian building material exactly, an accurate cultural-historical detail. The divine plural of 11:7, δεῦτε καταβάντες συγχέωμεν ('come, let us go down and confound'), directly echoes the builders' own δεῦτε πλινθεύσωμεν of 11:3 — the LXX preserves this structural irony whereby God's council answers the human council with a counter-programme. The name Σύγχυσις for the city (11:9) is a significant divergence from the MT: where Hebrew has בָּבֶל (Babel), the LXX translates rather than transliterates, rendering the folk-etymology of the root בָּלַל ('confuse, mix') as Σύγχυσις ('Confusion'). In doing so the LXX loses the Babel/Babylon pun that Hebrew exploits elsewhere (cf. the place's relation to Babylon) but creates its own Greek etymology: the city is called Confusion because there God confused (συνέχεεν) the languages of all the earth. The Shem genealogy (11:10–26) follows the LXX's characteristic +100-year chronology: in each generation the LXX adds approximately 100 years to the age at which the father begets his son compared with the MT (e.g., Arphaxad: LXX 135, MT 35; Sala: LXX 130, MT 30; Eber: LXX 134, MT 34; etc.), reflecting a systematic chronological expansion found in the Alexandrian text tradition (paralleled in the Samaritan Pentateuch for some generations) that pushes the total elapsed time from the flood to Abraham substantially higher than the MT. Most significantly, the LXX inserts a second Kainan (Καϊναν) between Arphaxad and Sala (11:12–13): Arphaxad begets Kainan at 135, Kainan lives 130 years and begets Sala, Kainan then lives a further 330 years — this figure, absent from the MT and from the proto-Samaritan tradition, is the Kainan that Luke 3:36 inherits directly from the LXX when tracing the genealogy of Jesus through Sala's father. The 'second Kainan' is a major text-critical crux: it is not secondary harmonization from Genesis 5 (where Kenan/Kainan is a pre-flood patriarch) but appears to be a genuine variant in the Hebrew or Aramaic Vorlage of the Greek translators or a very early scribal addition to the Greek tradition. The chapter closes with Terah's genealogy (11:26–32): his three sons Abram, Nahor, and Haran;

Haran's death in Ur while his father Terah was still alive; the marriages; and the departure of Terah's household from Ur toward the land of Canaan. The LXX renders 'Ur of the Chaldees' as ἐκ τῆς χώρας τῶν Χαλδαίων — 'from the LAND of the Chaldeans' — omitting the city-name Ur entirely and rendering it as a regional designation, a notable softening of the MT's precise toponym. The family halts at Ἰαβρὰν (Haran) where Terah dies at the age of 205 years (LXX; MT also 205).

Discourse structure of the chapter

A · 11:1–9

The Tower of Babel: the one lip fragmented into many

The narrative opens in a state of primordial linguistic unity — all the earth one lip, one voice (11:1) — as humanity migrates from the east and settles the plain of Shinar (11:2). The builders resolve, in a first divine-plural echo, to make bricks and build a city and tower whose top reaches to heaven, to make a name for themselves lest they be scattered (11:3–4). The LORD descends to see the city and tower, notes the danger in their unity, and resolves in counter-echo — δεῦτε ... συγχέωμεν — to confound their language and scatter them (11:5–7). The scattering is executed and the city named Σύγχυσις ('Confusion'), providing an etiological explanation for the world's linguistic diversity (11:8–9). The unit is a literary chiasm built on descent (κατέβη, 11:5, 7) against the builders' upward aspiration (ἕως τοῦ οὐρανοῦ, 11:4), with divine irony at its centre.

B · 11:10–26

The Shem genealogy: from the flood to Abram

A toledoth-style genealogy (αὕται αἱ γενέσεις Σημ) traces ten generations from Shem through Arphaxad, the second Kainan (a major LXX crux absent from the MT), Sala, Eber, Peleg, Ragau, Serug, Nahor, and Terah to Abram (11:10–26). Each generation follows the formula 'X lived Y years and begat Z; and after that X lived A years and begat sons and daughters' — the LXX's version systematically adds ~100 years to the age at first fathering compared with the MT, stretching the pre-patriarchal timeline. The genealogy anchors Abram's family in the post-flood world and compresses ten generations between the flood and the patriarchal call, parallel in structure to the Sethite genealogy of Genesis 5.

C · 11:27–32

Terah's family: departure from Ur and death in Haran

The toledoth of Terah (11:27) introduces his three sons Abram, Nahor, and Haran; Haran begets Lot and dies in his father's lifetime in Ur (11:28). Abram and Nahor take wives — Sarai and Milcah — while the narrative notes that Sarai was barren (11:29–30), preparing the theological problem the Abraham cycle will address. Terah takes Abram, Lot, and Sarai and departs ἐκ τῆς χώρας τῶν Χαλδαίων ('from the land of the Chaldeans') toward Canaan; they stop at Haran, settle there, and Terah dies at 205 years (11:31–32). The unit functions as the narrative bridge between the Table of Nations and the call of Abram in chapter 12.

1 Καὶ ἦν πᾶσα ἡ γῆ χεῖλος ἓν, καὶ φωνὴ μία πᾶσιν.

And all the earth was one lip, and there was one voice for all.

Scene-setting / initial state Καὶ ἦν

The verse establishes the primordial condition — linguistic and cultural unity — that the Babel episode will destroy. The Hebraism χεῖλος ἓν ('one lip') for 'one language' retains the physiological idiom of the Hebrew תּוֹכַח הֶפְזָשׁ rather than using the natural Greek γλῶσσα; φωνὴ μία ('one voice/speech') is a second parallel clause not closely paralleled in the MT, amplifying the unity. The imperfect ἦν underlines that this was a continuous prior state.

Καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential / copulative)

→ imperfect (continuous prior state)

εἰμί: 'be'; the imperfect signals an ongoing condition prior to the Babel episode; renders the Hebrew יְהִי though here used more as a circumstantial 'there was' setting the stage.

πᾶσα

all

Nominative

adjective (predicate quantifier modifying ἡ γῆ)

→ participant prominence

πᾶς: 'all / every'; the universal scope — πᾶσα ἡ γῆ — asserts that prior to Babel the entire human race shared one language; emphatic in initial position.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

earth

Nominative

subject

→ participant prominence

γῆ: 'earth / land'; here metonymic for all humanity inhabiting the earth; the same phrase πᾶσα ἡ γῆ recurs at 11:8, 9 with the reversed condition of scattering and confusion.

χεῖλος

lip

Nominative

predicate nominative (with ἦν)

→ participant prominence

χεῖλος: 'lip / edge / shore'; here = 'language / speech', a Hebraism directly rendering כַּיִן ('lip' used metonymically for language). The LXX translator preserves the physiological image rather than substituting the natural Greek γλῶσσα ('tongue') or διάλεκτος ('dialect'), foregrounding the body-language connection. The word recurs in v.7 (σύγχεωμεν τὴν γλῶσσαν — note the switch to γλῶσσα in v.7 in some MSS; Rahlfs maintains χεῖλος consistency).

ἓν

one

Nominative

predicate numeral adjective (agreeing with χεῖλος, neuter)

→ measure or count

εἷς: 'one'; neuter ἓν agrees with neuter χεῖλος; the numeral carries theological weight — primordial unity before divine judgment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φωνή

voice / speech

Nominative

subject (of implied ἦν)

→ participant prominence

φωνή: 'voice / sound / speech'; parallel to χεῖλος; the LXX adds this clause (not in the MT's main wording) to doubly emphasize unity. φωνή covers both the physical quality of speech and its communicative content.

μία

one

Nominative

predicate numeral adjective (agreeing with φωνή, feminine)

→ measure or count

εἷς: feminine μία; note the Semiticized idiom φωνή μία parallels χεῖλος ἓν structurally.

πᾶσιν

to all

Dative

dative of possession / reference ('one voice for all')

→ sphere or reference

πᾶς: dative plural, all people; the dative extends the universal scope of the opening verse — the one voice/lip belonged to everyone.

2 καὶ ἐγένετο ἐν τῷ κινῆσαι αὐτοὺς ἀπὸ ἀνατολῶν εὗρον πεδῖον ἐν γῇ Σενναάρ, καὶ κατώκησαν ἐκεῖ.

And it came to pass when they moved from the east they found a plain in the land of Shinar, and they settled there.

Sequential narrative (temporal)

καὶ ἐγένετο

The standard narrative formula καὶ ἐγένετο (rendering Hebrew יָהִי) introduces the migration that sets the scene for the building project. The eastward migration is theologically charged in Genesis: eastward movement tends to signify movement away from the divine presence (cf. 3:24; 4:16). The destination, γῇ Σενναάρ (Shinar), is the plain of Babylonia, a known geographic marker.

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 (framing formula)

→ constative aorist (inaugurating the episode)

γίνομαι: the formula καὶ ἐγένετο calques Hebrew יָהִי, the standard LXX narrative opener; see Ruth 1:1.

ἐν

in / when

preposition + articular infinitive (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article with infinitive

→ noun-phrase marking

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

κινῆσαι

to move / set out

Aor Act Inf · κινέω

articular infinitive (temporal: 'when they moved')

→ punctiliar (single migration event)

κινέω: 'move / set in motion'; the aorist infinitive in ἐν τῷ κινῆσαι renders a Hebrew participial clause; the migration is depicted as a single deliberate movement of the entire population.

αὐτοὺς

them

Accusative

accusative subject of infinitive

→ participant reference

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

ἀπὸ

from

preposition + genitive (ablative: point of origin)

→ spatial or relational framing

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

ἀνατολῶν

the east

Genitive

genitive object of ἀπὸ (direction of departure)

→ relational specification

ἀνατολή: 'rising / east'; plural ἀνατολῶν idiomatic for 'the east / eastern regions.' In Genesis, eastward movement typically signals departure from the divine presence: Adam and Eve expelled east (3:24), Cain goes east (4:16), Lot moves east toward Sodom (13:11).

εὗρον they found Aor Act Indic 3 Pl · εὕρισκω <i>main verb (narrative: apodosis of ἐγένετο clause)</i> → constative aorist (single discovery) εὕρισκω: 'find / discover'; the discovery of the plain of Shinar is the precondition for the building project; the verb implies providential or fortunate finding.	πεδῖον a plain Accusative <i>direct object</i> → object specification πεδῖον: 'plain / flat country'; renders Hebrew נָגֶזַב ('valley / plain'); the flat alluvial plain of Mesopotamia, ideal for the brick-built city the narrative describes.	ἐν in <i>preposition + dative (locative)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).	γῆ land Dative <i>dative of place</i> → sphere or reference γῆ: 'land'; anarthrous, defining the region; Σενναάρ is the LXX name for Shinar/Babylonia, already associated with Nimrod's kingdom (Gen 10:10 LXX).
Σενναάρ Shinar Dative <i>proper name, indeclinable (qualifying γῆ)</i> → participant identification Σενναάρ: transliterated proper name rendered in Greek letters; here it functions as proper name, indeclinable (qualifying γῆ).	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	κατώκησαν they settled Aor Act Indic 3 Pl · κατοικέω <i>main verb (narrative: settlement)</i> → constative aorist (establishing of dwelling) κατοικέω: 'settle / dwell'; the compound κατ- ('down') adds permanence — they set up residence. The verb will recur in the LXX for illicit settlement away from God's intended place.	ἐκεῖ there <i>adverb of place</i> → adverbial qualification ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.

3 καὶ εἶπεν ἄνθρωπος τῷ πλησίον Δεῦτε πλινθεύσωμεν πλίνθους καὶ ὀπτήσωμεν αὐτὰς πυρί. καὶ ἐγένετο αὐτοῖς ἡ πλίνθος εἰς λίθον, καὶ ἄσφαλτος ἦν αὐτοῖς ὁ πηλός.

And a man said to his neighbour, 'Come, let us make bricks and bake them with fire.' And the brick served them as stone, and bitumen was their mortar.

Sequential narrative (speech introducing the project) καὶ εἶπεν

The verse introduces the first of two δεῦτε ('come') exhortations — this one from the human builders, which will be structurally mirrored by God's δεῦτε in v.7. The cultural-technical note about bricks and bitumen (replacing the stone and mortar of the hill country) is geographically accurate for Mesopotamian construction; the LXX preserves the realism. The construction πλίνθους πλινθεύσωμεν is a figura etymologica (cognate object) calquing the Hebrew בְּנִינֵנוּ לִבְנֵינֵנוּ.

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 (single speech act)

λέγω: standard speech-introduction verb; the singular subject ἄνθρωπος is representative/collective — each person said to his neighbour.

ἄνθρωπος
a man / each one

Nominative

subject (distributive singular: 'each person to his neighbour')

→ participant prominence

ἄνθρωπος: 'human being / man'; the singular used distributively to express collective mutual speech, reflecting the Hebrew idiom אִישׁ לְרֵעֵהוּ.

τῷ
the / his

Dative

article (possessive sense with πλησίον)

→ noun-phrase marking

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

πλησίον
neighbour

Dative

dative indirect object ('to his neighbour')

→ sphere or reference

πλησίον: 'neighbour / fellow / the one near'; used with the article as a substantive; renders Hebrew רֵעֵהוּ; the reciprocal 'man to his neighbour' expresses the collective planning of the builders.

