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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 12

ΓΕΝΕΣΙΣ ΙΒ΄

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

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

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

Theme

Genesis in the LXX is part of the Old Greek Pentateuch, one of the earliest and most theologically significant translation achievements of the Second Temple period; the Genesis translator works with relative freedom, rendering the Hebrew into idiomatic Greek rather than pursuing the word-for-word literalism characteristic of kaige-revised books.

Translation & textual notes

The Greek text of Genesis 12 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Genesis in the LXX is part of the Old Greek Pentateuch, one of the earliest and most theologically significant translation achievements of the Second Temple period; the Genesis translator works with relative freedom, rendering the Hebrew into idiomatic Greek rather than pursuing the word-for-word literalism characteristic of kaige-revised books. Chapter 12 opens the Abrahamic cycle and is among the most theologically consequential passages in the Hebrew scriptures, touching

directly on the NT's argument in Galatians 3 and Hebrews 11. The chapter's opening command is rendered by an aorist imperative Ἔξελθε (12:1), translating the Hebrew הֵלֵךְ-לְךָ ('go for yourself'); the LXX omits the reflexive nuance of הֵלֵךְ and produces a straightforward departure command — a simplification noted by Hebrews 11:8, which cites the obedience as exemplary precisely because Ἀβραάμ ὑπήκουσεν ἐξελεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν, 'he obeyed to go out to a place he was about to receive.' The three-fold promise structure of 12:2–3 — I will make you a great nation (ποιήσω σε εἰς ἔθνος μέγα), I will bless you (εὐλογήσω σε), I will magnify your name (μεγαλυνῶ τὸ ὄνομά σου) — is matched by a three-fold blessing/curse disposition followed by the climactic universal blessing formula. The chapter's chief crux is 12:3b: καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς, 'and in you shall ALL THE TRIBES of the earth be blessed.' The Greek passive/reflexive ἐνευλογηθήσονται renders Hebrew בִּרְבִּי, a niphal which admits either a passive sense ('be blessed') or a reflexive-reciprocal sense ('bless themselves'). Paul's citation in Galatians 3:8 and Peter's in Acts 3:25 both employ the passive reading as the definitive sense, anchoring the Gentile mission theologically in this verse; the LXX's choice of the passive future of ἐνευλογέω (rather than the middle εὐλογήσονται ἑαυτούς) effectively decided the exegetical debate. At 12:7 the LORD appears to Abram and promises τῷ σπέρματί σου δώσω τὴν γῆν ταύτην, 'to your SEED I will give this land'; the singular σπέρμα (= Hebrew זֶרַע) rather than a plural form is Paul's hook in Galatians 3:16 for a christological reading of the promise. The Egypt episode (12:10–20) introduces Sarai's beauty as a narrative danger and God's protection through ἑτασμοῖς μεγάλοις (12:17, 'great plagues' — the same root as the Exodus plagues, a deliberate verbal echo). The σύν-compounds in the closing verse highlight the orchestrated escort of expulsion: συμπροπέμψαι (12:20). The altar-building refrain ὠκοδόμησεν θυσιαστήριον (12:7, 8) marks each divine encounter as a cult-founding

moment, establishing the pattern of Abram's journey as a series of worship events.

Discourse structure of the chapter

A · 12:1–3

The divine call and the triple promise

The LORD commands Abram to leave his homeland, kin, and father's house for an unspecified land (12:1). Three promise-verbs follow in rapid succession: ποιήσω, εὐλογήσω, μεγαλυνῶ (12:2a–b), together with a blessing/curse disposition toward those who bless or curse Abram (12:3a). The unit culminates in the universal blessing formula (12:3b): ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς — the pivotal crux cited in Gal 3:8 and Acts 3:25. The movement is a compact covenantal overture: obedience is the gateway condition, and the blessing is universal in scope.