Δεῦτε
come

hortatory particle (exhortation to collective action)

→ discourse linkage or contrast

δεῦτε: plural imperative-like particle of call/exhortation; 'come!' — introducing a collective decision. This is the first of two δεῦτε in the chapter (cf. v.7, God's counter-δεῦτε), creating a structural irony.

πλινθεύσωμεν
let us make bricks

Aor Act Subj 1 Pl · πλινθεύω

hortatory subjunctive (cohortative: 'let us ...')

→ ingressive aorist (let us begin the brick-making)

πλινθεύω: 'make bricks'; from πλίνθος ('brick'); the cognate object πλίνθους πλινθεύσωμεν is a figura etymologica calquing the Hebrew בָּנִים לְבָנִים; this bold construction foregrounds the craft as the center of the project.

πλίνθους
bricks

Accusative

direct object (cognate accusative with πλινθεύσωμεν)

→ object specification

πλίνθος: 'brick (sun-dried or fired)'; the primary building material of Mesopotamia in the absence of stone; mud bricks fired to hardness. The Babel builder's use of bricks, culturally accurate, contrasts with the stone construction assumed in the hill country of Canaan.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὀπτήσωμεν
let us bake / fire

Aor Act Subj 1 Pl · ὀπάω

hortatory subjunctive (coordinate with πλινθεύσωμεν)

→ ingressive aorist (let us begin firing)

ὀπάω: 'roast / bake / fire'; used of cooking and of firing ceramics; firing bricks in kilns gave them superior hardness compared with sun-dried mudbricks.

αὐτὰς
them

Accusative

direct object (referring to πλίνθους)

→ participant reference

αὐτὰς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (referring to πλίνθους).

πυρί
with fire

Dative

dative of means

→ sphere or reference

πῦρ: 'fire'; dative of instrument; the explicit mention of firing distinguishes kiln-fired bricks (a technology) from mere sun-dried mudbrick.

καὶ

and

narrative conjunction (transitional explanatory clause)

→ discourse linkage or contrast

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

ἐγένετο

served / became

Aor Mid Indic 3 Sg · γίνομαι

main verb (predicative: 'served as')

→ constative aorist

γίνομαι: with εἰς + accusative = 'serve as, function as'; the construction ἐγένετο ... εἰς λίθον = 'the brick was/served as stone for them' — an explanatory gloss for readers unfamiliar with Mesopotamian building practice.

αὐτοῖς

to them / for them

Dative

dative of interest / advantage

→ participant reference or interest

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

πλίνθος

brick

Nominative

subject

→ participant prominence

πλίνθος: see above; now referred to with the article — 'the brick' (the material just described).

εἰς

as / for

preposition + accusative (predicative use: 'as')

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicative use: 'as').

λίθον

stone

Accusative

predicate accusative (after εἰς in ἐγένετο εἰς construction)

→ object specification

λίθος: 'stone'; the comparison underscores that fired brick replaces stone in a land without quarriable rock — a culturally accurate explanatory gloss.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄσφαλτος

bitumen / asphalt

Nominative

subject (second explanatory clause)

→ participant prominence

ἄσφαλτος: 'bitumen / natural asphalt'; the natural tar seeps of Mesopotamia (still present near Hit on the Euphrates) were used as mortar; renders Hebrew **חֵמָר**. The word is the root of English 'asphalt'.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copulative verb

→ imperfect (customary/generic state)

εἰμί: explanatory imperfect — bitumen functioned habitually as mortar for them.

αὐτοῖς

to them / for them

Dative

dative of interest

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

πηλός

mortar / clay

Nominative

predicate nominative

→ participant prominence

πηλός: 'clay / mud / mortar'; renders Hebrew *טִיט* ('mortar'); the LXX uses the common word for clay/mud to stand for the binding mortar, reinforcing the substitution pattern (brick for stone, bitumen for mortar).

- 4 καὶ εἶπαν Δεῦτε οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον, οὗ ἡ κεφαλὴ ἔσται ἕως τοῦ οὐρανοῦ, καὶ ποιήσωμεν ἑαυτοῖς ὄνομα πρὸ τοῦ διασπαρῆναι ἡμᾶς ἐπὶ προσώπου πάσης τῆς γῆς.

And they said, 'Come, let us build for ourselves a city and a tower whose top will be to heaven, and let us make for ourselves a name before we are scattered over the face of all the earth.'

Sequential narrative (speech: the builders' declaration)

καὶ εἶπαν

The builders' declaration articulates the twofold program: build a city and tower reaching to heaven, and make a name. The phrase ἕως τοῦ οὐρανοῦ ('to heaven') is hyperbolic/aspirational, characterising the ambition as overreach. The motive clause πρὸ τοῦ διασπαρῆναι ἡμᾶς ('before we are scattered') is ironic: their effort to prevent dispersion will be God's very instrument for bringing it about. The reflexive ἑαυτοῖς ('for ourselves') marks the project as self-serving — the antithesis of the name-making (blessing) God will give Abram in 12:2.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: the plural εἶπαν gathers the whole community in the declaration, in contrast to v.3's distributive singular εἶπεν ἄνθρωπος.

Δεῦτε

come

hortatory particle

→ discourse linkage or contrast

δεῦτε: second occurrence of the builders' δεῦτε in the chapter (cf. v.3); the two human δεῦτε calls frame the builders' program and will be structurally answered by God's own δεῦτε in v.7.

οἰκοδομήσωμεν

let us build

Aor Act Subj 1 Pl · οἰκοδομέω

hortatory subjunctive

→ ingressive aorist (let us begin to build)

οἰκοδομέω: 'build / construct'; from οἶκος ('house') + δομέω ('build'); the primary verb for construction; used for both ordinary building and the building of temples (cf. 1 Kgs 6 LXX). Here the project's ambition dwarfs ordinary construction.

ἑαυτοῖς

for ourselves

Dative

dative of advantage (reflexive)

→ sphere or reference

ἑαυτός: reflexive pronoun, dative plural; 'for ourselves' marks the self-referential, self-glorifying nature of the project — a theological indictment embedded in the grammar.

πόλιν

a city

Accusative

direct object (first element of double object)

→ object specification

πόλις: 'city / town'; the city (πόλιν) and tower (πύργον) together form the double project; the city-building impulse in Genesis is associated with Cain (4:17) and Nimrod (10:10–12).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πύργον

a tower

Accusative

direct object (second element)

→ object specification

πύργος: 'tower / fortified tower'; renders Hebrew *ṭūr*; in context likely a ziggurat-style staged tower; the word recurs in v.5 when God descends to see 'the tower which the sons of men built.'

οὗ

whose

Genitive

genitive relative pronoun (attributive to πύργον)

→ relational specification

ὅς: relative pronoun, genitive of possession; 'whose head' = 'whose top'; οὗ ἡ κεφαλὴ is the relative clause modifying πύργον.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κεφαλὴ

head / top

Nominative

subject of relative clause

→ participant prominence

κεφαλὴ: 'head'; metaphorically 'top / summit'; renders Hebrew *rosh* ('head/top'); κεφαλὴ ἕως τοῦ οὐρανοῦ is the hyperbolic expression of divine-realm aspiration.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

predicate verb of relative clause

→ predictive future

εἰμί: future tense indicating the anticipated result of the building; the builders project a future state ('will reach to heaven').

ἕως

to / up to

preposition (extent: 'as far as')

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven / sky

Genitive

genitive object of ἕως (goal)

→ relational specification

οὐρανός: 'heaven / sky'; here the divine realm; the phrase ἕως τοῦ οὐρανοῦ expresses the hybris of reaching God's domain — a construction condemned by the narrative's outcome.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσωμεν

let us make

Aor Act Subj 1 Pl · ποιέω

hortatory subjunctive (second goal of the building program)

→ ingressive aorist

ποιέω: 'make / do'; ποιήσωμεν ἑαυτοῖς ὄνομα = 'make a name for ourselves'; contrasts with God's promise to make Abram's name great in 12:2 — the human self-naming is answered by divine name-giving.

ἑαυτοῖς

for ourselves

Dative

dative of advantage (reflexive)

→ sphere or reference

ἑαυτοῖς: second occurrence of the reflexive dative; the selfward orientation is emphatic.

ὄνομα

a name

Accusative

direct object

→ object specification

ὄνομα: 'name / reputation'; making oneself a name = securing immortal fame; the antithesis of the anonymity that dispersion would bring; ironic in that God's response gives the city the name 'Confusion.'

πρὸ

before

preposition + articular infinitive (temporal: 'before ...')

→ spatial or relational framing

πρὸ: meaning 'before'; here it marks the relation signaled by preposition + articular infinitive (temporal: 'before ...').

τοῦ

the

Genitive

article with infinitive

→ noun-phrase marking

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

διασπαρῆναι

to be scattered

Aor Pass Inf · διασπείρω

articular infinitive (temporal: 'before we are scattered')

→ constative aorist (the feared dispersion event)

διασπείρω: 'scatter / disperse'; the compound of σπείρω ('sow') and διά ('through'); the very fate they sought to avoid becomes the divine instrument of judgment (vv.8–9); the Diaspora terminology of later Judaism derives from this root.

ἡμᾶς

us

Accusative

accusative subject of infinitive

→ participant reference

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

ἐπὶ

over / across

preposition + genitive (extent over a surface)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + genitive (extent over a surface).

προσώπου

face

Genitive

genitive object of ἐπὶ (surface idiom: 'face of the earth')

→ relational specification

πρόσωπον: 'face'; ἐπὶ προσώπου πάσης τῆς γῆς = 'over the face of all the earth'; a Hebrew idiom (וְעַל כָּל פְּנֵי הָאָרֶץ) preserved in Greek as a Hebraism; echoes the Table of Nations formula (10:32 LXX).

πάσης

all

Genitive

adjective (quantifying τῆς γῆς)

→ relational specification

πάσης: meaning 'all'; it serves as adjective (quantifying τῆς γῆς).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object of ἐπὶ (with πάσης)

→ relational specification

γῆ: the universal scope deliberately echoes v.1's πᾶσα ἡ γῆ ('all the earth had one lip') — what was universal unity is feared as universal dispersion.

5 καὶ κατέβη κύριος ἰδεῖν τὴν πόλιν καὶ τὸν πύργον, ὃν ᾠκοδόμησαν οἱ υἱοὶ τῶν ἀνθρώπων.

And the Lord came down to see the city and the tower which the sons of men had built.

Sequential narrative (divine response: descent) καὶ κατέβη

God's descent (κατέβη) is deeply ironic: the tower whose top aspires ἕως τοῦ οὐρανοῦ (v.4) is so small that God must descend to see it. The anthropomorphic descent anticipates the divine plural deliberation of vv.6–7. The phrase οἱ υἱοὶ τῶν ἀνθρώπων ('sons of men') is a Hebraism (בְּנֵי אָדָם) emphasizing the human-creaturely status of the builders in contrast to the divine observer; cf. the similar phrase in Ps 13(14):2 LXX.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατέβη

came down / descended

Aor Act Indic 3 Sg · καταβαίνω

main verb (narrative: divine action)

→ constative aorist (single descent event)

καταβαίνω: 'go/come down'; the irony is structural — the tower built to reach heaven requires God to descend to even see it. The same verb recurs in v.7 when God descends again deliberately to confound the languages; together vv.5 and 7 frame the divine inspection and judgment.

κύριος

the Lord

Nominative

subject

→ participant prominence

κύριος: 'Lord'; the LXX's standard rendering of the divine name יהוה (the Tetragrammaton); here entering the narrative as the divine observer who will judge the builders' project.

ἰδεῖν

to see

Aor Act Inf · ὁράω

infinitive of purpose

→ constative aorist (purposive)

ὁράω: 'see / observe / inspect'; the purpose infinitive ἰδεῖν frames God's descent as an act of judicial inspection — a divine court of inquiry before rendering judgment.

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

direct object (first element)

→ object specification

πόλις: see v.4; the same double-object pair (πόλιν καὶ πύργον) of v.4 reappears here, linking the builders' plan to God's inspection — the specific objects of his scrutiny.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

πύργον

tower

Accusative

direct object (second element)

→ object specification

πύργος; see v.4; the tower now defined by what the sons of men built — its human origin named explicitly.

ὃν

which

Accusative

accusative relative pronoun (referring to πύργον)

→ participant reference

ὃς; relative pronoun; the antecedent is πύργον (or the whole pair); relative clause attributing the construction to the sons of men.

ᾧκοδόμησαν

had built

Aor Act Indic 3 Pl · οἰκοδομέω

verb of relative clause

→ constative aorist (completed construction)

οἰκοδομέω: cognate to the hortatory οἰκοδομήσωμεν of v.4; the builders' aspiration has been realized — they have built — setting up the divine response.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of relative clause

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ τῶν ἀνθρώπων = 'the sons of men/humanity'; a Hebraism from Hebrew בְּנֵי אָדָם (literally 'sons of the Adam/mankind'), a collective designation for human beings; its use here pointedly contrasts the creaturely builders with the divine observer.