B · 12:4–6

Abram's obedient departure and arrival in Canaan

Abram departs as commanded, taking Sarai, his nephew Lot, and all their possessions and people acquired in Harran (12:4–5); the instant obedience of 12:4 (ἐπορεύθη δὲ Ἀβραμ κατὰ περ ἐλάλησεν αὐτῷ κύριος) echoes Heb 11:8. The company passes through Canaan to Shechem and the oak of Moreh (12:5–6a). The narrator inserts the information that the Canaanite was then in the land (12:6b), a proleptic note marking the promised land as presently occupied — the first tension of the promise.

C · 12:7–9

The first theophany: the promise of the land, and the altar

The LORD appears to Abram and makes the land-promise to his seed (12:7a); Abram responds by building an altar — his first act of worship in Canaan (12:7b). He moves on to the hill country between Bethel and Ai, pitches his tent, and builds a second altar (12:8). He then continues his journey toward the Negev (12:9). The movement establishes the twin signatures of Abram's pilgrimage: the divine encounter and the altar-building refrain ὠκοδόμησεν θυσιαστήριον, framing his whole journey as a sequence of worship moments.

D · 12:10–16

The descent to Egypt: the danger of Sarai's beauty

A famine drives Abram to Egypt (12:10). In anticipation Abram devises a deception: he asks Sarai to present herself as his sister, fearing he will be killed for her beauty (12:11–13). On entering Egypt the Egyptians observe Sarai's beauty and report her to Pharaoh's court (12:14–15). Pharaoh takes Sarai into his household and bestows great wealth on Abram (12:15–16). The unit turns on the irony that Abram's survival strategy endangers the very Sarah through whom the promise must pass.

Divine protection: the plagues and the expulsion

God strikes Pharaoh and his house with great plagues (ἐτασμοῖς μεγάλοις) on account of Sarai (12:17). Pharaoh summons Abram, reproaches him for the deception, and orders him to take his wife and depart (12:18–19). Pharaoh commands his men to escort Abram out, and they send him away with his wife and all his possessions (12:20). The plagues on Pharaoh foreshadow the Exodus plagues and signal that the promise to Abram is under divine protection; the expulsion, humiliating as it is, concludes with Abram intact, enriched, and escorted with honour.

1 Καὶ εἶπεν κύριος τῷ Ἀβραμ· Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν, ἣν ἄν σοι δείξω.

And the LORD said to Abram: 'Go out from your land and from your kindred and from your father's house to the land that I will show you.'

Narrative mainline — divine speech introduction

Καὶ εἶπεν

The opening καὶ εἶπεν launches the Abrahamic narrative cycle; the aorist εἶπεν is constative. The divine command is a threefold departure from concentric circles of belonging (land, kin, father's house), moving from widest to most intimate — the reverse of what the obedient wayfarer must leave behind. The aorist imperative Ἔξελθε renders Hebrew גָּזַל ('go'); the LXX omits the reflexive גָּזַל ('go, for yourself'), producing a command rather than a self-directed journey; cited in Heb 11:8 as a model of faith-obedience.

Καὶ

and

narrative conjunction (sequential mainline)

→ 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 completed utterance)

λέγω: the standard verb of divine address; the directness of κύριος speaking to Ἀβραμ with no prior introduction implies a prior relationship — LXX does not give 11:31–32 any anticipatory call.

κύριος

LORD

Nominative

subject (divine speaker)

→ participant prominence

κύριος: the LXX's standard rendering of יהוה (the Tetragrammaton); also renders יְיָ; here translating יהוה. The use of κύριος throughout Genesis establishes the continuity of the God of creation with the God of the ancestral promises.

τῷ

to the

Dative

article (dative with indirect object)

→ noun-phrase marking

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

Αβραμ

Abram

indeclinable proper noun, dative indirect object (recipient of divine speech)

→ participant identification

Αβραμ: the patriarch's pre-covenant name (אֲבִרָם = 'exalted father'), not yet changed to Αβραάμ ('father of many nations', Gen 17:5); the LXX uses both forms, maintaining the MT distinction.

Ἔξελθε

go out

Aor Act Impv 2 Sg · ἐξέρχομαι

main verb of divine command (imperative)

→ constative aorist imperative (decisive, unrepeatable departure commanded)

ἐξέρχομαι: 'go out, depart'; renders Hebrew יָצֵא (root יָצָא), omitting the reflexive יָצָא of the MT ('go, for your own sake'); the LXX imperative is stark and unconditional, emphasising complete departure. Heb 11:8 cites the obedience of this command as the paradigm of faith.

ἐκ

from

preposition + genitive (ablative: source of departure — repeated triply for rhetorical emphasis)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: source of departure — repeated triply for rhetorical emphasis).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of departure (object of ἐκ)

→ relational specification

γῆ: 'land, earth, country'; the first circle of departure — the homeland (Ur of the Chaldeans, cf. Gen 11:31; Acts 7:3 quotes this verse with ἐκ τῆς γῆς σου).

σου

your

Genitive

possessive genitive (modifying γῆς)

→ relational specification

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

καὶ

and

additive conjunction (enumerating the second circle of departure)

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (ablative: second departure)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

συγγενείας

kindred

Genitive

genitive of departure (object of ἐκ)

→ relational specification

συγγένεια: 'kinship group, extended clan'; renders Hebrew מוֹלַדְתְּךָ ('your birthplace / kindred'); the second, more intimate circle — the clan network.

σου

your

Genitive

possessive genitive

→ relational specification

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

καὶ

and

additive conjunction (enumerating the third circle of departure)

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (ablative: third departure)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive of departure (object of ἐκ)

→ relational specification

οἶκος: 'house, household'; here 'father's house' = the nuclear family. The three circles (γῆ / συγγένεια / οἶκος) move inward from territorial to genealogical to domestic, and the command to leave all three underscores the totality of the required break.

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 (modifying οἴκου)

→ relational specification

πατήρ: 'father'; cf. Acts 7:3 where Stephen cites this verse in his speech before the Sanhedrin, quoting closely the LXX wording and placing the call prior to Terah's death — a text-critical point.

σου

your

Genitive

possessive genitive

→ relational specification

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

εἰς

to

preposition + accusative (goal of movement)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (goal: the promised land)

→ object specification

γῆ: the destination is left unnamed — 'the land that I will show you.' The deliberate withholding of the name heightens the faith-dimension of the command; Heb 11:8 notes Ἀβραάμ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται, 'not knowing where he was going.'

ἣν

which

Accusative

relative pronoun, accusative (antecedent: γῆν; object of δείξω)

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, accusative (antecedent: γῆν; object of δείξω).

ᾧ

ever

modal particle (indefinitizing the relative clause)

→ discourse linkage or contrast

ᾧ: modal particle rendering Hebrew וְאֵלֶּיךָ with an element of contingency or futurity; with ἣν it creates a prospective relative ('whichever land'), emphasising that the destination remains in divine determination.

σοι

you

Dative

dative of advantage (indirect object of δείξω: 'show to you')

→ participant reference or interest

σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (indirect object of δείξω: 'show to you').

δείξω

I will show

Fut Act Indic 1 Sg · δείκνυμι

main verb of relative clause (divine promise)

→ predictive future (divine commitment to reveal the destination)

δείκνυμι: 'show, reveal, point out'; the future tense makes the destination entirely dependent on further divine disclosure — Abram must trust before he knows. The verb recurs in Rev 21:9–10 of the eschatological city shown to the seer.

2 καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου, καὶ ἔσῃ εὐλογητός.

And I will make you into a great nation, and I will bless you, and I will magnify your name, and you shall be blessed.

Divine promise — substantiation of the call

καὶ ποιήσω

The subordinate unit vv.2–3 gives the content of what obedience will produce: three first-person future verbs (ποιήσω, εὐλογήσω, μεγαλυνῶ) articulate the triple promise. Verse 2 closes with ἔσῃ εὐλογητός, a summary benediction. The promise structure is synthetic, each verb adding a new dimension: nationhood, blessing, fame.