τῶν

of

Genitive

article

→ noun-phrase marking

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

ἀνθρώπων

men / humanity

Genitive

genitive of relationship (with υἱοὶ)

→ relational specification

ἄνθρωπος: 'human being'; the Hebraism οἱ υἱοὶ τῶν ἀνθρώπων recurs in Ps 13(14):2 LXX and throughout the Psalms as a collective for humanity; here it emphasizes the creaturely limitation of the builders — mere sons of men, yet aspiring to heaven.

6 καὶ εἶπεν κύριος Ἴδου γένος ἓν καὶ χεῖλος ἓν πάντων, καὶ τοῦτο ἤρξαντο ποιῆσαι, καὶ νῦν οὐκ ἐκλείψει ἀπ' αὐτῶν πάντα ὅσα ἂν ἐπιχειρήσωσιν ποιεῖν.

And the Lord said, 'Behold, one race and one lip for all, and they have begun to do this; and now nothing will fail them of all that they attempt to do.'

Divine deliberation (speech: diagnosis before judgment) καὶ εἶπεν κύριος

God's speech analyses the threat of human unity: γένος ἓν καὶ χεῖλος ἓν ('one race and one lip') — the initial condition of v.1 now seen as a theological problem. The ἰδοὺ draws attention to what God has observed (linking to the inspection of v.5). The danger is that unified humanity can accomplish any project it undertakes — a statement of alarming human potential that necessitates the divine intervention of v.7.

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

λέγω: God's speech opens the divine deliberation scene; parallels the builders' speech in vv.3–4.

κύριος
the Lord

Nominative

subject

→ participant prominence

κύριος: rendering יהוה; subject of divine deliberation.

Ἴδου
behold / look

presentative particle (drawing attention to the diagnosis)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; the standard LXX rendering of Hebrew יִּהְיֶה; here introduces the divine assessment that follows from the inspection of v.5.

γένος
race / people

Nominative

subject (of implicit ἐστὶ: 'there is one race')

→ participant prominence

γένος: 'race / family / kind'; renders Hebrew עַם ('people'); God identifies shared kinship as a component of the dangerous unity.

ἓν
one

Nominative

predicate numeral adjective (with γένος)

→ measure or count

εἷς: neuter ἓν agreeing with neuter γένος; echoes the ἓν of χεῖλος ἓν in v.1.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

χεῖλος
lip / language

Nominative

subject (parallel: 'one lip for all')

→ participant prominence

χεῖλος: see v.1; the divine speech echoes the opening verse — God names the condition he has observed as the source of danger.

ἐν

one

Nominative

predicate numeral adjective (with χεῖλος)

→ measure or count

εἷς: third occurrence of ἐν / ἐν in the chapter (vv.1, 4, 6); the repetition builds a leitmotif of unity-under-threat.

πάντων

for all / of all

Genitive

genitive of possession / reference

→ relational specification

πᾶς: genitive plural; 'one lip for / belonging to all'; the universal scope of v.1 (πᾶσα ἡ γῆ) is recalled by πάντων.

καὶ

and

narrative conjunction (moving to the consequent danger)

→ discourse linkage or contrast

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

τοῦτο

this

Accusative

direct object (anticipatory: pointing to the city/tower project)

→ participant reference

οὗτος: demonstrative pronoun; refers back to the building project of vv.3–4; 'they have begun to do THIS!'

ἤρξαντο

they began

Aor Mid Indic 3 Pl · ἄρχω

main verb (with infinitive ποιῆσαι)

→ ingressive aorist (beginning of the project)

ἄρχω (middle): 'begin'; the middle ἤρξαντο + infinitive = 'began to do'; the aorist is ingressive — what alarms God is that they have merely begun and yet their potential is already unlimited.

ποιῆσαι

to do

Aor Act Inf · ποίεω

complementary infinitive (with ἤρξαντο)

→ constative aorist (potential completed action)

ποιέω: see v.4's ποιήσωμεν; the builders' own hortatory subjunctive is now echoed in the divine assessment — they have begun doing what they planned.

καὶ

and

coordinate conjunction (introducing the consequence)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (marking the critical juncture)

→ adverbial qualification

νῦν: 'now'; the word creates urgency — the window for intervention is open; cf. the similarly urgent νῦν in Gen 3:22.

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἐκλείψει

will fail / cease

Fut Act Indic 3 Sg · ἐκλείπω

main verb of the consequence clause

→ predictive future

ἐκλείπω: 'fail / run out / cease'; οὐκ ἐκλείψει ἅπ' αὐτῶν = 'will not fail them'; the negated future states that nothing will be impossible for unified humanity — an alarming divine assessment echoing Gen 3:22's 'lest he take also from the tree of life.'

ἀπ'

from

preposition + genitive

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive.

αὐτῶν

them

Genitive

genitive object of ἀπό

→ relational specification

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

πάντα

all things

Nominative

subject (of ἐκλείψει)

→ participant prominence

παῖς: neuter plural; 'all things ... will not fail them' = 'nothing at all will be impossible for them'; the sweeping scope justifies divine intervention.

ὅσα

whatever / as many as

Accusative

relative pronoun (introducing a relative clause of extent)

→ participant reference

ὅσος: 'as many/much as / whatever'; introduces the range of their potential projects.

ἄν

(modal particle)

modal particle (with subjunctive: indefinite/general)

→ discourse linkage or contrast

ἄν: the modal particle with subjunctive creates an indefinite relative clause — 'whatever they attempt'; the indefinite scope heightens the alarm.

ἐπιχειρήσωσιν

they attempt / undertake

Aor Act Subj 3 Pl · ἐπιχειρέω

verb of relative clause (with ἄν: indefinite)

→ ingressive aorist subjunctive (any venture they begin)

ἐπιχειρέω: 'put one's hand to / attempt / undertake'; a compound of ἐπί + χεῖρ ('hand') + verbal suffix; literally 'put one's hand upon'; the word choice reinforces the manual/physical aspect of the building project.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with ἐπιχειρήσωσιν)

→ progressive/general (any doing)

ποιέω: third occurrence of this root in vv.4–6; the repetition (ποιήσωμεν, ποιῆσαι, ποιεῖν) binds the divine diagnosis to the human program.

7 δεῦτε καὶ καταβάντες συγχέωμεν αὐτῶν ἐκεῖ τὴν γλῶσσαν, ἵνα μὴ ἀκούσωσιν ἕκαστος τὴν φωνὴν τοῦ πλησίον.

Come, and let us go down and confound their language there, so that they may not hear each one the voice of his neighbour.

Divine deliberation (hortatory: the counter-program) δεῦτε

God's δεῦτε ('come') directly mirrors and answers the builders' own δεῦτε of vv.3 and 4, creating the chapter's chiasmic irony: the human council is countered by the divine council. The divine plural (συγχέωμεν, 'let us confound') raises the classic theological question of the identity of God's interlocutors — the LXX, like the MT, does not resolve this; the Jewish tradition reads the divine council / angels, the Christian tradition anticipates the Trinity. The goal stated in the ἵνα-clause — preventing mutual comprehension — directly reverses the unity of v.1.

δεῦτε

come

hortatory particle

→ discourse linkage or contrast

δεῦτε: third and climactic δεῦτε of the chapter (vv.3, 4, 7); the divine δεῦτε structurally answers and counters the two human δεῦτε calls, a narrative irony that reveals the builders' project was already under divine observation and counter-planning.

καὶ

and

coordinate conjunction (linking δεῦτε to the participle)

→ discourse linkage or contrast

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

καταβάντες

going down / having gone down

Aor Act Part Nom Pl Masc · καταβαίνω

participle (attendant circumstance: 'come, and going down, let us confound')

→ constative aorist (prior action: descent then confounding)

καταβαίνω: see v.5; the participle anticipates the second descent (cf. v.5's κατέβη for the first). The plural form καταβάντες agrees grammatically with the implied divine plural subject.

συγχέωμεν

let us confound / mix up

Aor Act Subj 1 Pl · συγχέω

hortatory subjunctive (divine cohortative)

→ ingressive aorist (let us begin confounding)

συγχέω: 'mix together / confound / confuse'; the verb whose noun (Σύγχυσις) will name the city in v.9; the pun between the divine action (συγχέωμεν) and the city-name (Σύγχυσις) is the LXX's own etymology, replacing the MT's Babel/bll folk-etymology. The verb is also cognate to the compound name Βαβυλῶν in its Greek rendering.

αὐτῶν

their

Genitive

genitive of possession (with τὴν γλῶσσαν)

→ relational specification

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

ἐκεῖ

there

adverb of place (at the building site)

→ adverbial qualification

ἐκεῖ: the same adverb used of the settlers' choice of location in v.2 (κατώκησαν ἐκεῖ); now the place of their settlement becomes the place of divine judgment.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γλῶσσαν

language / tongue

Accusative

direct object

→ object specification

γλῶσσα: 'tongue / language'; here the object of the confounding; note the shift from χεῖλος ('lip') in vv.1 and 6 to γλῶσσα ('tongue') in v.7 — both words are used in Greek for 'language'; the LXX alternates them, while the MT consistently uses לִשָּׁן throughout.

ἵνα

so that / in order that

subordinating conjunction (purpose/result)

→ discourse linkage or contrast

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

μὴ

not

negation (with subjunctive in purpose clause)

→ clausal qualification or emphasis

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

ἀκούσωσιν

they may hear / understand

Aor Act Subj 3 Pl · ἀκούω

verb of purpose clause

→ constative aorist subjunctive

ἀκούω: 'hear / understand'; here 'understand' — the breakdown is not of hearing ability but of comprehension; mutual unintelligibility destroys the cooperative capacity identified in v.6.

ἕκαστος

each one

Nominative

subject (distributive: 'each one his neighbour's voice')

→ participant prominence

ἕκαστος: 'each / every one'; the distributive singular highlights that the breakdown is individual and universal simultaneously — each person can no longer understand his neighbour.

τὴν

the

Accusative

article

→ noun-phrase marking

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

φωνήν

voice / speech

Accusative

direct object (of ἀκούσωσιν)

→ object specification

φωνή: echoes v.1's φωνὴ μία ('one voice for all'); the unity of one voice is reversed into the inability to hear each neighbour's voice; the inclusio is deliberate.

τοῦ

the / his

Genitive

article (possessive sense)

→ noun-phrase marking

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

πλησίον

neighbour

Genitive

genitive of possession (with τὴν φωνήν)

→ relational specification

πλησίον: see v.3; the man who said to his neighbour 'come, let us make bricks' can now no longer hear his neighbour's voice — the social fabric of cooperative speech is severed.

8 καὶ διέσπειρεν αὐτοὺς κύριος ἐκεῖθεν ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ ἐπαύσαντο οἰκοδομοῦντες τὴν πόλιν καὶ τὸν πύργον.

And the Lord scattered them from there over the face of all the earth, and they ceased building the city and the tower.

Sequential narrative (divine judgment executed)

καὶ διέσπειρεν

The verse executes the judgment announced in vv.6–7 in two parallel statements: the scattering (what the builders feared in v.4) and the cessation of building. διέσπειρεν picks up the builders' own fear-word (διασπαρῆναι, v.4) — what they dreaded comes upon them through divine act. The phrase ἐπὶ πρόσωπον πάσης τῆς γῆς ('over the face of all the earth') echoes v.4's πρὸ τοῦ διασπαρῆναι ἡμᾶς ἐπὶ προσώπου πάσης τῆς γῆς almost verbatim.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

διέσπειρεν

scattered

Aor Act Indic 3 Sg · διασπείρω

main verb (divine action: judgment executed)

→ constative aorist (single act of scattering)

διασπείρω: 'scatter abroad'; compound of σπείρω ('sow') + διά ('through'); renders Hebrew גָּזַר ('scatter'); the root of the later noun διασπορά ('diaspora'). The builders feared διασπαρῆναι (v.4); the divine active verb διέσπειρεν ('he scattered them') makes the passive fear into a divine active judgment.

αὐτοὺς

them

Accusative

direct object

→ participant reference

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

κύριος

the Lord

Nominative

subject

→ participant prominence

κύριος: the agent of scattering is identified as the LORD, underscoring the theological interpretation of linguistic diversity as divine judgment.

ἐκεῖθεν

from there

adverb of place (point of departure)

→ clausal contribution

ἐκεῖθεν: 'from there'; ἐκεῖ ('there') was the builders' chosen place (v.2); ἐκεῖθεν ('from there') marks the ironic reversal — the place of aspiration becomes the point of dispersion.

ἐπὶ

over / across

preposition + accusative (extent over a surface)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (extent over a surface).

πρόσωπον

face

Accusative

object of ἐπί (surface idiom)

→ object specification

πρόσωπον: 'face'; ἐπὶ πρόσωπον πάσης τῆς γῆς virtually quotes the builders' own fear-clause (v.4 πρὸ τοῦ διασπαρῆναι ... ἐπὶ προσώπου πάσης τῆς γῆς); the narrative fulfills precisely what they feared.