καὶ

and

connective (linking promise to command)

→ discourse linkage or contrast

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

ποιήσω

I will make

Fut Act Indic 1 Sg · ποιέω

main verb (first promise-verb)

→ predictive future (divine commitment to create a nation)

ποιέω: 'make, do, create'; here with εἰς + accusative predicate ('make you into'), a Hebraism of the Hebrew לָ + predicate construction (לָּ יִשְׂרָאֵל or לָּ יִתְּנָה). The first promise is national identity — the most improbable commitment to a childless wanderer.

σε

you

Accusative

accusative direct object of ποιήσω

→ participant reference

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

εἰς

into

preposition + accusative (predicate complement: Hebraism for לָּ יִתְּנָה)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (predicate complement: Hebraism for לָּ יִתְּנָה).

ἔθνος

nation

Accusative

accusative predicate complement (result of ποιήσω)

→ object specification

ἔθνος: 'nation, people, ethnic group'; the same word used for 'Gentiles' in the NT; the irony that Paul will develop in Galatians 3 is already present in the LXX — Abram is to become an ἔθνος, the category that will be 'blessed in him' (v.3).

μέγα

great

Accusative

accusative attributive adjective (modifying ἔθνος)

→ object specification

μέγας: 'great, large'; renders Hebrew גָּדוֹל; the greatness of the nation is the first specification of the promise.

καὶ

and

connective (second promise)

→ discourse linkage or contrast

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

εὐλογήσω

I will bless

Fut Act Indic 1 Sg · εὐλογέω

main verb (second promise-verb)

→ predictive future (divine blessing commitment)

εὐλογέω: 'bless, speak well of'; the cognate of the noun εὐλογία and of ἐνευλογηθήσονται in v.3; the blessing-word-root runs throughout vv.2–3 like a refrain, binding the section together lexically.

σε

you

Accusative

accusative direct object of εὐλογῆσω

→ participant reference

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

καὶ

and

connective (third promise)

→ discourse linkage or contrast

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

μεγαλυνῶ

I will magnify

Fut Act Indic 1 Sg · μεγαλύνω

main verb (third promise-verb)

→ predictive future (divine commitment to enhance Abram's renown)

μεγαλύνω: 'make great, magnify, exalt'; renders Hebrew מְגַלֵּל; used of divine glorification in Luke 1:46 (Magnificat: Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον). The magnification of Abram's name inverts the presumption of the Babel builders (Gen 11:4: 'let us make a name for ourselves').

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object of μεγαλυνῶ

→ object specification

ὄνομα: 'name, reputation'; the magnification of the name is the third promise — renown, which in the ancient world was the closest thing to immortality. The Babel builders also sought a great name (Gen 11:4); God denies them and grants it to Abram instead.

σου

your

Genitive

possessive genitive (modifying ὄνομα)

→ relational specification

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

καὶ

and

connective (summary benediction)

→ discourse linkage or contrast

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

ἔση

you shall be

Fut Mid Indic 2 Sg · εἰμί

main verb (copula: benediction summary)

→ predictive future (state resulting from divine blessing)

εἰμί: future εἶ / ἔση; the copulative future introduces the resulting state: Abram's identity will be definitively 'blessed.' The summary ἔση εὐλογητός caps the three-verb series.

εὐλογητός

blessed

Nominative

predicate nominative (result of divine blessing)

→ participant prominence

εὐλογητός: verbal adjective from εὐλογέω, 'worthy of blessing / blessed'; used of God in the NT doxologies (Rom 9:5; 2 Cor 11:31; Eph 1:3). Abram receiving the title that belongs to God marks the scope of the identification between Abram and divine blessing.

3 καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε καὶ τοὺς καταρωμένους σε καταράσομαι· καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.

And I will bless those who bless you, and those who curse you I will curse; and in you shall all the tribes of the earth be blessed.

Promise continuation — universal scope of the blessing

καὶ εὐλογήσω

Verse 3a states the blessing/curse reciprocity: Abram's treatment by others determines their standing with God. The asymmetric plural/singular (οἱ εὐλογοῦντές σε [plural] vs. τὸν καταρώμενόν σε [singular] in Hebrew; LXX has plurals throughout) is significant in the MT but flattened in the LXX. The climax in v.3b is the chapter's chief crux: ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς, cited by Paul in Gal 3:8 as scripture's Gentile-mission anticipation and by Peter in Acts 3:25.

καὶ
and

connective (continuing the promise series)

→ discourse linkage or contrast

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

εὐλογήσω

I will bless

Fut Act Indic 1 Sg · εὐλογέω

main verb (promise: divine blessing extended to Abram's blessing-givers)

→ predictive future

εὐλογέω: fifth occurrence of the blessing-root in two verses; the chiastic structure (bless/bless → curse/curse) underscores the logic of solidarity — to bless or curse Abram is to be blessed or cursed by God himself.

τοὺς

those

Accusative

article (substantival participle marker)

→ noun-phrase marking

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

εὐλογοῦντάς

who bless

Pres Act Ptc Acc Pl Masc · εὐλογέω

substantival participle (object of εὐλογήσω: 'those who bless you')

→ progressive (ongoing attitude of blessing)

εὐλογέω: substantival participle functioning as a collective noun; those who show honour/favour toward Abram fall within the divine blessing.

σε

you

Accusative

accusative direct object of εὐλογοῦντας

→ participant reference

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

καὶ
and

connective (antithetical pair: curse)

→ discourse linkage or contrast

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

τοὺς

those

Accusative

article (substantival participle marker)

→ noun-phrase marking

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

καταρωμένους

who curse

Pres Mid Ptc Acc Pl Masc · καταράσμαι

substantival participle (object of καταράσμαι: 'those who curse you')

→ progressive (ongoing attitude of cursing)

καταράσμαι: 'curse, invoke harm upon'; deponent middle; renders Hebrew קלל (piel); contrast with εὐλογέω — the LXX uses two distinct Greek roots to translate two different Hebrew curse-roots (/ קלל קלל), but the English 'curse' covers both.

σε

you

Accusative

accusative direct object of καταρωμένους

→ participant reference

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

καταράσομαι

I will curse

Fut Mid Indic 1 Sg · καταράσομαι

main verb (divine curse on Abram's cursers — emphatic position)

→ predictive future (divine retribution)

καταράσομαι: 'curse'; the fronting of τοὺς καταρωμένους σε before the verb gives the object emphatic position. The Hebrew distinction between לָלַךְ (light/esteem-reducing) for those who slight Abram and רָרַץ (curse with full force) for God's response is flattened in the LXX, which uses the same root (καταράσομαι) for both — a semantic compression.

καὶ

and

connective (climactic conclusion of the promise)

→ discourse linkage or contrast

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

ἐνευλογηθήσονται

shall be blessed

Fut Pass Indic 3 Pl · ἐνευλογέω

main verb (climactic universal promise — chapter crux)

→ predictive future passive (divine act of blessing extended universally)

ἐνευλογέω: 'bless in/through'; compound verb (ἐν + εὐλογέω) translating Hebrew נִבְרַךְ (niph'al of בָּרַךְ). The niph'al is either passive ('they shall be blessed') or reflexive-reciprocal ('they shall bless themselves / wish themselves blessed'). The LXX's choice of the passive ἐνευλογηθήσονται rather than a middle/reflexive form decides the debate in favor of the passive, which is what Paul cites in Gal 3:8 (ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη) and Peter in Acts 3:25 as the scriptural basis for the Gentile mission. This is the LXX's most theologically consequential lexical choice in Genesis 12.

ἐν

in

preposition + dative (instrumental-incorporative: 'through/in connection with you')

→ spatial or relational framing

ἐν: the preposition ἐν σοὶ ('in you') renders Hebrew בְּךָ; it is ambiguous between instrumental ('through you') and incorporative ('in you, as part of your family'); Paul in Gal 3:8 reads it as pointing to Christ as the ultimate 'seed' in whom the blessing arrives.