πάσης

all

Genitive

adjective (quantifying τῆς γῆς)

→ relational specification

πάσης: meaning 'all'; it serves as adjective (quantifying τῆς γῆς).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object of ἐπί (with πάσης)

→ relational specification

γῆς: the universal scope (πᾶσα ἡ γῆ) creates a ring with v.1 (initial state of the earth) and v.9 (final state after the judgment).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπαύσαντο

they ceased

Aor Mid Indic 3 Pl · παύω

main verb (narrative: cessation of building)

→ constative aorist (abrupt ending of the project)

παύω (middle): 'cease / stop'; the middle form (ἐπαύσαντο) emphasizes the subject's own cessation rather than being caused to stop; cf. Acts 2 where Pentecost reverses this cessation — the divided languages are temporarily bridged by the Spirit.

οικοδομοῦντες

building

Pres Act Part Nom Pl Masc · οἰκοδομέω

participial complement (with παύω: 'ceased doing X')

→ progressive (the ongoing activity that is halted)

οἰκοδομέω: the verb used in v.4 (οἰκοδομήσωμεν) and v.5 (ᾠκοδόμησαν); its cessation here closes the building program; the present participle with παύω = 'cease from their building.'

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

direct object (first element)

→ object specification

πόλις: the city that is never completed; the abandoned building project will be named Σύγχυσις in v.9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

πύργον

tower

Accusative

direct object (second element)

→ object specification

πύργος: the tower that was to reach heaven; its unfinished state is the monument to human pride halted by divine judgment.

- 9 διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς Σύγχυσις, ὅτι ἐκεῖ συνέχεεν κύριος τὰ χεῖλη πάσης τῆς γῆς, καὶ ἐκεῖθεν διέσπειρεν αὐτοὺς κύριος ἐπὶ πρόσωπον πάσης τῆς γῆς.

Therefore its name was called Confusion, because there the Lord confused the lips of all the earth, and from there the Lord scattered them over the face of all the earth.

Etiological conclusion (naming explanation)

διὰ τοῦτο

The etiological formula διὰ τοῦτο ἐκλήθη ('therefore it was called') closes the Babel episode by naming the city Σύγχυσις ('Confusion'). This is a major crux: the MT names the city Babel (בָּבֶל) and explains it via a folk-etymology of בָּלַל ('confuse/mix'), but the LXX translates rather than transliterates, losing the Babel/Babylon connection and creating its own Greek name. The double ἐκεῖ / ἐκεῖθεν ('there ... from there') resumes vv.7–8 and closes the narrative ring: the place of ambition becomes the place of confusion and the point of departure for dispersion. Acts 2:1–11 (Pentecost) is widely read as the narrative reversal of this episode — the one voice restored across many languages.

διὰ

because of / therefore

preposition (with accusative: causal/inferential)

→ spatial or relational framing

διὰ: meaning 'because of'; here it marks the relation signaled by preposition (with accusative: causal/inferential).

τοῦτο

this

Accusative

accusative object of διὰ (causal: 'on account of this')

→ participant reference

οὗτος: retrospective demonstrative; 'because of this [i.e., the confounding and scattering just narrated]'; the phrase διὰ τοῦτο is the standard LXX etiological formula.

ἐκλήθη

was called

Aor Pass Indic 3 Sg · καλέω

main verb (etiological naming)

→ constative aorist (act of naming)

καλέω: 'call / name'; passive ἐκλήθη = 'was called / named'; the naming formula closes the episode with an etiological explanation — the city's name explains why the world has many languages.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject

→ participant prominence

ὄνομα: 'name'; the builders wanted to make for themselves a name (v.4 ὄνομα ἑαυτοῖς); God gives the city a name — but the name is Confusion, the antithesis of glory.

αὐτῆς

of it / its

Genitive

genitive of possession (referring to πόλιν of v.8)

→ relational specification

αὐτῆς: feminine αὐτῆς agrees with πόλις (feminine); 'its name' = 'the name of the city.'

Σύγχυσις

Confusion

Nominative

predicate nominative (name given to the city)

→ participant identification

Σύγχυσις: 'confusion / mixture'; the LXX's Greek translation of the city's name, derived from συγχέω (v.7 συγχέωμεν); a major crux — the MT has בבל ('Babel', connected to Babylon), which the LXX entirely replaces with a Greek etymology. By translating rather than transliterating, the LXX: (a) loses the Babel/Babylon connection; (b) creates a purely Greek etymology (the city is 'Confusion' because God confused the tongues); (c) severs the OT link between Babel and Babylon that is exploited in Isaiah, Jeremiah, and Revelation. The noun Σύγχυσις is cognate to the verb συνέχεεν used in the same verse.

ὅτι

because

subordinating conjunction (causal: explaining the name)

→ discourse linkage or contrast

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: see vv.2, 7; the place-name ring closes here.

συνέχεεν

confused / poured together

Aor Act Indic 3 Sg · συγχέω

main verb (divine action: the confounding)

→ constative aorist

συγχέω: 'mix / confuse / pour together'; cf. συγχέωμεν in v.7; the cognate connection between the divine action (συνέχεεν) and the city's name (Σύγχυσις) is the LXX's own constructed etymology, replacing the Hebrew Babel/bll pun.

κύριος

the Lord

Nominative

subject

→ participant prominence

κύριος: identified as the agent of confounding; the active verb with named subject underlines divine sovereignty over human history.

τὰ

the

Accusative

article

→ noun-phrase marking

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

χείλη

lips / languages

Accusative

direct object

→ object specification

χεῖλος: see v.1; the plural τὰ χείλη ('the lips/languages') is the direct object of confounding — what was one lip (v.1) is now many confused lips; the Hebraism is sustained to the closing verse of the episode.

πάσης

all

Genitive

adjective (quantifying τῆς γῆς)

→ relational specification

πάσης: meaning 'all'; it serves as adjective (quantifying τῆς γῆς).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object (the earth whose lips were confused)

→ relational specification

γῆ: πάσης τῆς γῆς: the ring with v.1 (πᾶσα ἡ γῆ χεῖλος ἔν) is now complete — all the earth had one lip; now the lips of all the earth are confused.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκεῖθεν

from there

adverb of place (point of departure)

→ clausal contribution

ἐκεῖθεν: resumes v.8; the double ἐκεῖ / ἐκεῖθεν ('there / from there') summarizes both divine acts — confounding there and scattering from there.

διέσπειρεν

scattered

Aor Act Indic 3 Sg · διασπείρω

main verb (resumptive: cf. v.8)

→ constative aorist

διασπείρω: see v.8; the repetition of the scattering verb closes the episode with the same word used at v.8 — a summary recapitulation typical of Hebrew narrative style.

αὐτοὺς

them

Accusative

direct object

→ participant reference

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

κύριος the Lord Nominative <i>subject</i> → participant prominence κύριος: second occurrence as subject in v.9; the double naming of the LORD as agent of both confounding and scattering frames the divine sovereignty symmetrically.	ἐπὶ over <i>preposition (extent)</i> → spatial or relational framing ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition (extent).	πρόσωπον face Accusative <i>object of ἐπί (surface idiom)</i> → object specification πρόσωπον: see vv.4 and 8; the final recurrence of the 'face of all the earth' formula closes the Babel episode with a deliberate echo of the builders' own fear-clause (v.4).	πάσης all Genitive <i>adjective</i> → relational specification πάσης: meaning 'all'; it serves as adjective.
τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆς earth Genitive <i>genitive object of ἐπί</i> → relational specification γῆ: the final occurrence of πᾶσα ἡ γῆ seals the inclusio with v.1.		

10 Καὶ αὗται αἱ γενέσεις Σημ· Σημ ἦν υἱὸς ἑκατὸν ἐτῶν ὅτε ἐγέννησεν τὸν Αρφαξαδ δευτέρου ἔτους μετὰ τὸν κατακλυσμόν.

And these are the generations of Shem: Shem was a son of one hundred years when he begat Arphaxad, in the second year after the flood.

Toledoth formula (genealogical opening)

Καὶ αὗται αἱ γενέσεις

The toledoth formula αὗται αἱ γενέσεις Σημ ('these are the generations of Shem') opens the second half of the chapter, parallel to similar formulas throughout Genesis. The genealogy anchors the narrative in the post-flood world: Shem's age (100 at fathering Arphaxad) and the anchor 'second year after the flood' give precise chronological coordinates. The LXX genealogy will systematically add ~100 years to each generation's fathering-age compared with the MT.

Καὶ

and

narrative conjunction (transitional, moving to new section)

→ discourse linkage or contrast

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

αὗται

these

Nominative

subject (demonstrative in toledoth formula)

→ participant prominence

οὗτος: feminine plural αὗται, referring forward to the genealogical list; the toledoth formula תולדות אֵל is rendered αὗται αἱ γενέσεις throughout the LXX Pentateuch.

αἱ

the

Nominative

article

→ noun-phrase marking

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

γενέσεις

generations / descendants

Nominative

predicate nominative (with αὗται and ἦν implied)

→ participant prominence

γένεσις: 'origin / generation / lineage'; the plural γενέσεις = 'the generations / genealogy'; it also gives the book of Genesis its LXX title (ΓΕΝΕΣΙΣ from the first word of the book 1:1 ἐν ἀρχῇ; the title is derived from the recurring toledoth formula).

Σημ

Shem

Genitive

proper name, indeclinable (genitive of possession with αἱ γενέσεις)

→ participant identification

Σημ: transliterated proper name rendered in Greek letters; here it functions as proper name, indeclinable (genitive of possession with αἱ γενέσεις).

Σημ

Shem

Nominative

proper name, indeclinable (subject of the genealogical entry)

→ participant identification

Σημ: the LXX transliteration of Hebrew שֵׁם; one of Noah's three sons (Gen 9–10); the Semitic peoples derive their name from him; ancestor of Eber and the Shemite line that runs to Abram.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copulative verb

→ imperfect (state at the time of fathering)

εἰμί: the genealogical formula uses ἦν ... ὅτε ἐγέννησεν ('was ... when he begat') to state the father's age at fathering.

υἱός

a son

Nominative

predicate nominative

→ participant prominence

υἱός: 'son'; the idiom ἦν υἱός ἑκατὸν ἐτῶν ('was a son of a hundred years') renders the Hebrew בן שש מאה שנה ('son of a hundred years') — a Hebraism for age using the construction 'son of X years.'

ἑκατὸν

one hundred

numeral (part of age expression)

→ measure or count

ἑκατόν: 'one hundred'; the LXX agrees with the MT that Shem was 100 when he begat Arphaxad; from Arphaxad onward the LXX adds ~100 years to each generation (see v.12).

ἐτῶν

years

Genitive

genitive of measure (with υἱός: 'son of a hundred years')

→ relational specification

ἔτος: 'year'; the genitive of measure in the age formula is a Hebraism.

ὅτε

when

subordinating conjunction (temporal)

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

verb of temporal clause (the fathering event)

→ constative aorist (single birth event)

γεννάω: 'beget / father'; the standard genealogical verb throughout Genesis 5 and 11 LXX; each occurrence marks a generation in the line.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Αρφαξὰδ

Arphaxad

Accusative

proper name, indeclinable (direct object: son begotten)

→ participant identification

Αρφαξὰδ: LXX transliteration of Hebrew אֲרַפְחָאֵד (Arphaxad); the son of Shem who will himself beget (in the LXX) the second Kainan (v.12–13).

δευτέρου

second

Genitive

adjective (genitive of time: 'in the second year')

→ relational specification

δεύτερος: 'second'; genitive of time with ἔτους; the phrase δευτέρου ἔτους μετὰ τὸν κατακλυσμόν — 'in the second year after the flood' — is a precise chronological anchor fixing the genealogy relative to the flood narrative.

ἔτους

year

Genitive

genitive of time

→ relational specification

ἔτος: 'year'.

μετὰ

after

preposition + accusative (temporal: 'after')

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

κατακλυσμόν

flood

Accusative

accusative object of μετὰ

→ object specification

κατακλυσμός: 'flood / deluge'; from κατακλύζω ('flood / inundate'); the standard LXX term for Noah's flood (cf. Gen 7–9 LXX); root of English 'cataclysm.' The anchor post quem ensures the genealogy is read as continuous with the flood narrative.

11 καὶ ἔζησεν Σημ μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Αρφαξαδ ἔτη πεντακόσια καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

And Shem lived after he begat Arphaxad five hundred years, and he begat sons and daughters and he died.

Sequential (genealogical continuation: remaining-years formula) καὶ ἔζησεν

The standard remaining-years formula (καὶ ἔζησεν X μετὰ τὸ γεννηῆσαι ... ἔτη Y καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας) follows each first-fathering entry; the καὶ ἀπέθανεν ('and he died') closing formula appears in the LXX here for Shem, though not consistently in every generation of ch. 11 (contrast the regular deaths in Gen 5). The LXX's 500 remaining years for Shem (same as MT) gives him a total lifespan of 600 years.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν
lived

Aor Act Indic 3 Sg · ζάω

main verb (remaining-years formula)

→ constative aorist (span of remaining life)

ζάω: 'live'; the aorist covers the entire remaining life-span after the named fathering; the formula ἔζησεν ... ἔτη Y is the standard LXX genealogical pattern for remaining years.