σοὶ

you

Dative

dative object of ἐν (Abram as the medium of universal blessing)

→ participant reference or interest

σοὶ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (Abram as the medium of universal blessing).

πᾶσαι

all

Nominative

nominative subject adjective (universal scope)

→ participant prominence

πᾶς: 'all, every'; the universal scope (πᾶσαι αἱ φυλαί) is the LXX's rendering of Hebrew כָּל מִשְׁפָּחָתָא; Paul expands to πάντα τὰ ἔθνη in Gal 3:8, shifting from 'tribes' to 'nations' (Gentiles), reading the promise as directed to the full Gentile world.

αἱ

the

Nominative

article

→ noun-phrase marking

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

φυλαί

tribes

Nominative

nominative subject of ἐνευλογηθήσονται

→ participant prominence

φυλή: 'tribe, clan, people-group'; renders Hebrew **בְּנֵי־שֵׁנ** ('family/clan'); the LXX choice of φυλαί (tribal-ethnic unit) rather than ἔθνη (nations) preserves the clan-based structure of the original; Paul's Gal 3:8 citation shifts to ἔθνη, universalizing the reference to all Gentile peoples.

τῆς

of the

Genitive

article (genitive phrase)

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of reference (the earth as the domain of all tribes)

→ relational specification

γῆ: 'earth, land'; here in its widest sense — the inhabited world. The promise that ALL tribes of the earth will be blessed in Abram functions as the Genesis 12 telos toward which the entire ancestral narrative moves.

4 ἐπορεύθη δὲ Ἀβραμ, καθάπερ ἐλάλησεν αὐτῷ κύριος, καὶ ὥχετο μετ' αὐτοῦ Λωτ. Ἀβραμ δὲ ἦν ἐτῶν ἑβδομήκοντα πέντε ὅτε ἐξῆλθεν ἐκ Χαρραν.

And Abram went, just as the LORD had spoken to him, and Lot went with him. Now Abram was seventy-five years old when he went out from Harran.

Narrative mainline — obedient departure ἐπορεύθη δέ

The δέ marks a narrative pivot to Abram's response. The immediate obedience is expressed by the adverb καθάπερ — he did exactly as commanded. Heb 11:8 echoes this verse (ὑπήκουσεν Ἀβραάμ). The age notice (75 years) contextualises the promise of a great nation given to a man already far beyond normal family-founding age. Lot's presence sets up the later separation narrative.

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (obedient departure)

→ constative aorist (single completed journey of obedience)

πορεύομαι: 'go, travel, depart'; deponent; renders Hebrew הלך. The verb directly answers the command עלה of v.1; Heb 11:8 cites the obedience: אברהם καλούμενος ἐξελθεῖν.

δὲ

and / now

narrative particle (marking transition from divine speech to human action)

→ discourse linkage or contrast

δὲ: postpositive connective-adversative; here it marks the transition from the divine command to Abram's response — the pivot from promise to obedience.

Αβραμ

Abram

indeclinable proper noun, nominative subject of ἐπορεύθη

→ participant identification

Αβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, nominative subject of ἐπορεύθη.

καθάπερ

just as

comparative conjunction (conformity to divine command)

→ discourse linkage or contrast

καθάπερ: 'exactly as, just as'; a stronger form of ὡς/καθώς; underscores the completeness of the obedience — Abram did not modify the command.

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

main verb of comparative clause (prior divine speech)

→ constative aorist (past completed speech — the call of vv.1–3)

λαλέω: 'speak'; here of divine address; the use of ἐλάλησεν rather than εἶπεν is a slight variation — λαλέω emphasises the act of speaking, εἶπεν the content.

αὐτῷ

to him

Dative

dative indirect object of ἐλάλησεν

→ participant reference or interest

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

κύριος

LORD

Nominative

nominative subject of ἐλάλησεν

→ participant prominence

κύριος: meaning 'LORD'; it serves as nominative subject of ἐλάλησεν.