Σημ
Shem

Nominative

proper name, indeclinable (subject)

→ participant identification

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

μετὰ
after

preposition + articular infinitive (temporal)

→ spatial or relational framing

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

τὸ

the

Accusative

article with infinitive

→ noun-phrase marking

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

γεννῆσαι

to beget

Aor Act Inf · γεννάω

articular infinitive (temporal: 'after his begetting')

→ constative aorist

γεννάω: the articular infinitive μετὰ τὸ γεννῆσαι is the standard post-fathering temporal clause in the genealogical formula.

αὐτὸν

him

Accusative

accusative subject of infinitive

→ participant reference

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Αρφαξὰδ

Arphaxad

Accusative

proper name, indeclinable (object of γεννῆσαι)

→ participant identification

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

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτος: 'year'; accusative of duration.

πεντακόσια

five hundred

Accusative

numeral (modifying ἔτη)

→ object specification

πεντακόσιοι: '500'; LXX = MT for Shem's remaining years; total lifespan 600.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (other offspring)

→ constative aorist

γεννάω: the production of additional unnamed sons and daughters is a standard element of the genealogical formula, indicating each patriarch fathered many children beyond the one named in the line.

υἱοὺς

sons

Accusative

direct object

→ object specification

υἱοὺς: meaning 'sons'; it serves as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατέρας

daughters

Accusative

direct object (coordinate with υἱοὺς)

→ object specification

θυγάτηρ: 'daughter'; the pair υἱοὶ καὶ θυγατέρες marks the fullness of the patriarch's offspring.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice — closing the entry)

→ constative aorist

ἀποθνήσκω: 'die'; the death notice appears for Shem in the LXX (parallel to Gen 5 pattern); some later entries in ch. 11 LXX omit the death notice.

12 Καὶ ἔζησεν Ἀρφαξαδ ἑκατὸν τριάκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν Καιναν.

And Arphaxad lived one hundred and thirty-five years and he begat Kainan.

Sequential (genealogical entry: Arphaxad begets Kainan — the second Kainan crux) Καὶ ἔζησεν Ἀρφαξαδ

MAJOR CRUX: The LXX inserts a second Kainan (Καιναν) here as the son of Arphaxad, absent from the MT which has Shelah as Arphaxad's direct son (MT Gen 11:12: 'Arphaxad lived 35 years and begat Shelah'). The LXX's age at fathering (135 years) is also different from the MT (35 years), reflecting the systematic +100-year pattern. This second Kainan is the figure Luke inherits in his genealogy of Jesus (Luke 3:36: 'the son of Kainan, the son of Arphaxad') — one of the clearest cases of Luke reading the LXX rather than the MT.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (age-at-fathering formula)

→ constative aorist

ζάω: in the LXX genealogical formula, the age-at-first-fathering entry uses ἔζησεν X ἔτη καὶ ἐγέννησεν rather than the separate ἦν υἱὸς X ἐτῶν ὅτε construction of v.10.

Ἀρφαξαδ

Arphaxad

Nominative

proper name, indeclinable (subject)

→ participant identification

Ἀρφαξαδ: son of Shem (v.10); the LXX makes him the father of the second Kainan (not of Shelah directly as in the MT); age at fathering: LXX 135, MT 35 — the +100-year pattern begins here.

ἑκατὸν

one hundred

numeral (part of age expression)

→ measure or count

ἑκατόν: first component of 135; LXX has 135, MT has 35 — the LXX adds 100 years. This is the most significant instance of the +100-year pattern because it also introduces the second Kainan.

τριάκοντα

thirty

numeral (part of age expression)

→ measure or count

τριάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

πέντε

five

numeral (completing 135)

→ measure or count

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

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (fathering)

→ constative aorist

γεννάω: the critical word — the LXX's Arphaxad begets Kainan, not Shelah; this single entry creates the second Kainan and makes the LXX genealogy one generation longer than the MT between the flood and Abram.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Καϊναν

Kainan

Accusative

proper name, indeclinable (son begotten — the second Kainan)

→ participant identification

Καϊναν: LXX transliteration of Hebrew קַיִן; CRUX: this is the second Kainan — the first appears in Gen 5:9–14 LXX as a pre-flood patriarch in the Sethite line. This second Kainan (post-flood, son of Arphaxad) is absent from the MT entirely and absent from the Samaritan Pentateuch. Luke 3:36 lists 'Kainan son of Arphaxad' in Jesus' genealogy, demonstrating that Luke used the LXX tradition. The origin of the second Kainan is debated: it may reflect a variant Hebrew/Aramaic Vorlage, an early scribal addition to bring the post-flood genealogy into conformity with Gen 5, or a correction by the LXX translators. It is a genuine text-critical crux that affects both the chronology and the NT genealogy.

13 καὶ ἔζησεν Καιναν ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Σαλα· καὶ ἔζησεν Καιναν μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Σαλα ἔτη τριακόσια τριάκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

And Kainan lived one hundred and thirty years and he begat Sala; and Kainan lived after he begat Sala three hundred and thirty years and he begat sons and daughters and he died.

Sequential (genealogical entry: the second Kainan's full entry) καὶ ἔζησεν Καιναν

The full genealogical entry for the second Kainan gives both his age at fathering Sala (130 years) and his remaining years (330), totaling 460. The verse combines the first-fathering formula and the remaining-years formula into a single verse, as the LXX sometimes does. This Kainan is absent from every MT witness and from the Samaritan Pentateuch, making his full genealogical entry (with ages and death notice) one of the most striking LXX-only passages in the Pentateuch. His son Σαλα (Shelah, MT Πλψ) is the next ancestor in the line to Eber and Peleg.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (age-at-fathering formula)

→ constative aorist

ζάω: first occurrence in this verse; the age-at-fathering half of the formula.

Καιναν

Kainan

Nominative

proper name, indeclinable (subject — the second Kainan)

→ participant identification

Καιναν: see v.12 note; the second Kainan, son of Arphaxad, appears here as father of Sala; his full entry is the LXX's unique contribution to the genealogy.

ἑκατὸν

one hundred

numeral

→ measure or count

ἑκατὸν: meaning 'one hundred'; numeral expression contributing count or measure in context.

τριάκοντα

thirty

numeral (completing 130)

→ measure or count

τριάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (fathering of Sala)

→ constative aorist

γεννάω: Kainan begets Σαλα (Shelah), continuing the line toward Eber and eventually Abram.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Σαλα

Sala / Shelah

Accusative

proper name, indeclinable (son begotten)

→ participant identification

Σαλα: LXX rendering of Hebrew שֶׁלֹּחַ (Shelah); in the MT, Shelah is the direct son of Arphaxad; in the LXX he is the son of the second Kainan, son of Arphaxad. Luke 3:35 lists 'the son of Sala' continuing the genealogy from Kainan.

καὶ

and

narrative conjunction (moving to remaining-years formula)

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (remaining-years formula)

→ constative aorist

ζάω: second occurrence in this verse.

Καϊναν

Kainan

Nominative

proper name, indeclinable (subject, resumed)

→ participant identification

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

μετά

after

preposition + articular infinitive (temporal)

→ spatial or relational framing

μετά: meaning 'after'; here it marks the relation signaled by preposition + articular infinitive (temporal).

τὸ

the

Accusative

article with infinitive

→ noun-phrase marking

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

γεννήσαι

to beget

Aor Act Inf · γεννάω

articular infinitive (temporal: 'after his begetting Sala')

→ constative aorist

γεννάω: standard remaining-years formula.

αὐτὸν

him

Accusative

accusative subject of infinitive

→ participant reference

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Σαλα

Sala

Accusative

proper name, indeclinable (object of γεννήσαι)

→ participant identification

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

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

τριακόσια

three hundred

Accusative

numeral

→ object specification

τριακόσια: meaning 'three hundred'; it serves as numeral.

τριάκοντα

thirty

numeral (completing 330)

→ measure or count

τριάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (other offspring)

→ constative aorist

γεννάω: see v.8.

υἱούς

sons

Accusative

direct object

→ object specification

υἱούς: meaning 'sons'; it serves as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατέρας

daughters

Accusative

direct object

→ object specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: death notice closes the second Kainan's entry.

14 Καὶ ἔζησεν Σαλα ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Εβερ.

And Sala lived one hundred and thirty years and he begat Eber.

Sequential (genealogical entry: Sala begets Eber)

Καὶ ἔζησεν Σαλα

Sala (Shelah) begets Eber at age 130 (LXX; MT has 30 — the +100-year pattern continues). Eber is the eponymous ancestor of the 'Hebrews' (Ἑβραῖοι / Ibrim), making this genealogical link theologically significant: the line through which the Hebrew identity is traced runs precisely through Shem → Arphaxad → (second Kainan) → Sala → Eber.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (age-at-fathering formula)

→ constative aorist

ζάω: genealogical formula.

Σαλα

Sala

Nominative

proper name, indeclinable (subject)

→ participant identification

Σαλα: see v.13; son of the second Kainan in LXX; father of Eber.

ἑκατὸν

one hundred

numeral

→ measure or count

ἑκατὸν: meaning 'one hundred'; numeral expression contributing count or measure in context.

τριάκοντα

thirty

numeral (completing 130)

→ measure or count

LXX 130, MT 30 — the +100-year pattern.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (fathering of Eber)

→ constative aorist

γεννάω: Sala begets Eber, the eponymous ancestor of the Hebrews.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Εβερ

Eber

Accusative

proper name, indeclinable (son begotten)

→ participant identification

Εβερ: LXX transliteration of Hebrew עֲבֶר ('Eber'); the eponymous ancestor of the 'Εβραῖοι / Ibrim ('Hebrews'); the name may derive from the root עָבַר ('cross over'), possibly referencing the crossing of the Euphrates. In Gen 10:21 LXX Shem is called 'the father of all the sons of Eber' (τοῦ Εβερ), foregrounding this line.

15 καὶ ἔζησεν Σαλα μετὰ τὸ γεννῆσαι αὐτὸν τὸν Εβερ ἔτη τριακόσια τριάκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

And Sala lived after he begat Eber three hundred and thirty years and he begat sons and daughters and he died.

Sequential (genealogical continuation: Sala's remaining years) καὶ ἔζησεν Σαλα

Sala's remaining years: 330 (LXX; MT has 403). The LXX pattern for remaining years in this genealogy does not follow a uniform +100 rule — the adjustments vary by patriarch. The total lifespan implied by the LXX is 130 + 330 = 460 years for Sala.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (remaining-years formula)

→ constative aorist

ζάω: remaining-years formula.

Σαλα

Sala

Nominative

proper name, indeclinable (subject)

→ participant identification

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

μετὰ

after

preposition + articular infinitive (temporal)

→ spatial or relational framing

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

τὸ

the

Accusative

article with infinitive

→ noun-phrase marking

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

γεννῆσαι

to beget

Aor Act Inf · γεννάω

articular infinitive (temporal)

→ constative aorist

γεννάω: meaning 'to beget'; it carries the action, process, or state of the clause; here it functions as articular infinitive (temporal).

αὐτὸν

him

Accusative

accusative subject of infinitive

→ participant reference

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Εβερ

Eber

Accusative

proper name, indeclinable (object of γεννῆσαι)

→ participant identification

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

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

τριακόσια

three hundred

Accusative

numeral

→ object specification

τριακόσια: meaning 'three hundred'; it serves as numeral.

триάκοντα

thirty

numeral (completing 330)

→ measure or count

триάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (other offspring)

→ constative aorist

γεννάω: see v.8.

υἱοὺς

sons

Accusative

direct object

→ object specification

υἱοὺς: meaning 'sons'; it serves as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατέρας

daughters

Accusative

direct object

→ object specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: death notice closes Sala's entry.

16 Καὶ ἔζησεν Εβερ ἑκατὸν τριάκοντα τέσσαρα ἔτη καὶ ἐγέννησεν τὸν Φαλεκ.

And Eber lived one hundred and thirty-four years and he begat Peleg.

Sequential (genealogical entry: Eber begets Peleg)

Καὶ ἔζησεν Εβερ

Eber begets Peleg (LXX Φαλεκ) at age 134 (LXX; MT 34 — the +100 pattern). Peleg is named in Gen 10:25 LXX because 'in his days the earth was divided' (ὅτι ἐν ταῖς ἡμέραις αὐτοῦ διεμερίσθη ἡ γῆ), a note often linked to the Babel dispersion or to an earlier division of peoples. The name Φαλεκ renders Hebrew *לִפְזָ* ('division').

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (age-at-fathering formula)

→ constative aorist

ζάω: genealogical formula.

Εβερ

Eber

Nominative

proper name, indeclinable (subject)

→ participant identification

Εβερ: eponymous ancestor of the Hebrews; the generations Sala→Eber→Peleg mark the transition from the broader Semitic world to the narrower ancestral line of Abram.

ἑκατὸν

one hundred

numeral

→ measure or count

ἑκατὸν: meaning 'one hundred'; numeral expression contributing count or measure in context.

τριάκοντα

thirty

numeral

→ measure or count

τριάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

τέσσαρα

four

numeral (completing 134)

→ measure or count

LXX 134, MT 34.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (fathering of Peleg)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Φαλεκ

Peleg

Accusative

proper name, indeclinable (son begotten)

→ participant identification

Φαλεκ: LXX rendering of Hebrew פֶּלֶג (Peleg, 'division / channel'); named in Gen 10:25 because 'in his days the earth was divided' — the name encodes the tradition of a division of peoples in his era; ancestor of Ragau/Reu.

17 καὶ ἔζησεν Εβερ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Φαλεκ ἔτη τριακόσια ἑβδομήκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

And Eber lived after he begat Peleg three hundred and seventy years and he begat sons and daughters and he died.

Sequential (genealogical continuation: Eber's remaining years) καὶ ἔζησεν Εβερ

Eber's remaining years: 370 (LXX; MT 430). Total LXX lifespan: 134 + 370 = 504 years. Note that in the MT Eber lives 464 years total (34 + 430), making him the longest-lived post-flood patriarch in the Shem line; in the LXX his total is similarly notable at 504.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν
lived

Aor Act Indic 3 Sg · ζάω

main verb (remaining-years formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders ἵπτι; the ingressive aorist marks the dead man's revival upon contact with the bones.

Εβερ
Eber

Nominative

proper name, indeclinable (subject)

→ participant identification

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

μετὰ
after

preposition + articular infinitive (temporal)

→ spatial or relational framing

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

τὸ
the

Accusative

article with infinitive

→ noun-phrase marking

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

γεννῆσαι
to beget

Aor Act Inf · γεννάω

articular infinitive (temporal)

→ constative aorist

γεννάω: meaning 'to beget'; it carries the action, process, or state of the clause; here it functions as articular infinitive (temporal).

αὐτὸν
him

Accusative

accusative subject of infinitive

→ participant reference

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

Φαλεκ
Peleg

Accusative

proper name, indeclinable (object of γεννῆσαι)

→ participant identification

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

ἔτη
years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

τριακόσια
three hundred

Accusative

numeral

→ object specification

τριακόσια: meaning 'three hundred'; it serves as numeral.

ἐβδομήκοντα
seventy

numeral (completing 370)

→ measure or count

ἐβδομήκοντα: meaning 'seventy'; numeral expression contributing count or measure in context.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐγέννησεν he begat Aor Act Indic 3 Sg · γεννάω <i>main verb (other offspring)</i> → constative aorist γεννάω: see v.8.	υἱοὺς sons Accusative <i>direct object</i> → object specification υἱοὺς: meaning 'sons'; it serves as direct object.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
θυγατέρας daughters Accusative <i>direct object</i> → object specification θυγατέρας: meaning 'daughters'; it serves as direct object.	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀπέθανεν he died Aor Act Indic 3 Sg · ἀποθνήσκω <i>main verb (death notice)</i> → constative aorist ἀποθνήσκω: 'die'; see v. 7.	

18 Καὶ ἔζησεν Φαλεκ ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Ραγαυ.

And Peleg lived one hundred and thirty years and he begat Ragau.

Sequential (genealogical entry: Peleg begets Ragau) Καὶ ἔζησεν Φαλεκ

Peleg begets Ragau (Reu) at age 130 (LXX; MT 30 — the +100 pattern). The genealogy continues its steady march toward Abram through Ragau, Serug, Nahor, and Terah.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (age-at-fathering formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders רָאָה; the ingressive aorist marks the dead man's revival upon contact with the bones.

Φαλεκ

Peleg

Nominative

proper name, indeclinable (subject)

→ participant identification

Φαλεκ: son of Eber; in his days the earth was divided (Gen 10:25 LXX); father of Ragau.

ἑκατὸν

one hundred

numeral

→ measure or count

ἑκατὸν: meaning 'one hundred'; numeral expression contributing count or measure in context.

τριάκοντα

thirty

numeral (completing 130)

→ measure or count

LXX 130, MT 30.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (fathering of Ragau)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ραγau

Ragau / Reu

Accusative

proper name, indeclinable (son begotten)

→ participant identification

Ραγau: LXX transliteration of Hebrew רֵעוּ (Reu); son of Peleg, ancestor of Serug, Nahor, Terah, and Abram; Luke 3:35 includes Ragau in the genealogy of Jesus.

19 καὶ ἔζησεν Φαλεκ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ραγαυ ἔτη διακόσια ἑννέα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

And Peleg lived after he begat Ragau two hundred and nine years and he begat sons and daughters and he died.

Sequential (genealogical continuation: Peleg's remaining years)

καὶ ἔζησεν Φαλεκ

Peleg's remaining years: 209 (LXX; MT 209 — one of the points where LXX and MT agree in the remaining years). Total lifespan: 130 + 209 = 339 years (LXX), 30 + 209 = 239 (MT).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν
lived

Aor Act Indic 3 Sg · ζάω

main verb (remaining-years formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders נָּחַם ; the ingressive aorist marks the dead man's revival upon contact with the bones.

Φαλεκ
Peleg

Nominative

proper name, indeclinable (subject)

→ participant identification

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

μετὰ
after

preposition + articular infinitive

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + articular infinitive.

τὸ
the

Accusative

article with infinitive

→ noun-phrase marking

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

γεννῆσαι
to beget

Aor Act Inf · γεννάω

articular infinitive (temporal)

→ constative aorist

γεννάω: meaning 'to beget'; it carries the action, process, or state of the clause; here it functions as articular infinitive (temporal).

αὐτὸν
him

Accusative

accusative subject of infinitive

→ participant reference

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

Ραγau

Ragau

Accusative

proper name, indeclinable (object of γεννήσαι)

→ participant identification

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

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

διακόσια

two hundred

Accusative

numeral

→ object specification

διακόσια: meaning 'two hundred'; it serves as numeral.

ἐννέα

nine

numeral (completing 209)

→ measure or count

ἐννέα: meaning 'nine'; numeral expression contributing count or measure in context.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (other offspring)

→ constative aorist

γεννάω: see v.8.

υἱούς

sons

Accusative

direct object

→ object specification

υἱούς: meaning 'sons'; it serves as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατέρας

daughters

Accusative

direct object

→ object specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: 'die'; see v. 7.

20 Καὶ ἔζησεν Ραγαυ ἑκατὸν τριάκοντα δύο ἔτη καὶ ἐγέννησεν τὸν Σερουχ.

And Ragau lived one hundred and thirty-two years and he begat Serug.

Sequential (genealogical entry: Ragau begets Serug)

Καὶ ἔζησεν Ραγαυ

Ragau begets Serug at age 132 (LXX; MT 32 — the +100 pattern). The genealogy is in its penultimate phases before Terah and Abram; each generation brings the line closer to the patriarchal call.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (age-at-fathering formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders חָיָה; the ingressive aorist marks the dead man's revival upon contact with the bones.

Ραγαυ

Ragau

Nominative

proper name, indeclinable (subject)

→ participant identification

Ραγαυ: son of Peleg; the genealogy moves three more generations (Serug → Nahor → Terah → Abram) before reaching the first patriarch.

ἑκατὸν

one hundred

numeral

→ measure or count

ἑκατὸν: meaning 'one hundred'; numeral expression contributing count or measure in context.

τριάκοντα

thirty

numeral

→ measure or count

τριάκοντα: meaning 'thirty'; numeral expression contributing count or measure in context.

δύο

two

numeral (completing 132)

→ measure or count

LXX 132, MT 32.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (fathering of Serug)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Σερουχ

Serug

Accusative

proper name, indeclinable (son begotten)

→ participant identification

Σερουχ: LXX transliteration of Hebrew גֶּרַח (Serug); son of Ragau, grandfather of Nahor, great-grandfather of Terah, and great-great-grandfather of Abram; Luke 3:35 includes Serug in the genealogy of Jesus.

21 καὶ ἔζησεν Ραγαυ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Σερουχ ἑτη διακόσια ἑπτὰ· καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

And Ragau lived after he begat Serug two hundred and seven years; and he begat sons and daughters and he died.

Sequential (genealogical continuation: Ragau's remaining years) καὶ ἔζησεν Ραγαυ

Ragau's remaining years: 207 (LXX; MT 207 — these agree). Total lifespan: 132 + 207 = 339 years (LXX), 32 + 207 = 239 (MT). The death notice continues the standard formula.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (remaining-years formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders חָיָה; the ingressive aorist marks the dead man's revival upon contact with the bones.

Ραγαυ

Ragau

Nominative

proper name, indeclinable (subject)

→ participant identification

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

μετὰ

after

preposition + articular infinitive

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + articular infinitive.

τὸ

the

Accusative

article with infinitive

→ noun-phrase marking

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

γεννῆσαι

to beget

Aor Act Inf · γεννάω

articular infinitive (temporal)

→ constative aorist

γεννάω: meaning 'to beget'; it carries the action, process, or state of the clause; here it functions as articular infinitive (temporal).

αὐτὸν

him

Accusative

accusative subject of infinitive

→ participant reference

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Σερούχ

Serug

Accusative

proper name, indeclinable (object of γεννῆσαι)

→ participant identification

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

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

διακόσια

two hundred

Accusative

numeral

→ object specification

διακόσια: meaning 'two hundred'; it serves as numeral.

ἑπτὰ

seven

numeral (completing 207)

→ measure or count

ἑπτὰ: meaning 'seven'; numeral expression contributing count or measure in context.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (other offspring)

→ constative aorist

γεννάω: see v.8.

υἱοὺς

sons

Accusative

direct object

→ object specification

υἱοὺς: meaning 'sons'; it serves as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατέρας

daughters

Accusative

direct object

→ object specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: 'die'; see v. 7.

22 Καὶ ἔζησεν Σερουχ ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Ναχωρ.

And Serug lived one hundred and thirty years and he begat Nahor.

Sequential (genealogical entry: Serug begets Nahor)

Καὶ ἔζησεν Σερουχ

Serug begets Nahor at age 130 (LXX; MT 30 — the +100 pattern). Nahor is the grandfather of Abram and the first of the three generations immediately before the patriarchal call.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (age-at-fathering formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders נָחַיָּ; the ingressive aorist marks the dead man's revival upon contact with the bones.

Σερουχ

Serug

Nominative

proper name, indeclinable (subject)

→ participant identification

Σερουχ: son of Ragau; the genealogy is approaching Terah and Abram.

ἑκατὸν

one hundred

numeral

→ measure or count

ἑκατὸν: meaning 'one hundred'; numeral expression contributing count or measure in context.

τριάκοντα

thirty

numeral (completing 130)

→ measure or count

LXX 130, MT 30.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (fathering of Nahor)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ναχωρ

Nahor

Accusative

proper name, indeclinable (son begotten)

→ participant identification

Ναχωρ: LXX transliteration of Hebrew נַחֲוֹר (Nahor); son of Serug and father of Terah; the name is shared by Terah's son (Abram's brother) in v.24 — there are two men named Nahor in the genealogy (grandfather and grandson).

23 καὶ ἔζησεν Σερουχ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ναχωρ ἔτη διακόσια· καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

And Serug lived after he begat Nahor two hundred years; and he begat sons and daughters and he died.

Sequential (genealogical continuation: Serug's remaining years)

καὶ ἔζησεν Σερουχ

Serug's remaining years: 200 (LXX; MT 200 — these agree). Total lifespan: 130 + 200 = 330 years (LXX), 30 + 200 = 230 (MT).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (remaining-years formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders ζῶ; the ingressive aorist marks the dead man's revival upon contact with the bones.

Σερουχ

Serug

Nominative

proper name, indeclinable (subject)

→ participant identification

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

μετὰ

after

preposition + articular infinitive

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + articular infinitive.

τὸ

the

Accusative

article with infinitive

→ noun-phrase marking

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

γεννῆσαι

to beget

Aor Act Inf · γεννάω

articular infinitive (temporal)

→ constative aorist

γεννάω: meaning 'to beget'; it carries the action, process, or state of the clause; here it functions as articular infinitive (temporal).

αὐτὸν

him

Accusative

accusative subject of infinitive

→ participant reference

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ναχωρ

Nahor

Accusative

proper name, indeclinable (object of γεννῆσαι)

→ participant identification

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

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

διακόσια

two hundred

Accusative

numeral (200 remaining years)

→ object specification

διακόσια: meaning 'two hundred'; it serves as numeral (200 remaining years).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (other offspring)

→ constative aorist

γεννάω: see v.8.

υἱούς

sons

Accusative

direct object

→ object specification

υἱούς: meaning 'sons'; it serves as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατέρας

daughters

Accusative

direct object

→ object specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice)

→ constative aorist

ἀποθνήσκω: 'die'; see v. 7.

24 Καὶ ἔζησεν Ναχωρ ἑβδομήκοντα ἑννέα ἔτη καὶ ἐγέννησεν τὸν Θαρα.

And Nahor lived seventy-nine years and he begat Terah.

Sequential (genealogical entry: Nahor begets Terah)

Καὶ ἔζησεν Ναχωρ

Nahor (Terah's father, not Abram's brother) begets Terah at age 79 (LXX; MT 29). The LXX adds 50 years here rather than the usual 100, one of the variations in the LXX's systematic pattern. This is the penultimate generation before Abram.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (age-at-fathering formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders חָיָה; the ingressive aorist marks the dead man's revival upon contact with the bones.

Ναχωρ

Nahor

Nominative

proper name, indeclinable (subject — the elder Nahor, son of Serug)

→ participant identification

Ναχωρ: Serug's son, Terah's father; distinct from the younger Nahor (Abram's brother) of v.26; the same name in two consecutive generations can cause confusion, especially since v.26 introduces Terah's son Nahor without distinguishing him from his grandfather.

ἑβδομήκοντα

seventy

numeral

→ measure or count

ἑβδομήκοντα: meaning 'seventy'; numeral expression contributing count or measure in context.

ἐννέα

nine

numeral (completing 79)

→ measure or count

LXX 79, MT 29 — the LXX adds 50 here, not 100.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (fathering of Terah)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Θαρά

Terah

Accusative

proper name, indeclinable (son begotten)

→ participant identification

Θαρά: LXX transliteration of Hebrew תֵּרַח (Terah); the immediate father of Abram, Nahor (the younger), and Haran; his toledoth is introduced in v.27 and his death in Haran closes the chapter (v.32). Luke 3:34 includes Terah in the genealogy of Jesus.

25 καὶ ἔζησεν Ναχωρ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Θαρα ἔτη ἑκατὸν εἴκοσι ἑννέα· καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

And Nahor lived after he begat Terah one hundred and twenty-nine years; and he begat sons and daughters and he died.

Sequential (genealogical continuation: elder Nahor's remaining years) καὶ ἔζησεν Ναχωρ

The elder Nahor's remaining years: 129 (LXX; MT 119). Total lifespan: 79 + 129 = 208 years (LXX), 29 + 119 = 148 (MT).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν
lived

Aor Act Indic 3 Sg · ζάω

main verb (remaining-years formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders תָּחַי; the ingressive aorist marks the dead man's revival upon contact with the bones.

Ναχωρ
Nahor

Nominative

proper name, indeclinable (subject — the elder Nahor)

→ participant identification

Ναχωρ: transliterated proper name rendered in Greek letters; here it functions as proper name, indeclinable (subject — the elder Nahor).

μετὰ
after

preposition + articular infinitive

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + articular infinitive.

τὸ
the

Accusative

article with infinitive

→ noun-phrase marking

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

γεννῆσαι
to beget

Aor Act Inf · γεννάω

articular infinitive (temporal)

→ constative aorist

γεννάω: meaning 'to beget'; it carries the action, process, or state of the clause; here it functions as articular infinitive (temporal).

αὐτὸν
him

Accusative

accusative subject of infinitive

→ participant reference

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

Θαρά

Terah

Accusative

proper name, indeclinable (object of γεννησαι)

→ participant identification

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

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

ἑκατὸν

one hundred

numeral

→ measure or count

ἑκατὸν: meaning 'one hundred'; numeral expression contributing count or measure in context.

εἴκοσι

twenty

numeral

→ measure or count

εἴκοσι: meaning 'twenty'; numeral expression contributing count or measure in context.

ἐννέα

nine

numeral (completing 129)

→ measure or count

ἐννέα: meaning 'nine'; numeral expression contributing count or measure in context.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (other offspring)

→ constative aorist

γεννάω: see v.8.

υἱοὺς

sons

Accusative

direct object

→ object specification

υἱοὺς: meaning 'sons'; it serves as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θυγατέρας

daughters

Accusative

direct object

→ object specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice — end of elder Nahor's entry)

→ constative aorist

ἀποθνήσκω: 'die'; see v. 7.

26 Καὶ ἔζησεν Θαρα ἑβδομήκοντα ἔτη καὶ ἐγέννησεν τὸν Ἀβραμ καὶ τὸν Ναχωρ καὶ τὸν Ἀρραν.

And Terah lived seventy years and he begat Abram and Nahor and Haran.

Sequential (genealogical entry: Terah begets three sons)

Καὶ ἔζησεν Θαρα

Terah begets three named sons at age 70 (LXX = MT): Abram (the narrative focus), Nahor (ancestor of Rebekah), and Haran (who dies before his father, v.28). The triple fathering in a single entry is unique in the Shem genealogy, marking Terah as the patriarch of the founding family.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (age-at-fathering formula)

→ constative aorist

ζάω (aor. ἔζησεν): 'live / come to life'; renders חָיָה; the ingressive aorist marks the dead man's revival upon contact with the bones.

Θαρα

Terah

Nominative

proper name, indeclinable (subject)

→ participant identification

Θαρα: LXX transliteration of Hebrew תָּרַח; the last link in the Shem genealogical chain before the full toledoth of v.27; his death closes the chapter (v.32).

ἑβδομήκοντα

seventy

numeral (70 years)

→ measure or count

LXX = MT for Terah's age at fathering.

ἔτη

years

Accusative

accusative of extent of time

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγέννησεν

he begat

Aor Act Indic 3 Sg · γεννάω

main verb (fathering of three sons)

→ constative aorist

γεννάω: three sons in one fathering entry — the only triple in this genealogy.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἀβραμ

Abram

Accusative

proper name, indeclinable (first son: narrative focus)

→ participant identification

Ἀβραμ: LXX form of Hebrew אַבְרָם ('exalted father'); name changed to Ἀβραάμ ('father of a multitude') in Gen 17:5 LXX; the entire Shem genealogy has been moving toward this name.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ναχωρ

Nahor

Accusative

proper name, indeclinable (second son)

→ participant identification

Ναχωρ: Abram's brother; takes Milcah as wife (v.29); ancestor of Rebekah (Gen 22:20–24).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἀρραν

Haran

Accusative

proper name, indeclinable (third son)

→ participant identification

Ἀρραν: personal name (not to be confused with the city Χαρραν); father of Lot; dies before Terah (v.28).

27 Αὗται δὲ αἱ γενέσεις Θαρα· Θαρα ἐγέννησεν τὸν Ἀβραμ καὶ τὸν Ναχωρ καὶ τὸν Ἀρραν, καὶ Ἀρραν ἐγέννησεν τὸν Λωτ.

And these are the generations of Terah: Terah begat Abram and Nahor and Haran, and Haran begat Lot.

Toledoth formula (new section: Terah's descendants)

Αὗται δὲ αἱ γενέσεις

The second toledoth formula of the chapter (cf. v.10 for Shem) opens the Terah genealogy and the final movement of Genesis 11, which extends through the entire Abraham cycle (11:27–25:11). The verse also adds the key datum that Haran begat Lot — anticipating Lot's role in the Sodom narrative and his companionship with Abram.

Αὗται

these

Nominative

subject (demonstrative in toledoth formula)

→ participant prominence

οὗτος; see v.10; the toledoth formula opens a new major section.

δὲ

and / now

postpositive particle (transitional)

→ discourse linkage or contrast

δέ: transitional, marking the shift from the Shem genealogical list to the Terah family toledoth.

αἱ

the

Nominative

article

→ noun-phrase marking

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

γενέσεις

generations

Nominative

predicate nominative (in toledoth formula)

→ participant prominence

γένεσις; see v.10; the second toledoth in the chapter.

Θαρά

Terah

Genitive

proper name, indeclinable (genitive of possession)

→ participant identification

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

Θαρά

Terah

Nominative

proper name, indeclinable (subject of genealogical entry)

→ participant identification

Θαρά: named again as the active subject; the repetition matches the toledoth pattern of Gen 5 and 10.

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb

→ constative aorist

γεννάω; see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Αβραμ

Abram

Accusative

proper name, indeclinable (first son)

→ participant identification

Αβραμ: transliterated proper name rendered in Greek letters; here it functions as proper name, indeclinable (first son).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ναχωρ

Nahor

Accusative

proper name, indeclinable (second son)

→ participant identification

Ναχωρ: transliterated proper name rendered in Greek letters; here it functions as proper name, indeclinable (second son).

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	Ἀρραν Haran Accusative <i>proper name, indeclinable (third son)</i> → participant identification Ἀρραν: transliterated proper name rendered in Greek letters; here it functions as proper name, indeclinable (third son).	καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
Ἀρραν Haran Nominative <i>proper name, indeclinable (subject: Haran begets Lot)</i> → participant identification Ἀρραν: immediately given his own offspring — Lot — because Lot's role in the Abraham story requires early introduction.	ἐγέννησεν begat Aor Act Indic 3 Sg · γεννάω <i>main verb (Haran fathers Lot)</i> → constative aorist γεννάω: see v.8.	τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	Λωτ Lot Accusative <i>proper name, indeclinable (son begotten)</i> → participant identification Λωτ: son of Haran, nephew of Abram; travels with Abram (Gen 12:4–5), separates at Bethel (Gen 13), is rescued from Sodom (Gen 14; 19), and becomes ancestor of Moab and Ammon (Gen 19:36–38).

28 καὶ ἀπέθανεν Ἀρραν ἐνώπιον Θαρα τοῦ πατρὸς αὐτοῦ ἐν τῇ γῇ ἣ ἐγεννήθη, ἐν τῇ χώρᾳ τῶν Χαλδαίων.

And Haran died before Terah his father in the land in which he was born, in the land of the Chaldeans.

Sequential narrative (parenthetical: Haran's premature death) καὶ ἀπέθανεν Ἀρραν

Haran's death before his father is a narrative anomaly — sons normally outlived fathers in the genealogical pattern. The death occurs in the land of the Chaldeans (ἐν τῇ χώρᾳ τῶν Χαλδαίων) — the LXX's rendering of 'Ur of the Chaldees' using the regional χώρα rather than the city-name Ur. CRUX: see text_note.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (Haran's premature death)

→ constative aorist

ἀποθνήσκω: ἐνώπιον Θαρα ('in the presence of Terah') = 'during Terah's lifetime'; a father outliving his son is the tragedy marked here.

Αρραν

Haran

Nominative

proper name, indeclinable (subject)

→ participant identification

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

ἐνώπιον

before / in the presence of

preposition + genitive (temporal/circumstantial: in the lifetime of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders Hebrew עֲנֹכַי; here = 'during the lifetime of his father Terah.'

Θαρα

Terah

Genitive

proper name, indeclinable (genitive object of ἐνώπιον)

→ participant identification

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship

→ relational specification

πατήρ: 'father'; τοῦ πατρός αὐτοῦ = 'his father'; the relational note intensifies the pathos.

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

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: 'land'; the land of his birth = the land of the Chaldeans.

ἣ

in which

Dative

dative relative pronoun (referring to γῇ)

→ participant reference or interest

ἣ: relative pronoun.

ἐγεννήθη

he was born

Aor Pass Indic 3 Sg · γεννάω

verb of relative clause

→ constative aorist

γεννάω: passive; Haran died in the land of his birth — he never left.

ἐν

in

preposition + dative (epexegetical: identifying the land)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

χώρα

land / region

Dative

dative of place (epexegetical)

→ sphere or reference

χώρα: CRUX — the LXX renders 'Ur of the Chaldeans' (MT **בְּאֶרְצֵי כַּדְלָיִם**) as ἐν τῇ χώρᾳ τῶν Χαλδαίων ('in the land of the Chaldeans'), omitting the city-name Ur and replacing it with a regional designation. This same phrase recurs in v.31, where the family departs from it.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

Χαλδαίων

Chaldeans

Genitive

genitive of possession

→ relational specification

Χαλδαῖος: see text_note; the Chaldeans were associated with southern Mesopotamia / Babylonia.

29 καὶ ἔλαβεν Ἀβραμ καὶ Ναχωρ ἑαυτοῖς γυναῖκας· ὄνομα τῇ γυναικὶ Ἀβραμ Σαρα, καὶ ὄνομα τῇ γυναικὶ Ναχωρ Μελχα, θυγάτηρ Ἀρραν πατρὸς Μελχα καὶ πατρὸς Ἰεσχα.

And Abram and Nahor took wives for themselves; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran the father of Milcah and the father of Iscah.

Sequential narrative (marriages of Abram and Nahor)

καὶ ἔλαβεν

Abram takes Sarai (Σαρα) and Nahor takes Milcah (Μελχα), daughter of the deceased Haran — an intra-family marriage. Iscah (Ἰεσχα), another daughter of Haran, is mentioned but plays no further narrative role; rabbinic tradition sometimes identified her with Sarai, but the text does not support this.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν
took

Aor Act Indic 3 Sg · λαμβάνω

main verb (marriage idiom)

→ constative aorist

λαμβάνω: ἔλαβεν γυναῖκας = standard LXX idiom for marriage; renders Hebrew נָקַח
נָשָׂא.

Ἀβραμ
Abram

Nominative

proper name, indeclinable (first subject)

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

Ναχωρ
Nahor

Nominative

proper name, indeclinable (second subject)

→ participant identification

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

ἑαυτοῖς
for themselves

Dative

dative of advantage (reflexive)

→ sphere or reference

ἑαυτοῖς: the reflexive dative marks the taking as for their own household.

γυναῖκας
wives

Accusative

direct object

→ object specification

γυνή: 'woman / wife'; plural covering both marriages.

ὄνομα
name

Nominative

subject (naming formula: 'the name ... was')

→ participant prominence

ὄνομα: the double ὄνομα ... ὄνομα names both wives.

τῇ
the

Dative

article

→ noun-phrase marking

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

γυναικί
wife

Dative

dative of possession (with ὄνομα)

→ sphere or reference

γυνή: ὄνομα τῇ γυναικί = 'the name belonging to the wife.'

Ἀβραμ
Abram

Genitive

proper name, indeclinable (genitive of possession)

→ participant identification

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

Σαρα
Sarai

Nominative

proper name, indeclinable (predicate: the name)

→ participant identification

Σαρα: Hebrew שָׂרָי ('my princess'); renamed Σαρρα ('Sarah') in Gen 17:15 LXX; her barrenness is stated in v.30.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὄνομα
name

Nominative

subject (second naming formula)

→ participant prominence

ὄνομα: meaning 'name'; it serves as subject (second naming formula).

τῇ
the

Dative

article

→ noun-phrase marking

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

γυναικὶ
wife

Dative

dative of possession

→ sphere or reference

γυναικὶ: meaning 'wife'; it serves as dative of possession.

Ναχωρ
Nahor

Genitive

proper name, indeclinable (genitive of possession)

→ participant identification

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

Μελχα
Milcah

Nominative

proper name, indeclinable (the name)

→ participant identification

Μελχα: Hebrew מִלְכָּה; daughter of Haran, wife of Nahor; ancestor of Rebekah (Gen 22:20–23).

θυγάτηρ
daughter

Nominative

predicate appositive (Milcah's parentage)

→ participant prominence

θυγάτηρ: 'daughter'; Milcah is Haran's daughter — an intra-family marriage.

Ἀρραν
Haran

Genitive

proper name, indeclinable (genitive of parentage)

→ participant identification

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

πατὴρ
father

Genitive

genitive appositive (first: 'father of Milcah')

→ relational specification

πατήρ: the double πατὴρ emphasizes Haran's paternity of both Milcah and Iscah.

Μελχα
Milcah

Genitive

proper name, indeclinable

→ participant identification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πατὴρ
father

Genitive

genitive appositive (second: 'father of Iscah')

→ relational specification

πατὴρ: meaning 'father'; it serves as genitive appositive (second: 'father of Iscah').

Ιεσχα

Iscah

Genitive

proper name, indeclinable

→ participant identification

Ιεσχα: Hebrew יֶזֶק; mentioned only here;
no further narrative role.

30 καὶ ἦν Σαρα στεῖρα καὶ οὐκ ἔτεκνοποίει.

And Sarai was barren and had no child.

Circumstantial / parenthetical (narrative pivot: theological problem)

καὶ ἦν

The barrenness of Sarai is the theological pivot of the Abraham cycle — the divine promise of descendants (Gen 12:2; 15:5; 17:16) is issued to a man whose wife is explicitly barren. The double statement (στεῖρα ... οὐκ ἔτεκνοποίει) is emphatic; the imperfects frame this as a continuous defining state. στεῖρα is echoed in Isa 54:1 (quoted in Gal 4:27), and Paul's allegory of the barren/free woman exploits this very verse's background.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copulative verb

→ imperfect (continuous state)

εἰμί: the imperfect stresses the ongoing nature of Sarai's barrenness — a defining condition.

Σαρα

Sarai

Nominative

proper name, indeclinable (subject)

→ participant identification

Σαρα: her barrenness is the theological problem the Abraham cycle addresses; cf. Rebekah (Gen 25:21) and Rachel (Gen 29:31), also barren and divinely opened.

στεῖρα

barren

Nominative

predicate nominative

→ participant prominence

στεῖρα: 'barren'; renders Hebrew יָרֵק; Isa 54:1 LXX εὐφράνθητι στεῖρα ἢ οὐ τίκτουςα is quoted in Gal 4:27 — a Pauline intertextual deployment of this very condition.

καὶ

and

coordinate conjunction (emphatic)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἔτεκνοποίει

was bearing children

Impf Act Indic 3 Sg · τεκνοποιέω

main verb (negative imperfect: emphatic restatement)

→ progressive imperfect negated

τεκνοποιέω: 'bear children'; from τέκνον + ποιέω; the LXX adds this second clause beyond the MT to underscore the barrenness doubly.

31 καὶ ἔλαβεν Θαρα τὸν Ἀβραμ υἱὸν αὐτοῦ καὶ τὸν Λωτ υἱὸν Ἀρραν, υἱὸν τοῦ υἱοῦ αὐτοῦ, καὶ τὴν Σαρα τὴν νύμφην αὐτοῦ, γυναῖκα Ἀβραμ τοῦ υἱοῦ αὐτοῦ, καὶ ἐξήγαγεν αὐτοὺς ἐκ τῆς χώρας τῶν Χαλδαίων πορευθῆναι εἰς γῆν Χανααν· καὶ ἦλθεν ἕως Χαρραν καὶ κατώκησεν ἐκεῖ.

And Terah took Abram his son and Lot the son of Haran his grandson, and Sarai his daughter-in-law the wife of Abram his son, and he led them out from the land of the Chaldeans to go to the land of Canaan; and he came as far as Haran and settled there.

Sequential narrative (the departure and halt at Haran) καὶ ἔλαβεν Θαρα

Terah initiates the journey toward Canaan — completed only by Abram in Gen 12:5 after Terah's death. CRUX: ἐκ τῆς χώρας τῶν Χαλδαίων — the LXX renders 'Ur of the Chaldees' as 'the land of the Chaldeans' (see text_note). The verb ἐξήγαγεν ('led out') is exodus vocabulary (cf. Exod 3:10; 12:51 LXX), framing the departure as a proto-exodus. They halt at Χαρραν (the city) — the unfinished journey creates the narrative gap that Gen 12:1 fills.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Terah takes his family for the journey)

→ constative aorist

λαμβάνω: 'take / bring'; cf. v.29's marriage use; here = 'took with him' for the migration.

Θαρά

Terah

Nominative

proper name, indeclinable (subject)

→ participant identification

Θαρά: the initiator of the journey toward Canaan; his role as leader here is superseded by Abram in Gen 12.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἀβραμ

Abram

Accusative

proper name, indeclinable (first object)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as proper name, indeclinable (first object).

υἱὸν

son

Accusative

accusative appositive (Abram = Terah's son)

→ object specification

υἱὸν: meaning 'son'; it serves as accusative appositive (Abram = Terah's son).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Λωτ

Lot

Accusative

proper name, indeclinable (second object)

→ participant identification

Λωτ: son of Haran, Terah's grandson; his journey with the family sets up his partnership with Abram in Gen 12–14.

υἱὸν

son

Accusative

accusative appositive (Lot = son of Haran)

→ object specification

υἱὸν: meaning 'son'; it serves as accusative appositive (Lot = son of Haran).

Ἀρράν

Haran

Genitive

proper name, indeclinable (genitive of parentage)

→ participant identification

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

υἱόν

son

Accusative

accusative appositive (Haran = Terah's son; thus Lot = grandson)

→ object specification

υἱόν: meaning 'son'; it serves as accusative appositive (Haran = Terah's son; thus Lot = grandson).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of relationship

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of relationship.

αὐτοῦ

his

Genitive

genitive of possession (Terah's son = Haran)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

Σαρα

Sarai

Accusative

proper name, indeclinable (third object)

→ participant identification

Σαρα: the barren wife accompanies the journey — faith in the face of impossibility.

τὴν

the

Accusative

article

→ noun-phrase marking

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

νύμφην

daughter-in-law

Accusative

accusative appositive (Sarai = Terah's daughter-in-law)

→ object specification

νύμφη: 'daughter-in-law'; identifies Sarai's place in Terah's family.

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.

γυναῖκα

wife

Accusative

accusative appositive (Sarai = Abram's wife)

→ object specification

γυνή: 'wife'; double appositive (daughter-in-law and wife) ties Sarai to both Terah's household and Abram.

Αβραμ

Abram

Genitive

proper name, indeclinable (genitive of possession)

→ participant identification

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of relationship (Abram = Terah's son)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of relationship (Abram = Terah's son).

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.

ἐξήγαγεν

he led out

Aor Act Indic 3 Sg · ἐξάγω

main verb (the departure)

→ constative aorist

ἐξάγω: 'lead out'; the standard LXX exodus verb (Exod 3:10; 12:51 LXX); its use here frames Terah's departure as a proto-exodus from the land of origin toward a promised destination.

αὐτοὺς

them

Accusative

direct object

→ participant reference

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

ἐκ

from

preposition + genitive (ablative)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

χώρας

land

Genitive

genitive object of ἐκ

→ relational specification

χώρα: CRUX — LXX renders 'Ur of the Chaldees' as 'the land of the Chaldeans'; see text_note and v.28.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

Χαλδαίων

Chaldeans

Genitive

genitive of possession

→ relational specification

Χαλδαῖος: see v.28 and text_note.

πορευθῆναι

to go / travel

Aor Pass Inf · πορεύομαι

infinitive of purpose

→ constative aorist (purposive)

πορεύομαι: the purpose clause states the intended destination — Canaan; the family fails to reach it in Terah's lifetime.

εἰς

into / to

preposition + accusative (goal)

→ spatial or relational framing

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆ: γῆν Χανααν = 'the land of Canaan'; the promised land, reached by Abram only in Gen 12:5.

Χανααν

Canaan

Accusative

proper name, indeclinable (qualifying γῆν)

→ participant identification

Χανααν: the promised land; its mention as destination here prepares for Gen 12:5.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

he came / they came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival at Haran)

→ constative aorist

ἔρχομαι: ἕως Χαρραν ('as far as Haran') marks the limit of Terah's progress — he reached Haran but went no further.

ἕως

as far as

preposition + genitive (extent)

→ spatial or relational framing

ἕως: marks the farthest point reached.

Χαρραν

Haran (city)

Genitive

proper name, indeclinable (city; object of ἕως)

→ participant identification

Χαρραν: the city in upper Mesopotamia (modern Harran, Turkey); distinct from the person Αρραν; an important caravan city; the family settles here until Terah's death and Abram's call.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατώκησεν

settled / dwelt

Aor Act Indic 3 Sg · κατοικέω

main verb (settlement at Haran)

→ constative aorist

κατοικέω: see v.2; the echo of v.2's κατώκησαν ἐκεῖ (settlement in Shinar) is subtle — both are incomplete/interrupted settlements before a larger divine purpose unfolds.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; echoes v.2 (ἐκεῖ of the Shinar settlement) — both are temporary stopping points.

32 καὶ ἐγένοντο αἱ ἡμέραι Θαρα ἐν Χαρραν διακόσια πέντε ἔτη· καὶ ἀπέθανεν Θαρα ἐν Χαρραν.

And the days of Terah in Haran were two hundred and five years; and Terah died in Haran.

Sequential narrative (Terah's death — closing the chapter)

καὶ ἐγένοντο αἱ ἡμέραι

The chapter's final verse uses the standard LXX death-summing formula (αἱ ἡμέραι ἐγένοντο ... ἀπέθανεν) to close Terah's entry at 205 years (LXX = MT). The double ἐν Χαρραν ('in Haran ... in Haran') underscores that he died at the intermediate stopping point, not at the intended destination of Canaan. The verse anchors the assignment: Terah's days in Haran, and Terah died in Haran — confirmed as v.32.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένοντο

were / amounted to

Aor Mid Indic 3 Pl · γίνομαι

main verb (summative: 'the days added up to ...')

→ constative aorist (sum of a lifespan)

γίνομαι: αἱ ἡμέραι ἐγένοντο = standard LXX death-sum formula; cf. Gen 5:5, 8 etc.

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject

→ participant prominence

ἡμέρα: αἱ ἡμέραι = 'the days of his life'; the formula counts the total lifespan.

Θαρα

Terah

Genitive

proper name, indeclinable (genitive of possession with αἱ ἡμέραι)

→ participant identification

Θαρα: the chapter's final protagonist; his death closes the genealogical bridge between the flood and the patriarchs.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Χαρραν

Haran

Dative

proper name, indeclinable (location of the days and death)

→ participant identification

Χαρραν: first occurrence in v.32 — marks where Terah's days were spent (at least their final portion).

διακόσια

two hundred

Nominative

numeral

→ participant prominence

διακόσια: meaning 'two hundred'; it serves as numeral.

πέντε

five

numeral (completing 205)

→ measure or count

LXX = MT: Terah lived 205 years total.

ἔτη

years

Nominative

predicate nominative (the total lifespan)

→ participant prominence

ἔτη: meaning 'years'; it serves as predicate nominative (the total lifespan).

καὶ

and

narrative conjunction (final: the death notice)

→ discourse linkage or contrast

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice: chapter's final verb)

→ constative aorist

ἀποθνήσκω: the same verb used in the genealogical death notices of vv.11, 13, 17, 19, 21, 23, 25; here closing the entire chapter. The death of Terah in Haran signals the end of the transitional genealogy and the transition to the Abraham narrative of Genesis 12.

Θαρά

Terah

Nominative

proper name, indeclinable (subject)

→ participant identification

Θαρά: the final naming of Terah in the chapter.

ἐν

in

preposition + dative (locative: place of death)

→ spatial or relational framing

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

Χαρραν

Haran

Dative

proper name, indeclinable (place of death — the chapter's final word)

→ participant identification

Χαρραν: second occurrence in v.32; the double ἐν Χαρραν ('in Haran ... in Haran') frames Terah's entire end in the city of the unfinished journey. He died where he stopped, not where he intended to go — a defining epitaph for the transitional patriarch.

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.