καὶ

and

connective (adding Lot's departure)

→ discourse linkage or contrast

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

ᾧχετο

went

Imperf Mid Indic 3 Sg · οἶχομαι

main verb (Lot's simultaneous movement)

→ imperfect (ongoing or inchoative action: 'was going / set out')

οἶχομαι: 'go away, depart'; a more literary or emphatic synonym of πορεύομαι; the imperfect here renders Hebrew הלך (wayyiqtol); Lot's attachment to Abram will lead to both rescue (Gen 14; 18–19) and eventual separation.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά (Abram)

→ relational specification

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

Λωτ

Lot

indeclinable proper noun, nominative subject of ᾧχετο

→ participant identification

Λωτ: transliteration of לוט, Abram's nephew (Gen 11:27); his presence with Abram creates a second character whose fate will intertwine with the patriarch's through chapters 13–19.

Αβραμ

Abram

indeclinable proper noun, nominative subject of ἦν (resumptive)

→ participant identification

Αβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, nominative subject of ἦν (resumptive).

δὲ

now

particle (introducing circumstantial detail — age note)

→ discourse linkage or contrast

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

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb (copula: age circumstantial clause)

→ imperfect (state at time of departure)

εἰμί: descriptive imperfect marking Abram's age as a standing fact at the moment of departure.

ἐτῶν

years

Genitive

genitive of measure (specifying age: 'of seventy-five years')

→ relational specification

ἔτος: 'year'; genitive of measure with a numeral is standard Greek for stating age.

ἐβδομήκοντα

seventy

numeral (component of age)

→ measure or count

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

πέντε

five

numeral (component of age: 75)

→ measure or count

75 years: an advanced age that heightens the faith-demand — a great nation cannot naturally spring from a 75-year-old man with a barren wife (11:30). Stephen in Acts 7:4 implies the call came after Terah's death (at 205), placing Abram at 75 at that point, consistent with the LXX.

ὅτε

when

temporal conjunction (introducing the departure moment)

→ discourse linkage or contrast

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

ἐξῆλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb of temporal clause

→ constative aorist (the departure event)

ἐξέρχομαι: verbal echo of the imperative Ἔξελε in v.1 — Abram 'went out' exactly as commanded; the narrator confirms the obedience by using the same root.

ἐκ

from

preposition + genitive (ablative: point of departure)

→ spatial or relational framing

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

Χαρραν

Harran

indeclinable proper noun, genitive object of ἐκ (place of departure)

→ participant identification

Χαρραν: transliteration of ܠܪܪܐ (Harran), the city in upper Mesopotamia where Terah's household settled after leaving Ur (Gen 11:31); Acts 7:2–4 develops the call narrative with reference to this location.

5 καὶ ἔλαβεν Ἀβραμ τὴν Σαραν γυναῖκα αὐτοῦ καὶ τὸν Λωτ υἱὸν τοῦ ἀδελφοῦ αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα αὐτῶν ὅσα ἐκτήσαντο καὶ πᾶσαν ψυχὴν ἣν ἐκτήσαντο ἐν Χαρραν, καὶ ἐξήλθοσαν πορεύεσθαι εἰς γῆν Χανααν, καὶ ἦλθον εἰς γῆν Χανααν.

And Abram took Sarai his wife, and Lot the son of his brother, and all their possessions which they had acquired, and every person whom they had acquired in Harran, and they set out to travel to the land of Canaan, and they came to the land of Canaan.

Narrative mainline — inventory of the departing household καὶ ἔλαβεν

The verse enumerates the full household departure: wife, nephew, property, and people (ψυχή = persons, a Hebraism of Hebrew נַפְשׁוֹ). The repetition of γῆν Χανααν at the verse's end — they 'set out to travel to the land of Canaan, and they came to the land of Canaan' — mirrors the Hebrew wayyiqtol chain and frames the arrival as the successful completion of the obedient departure begun in v.4.

καὶ

and

narrative conjunction (sequential action)

→ 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 (inventory-taking for departure)

→ constative aorist (single preparatory action)

λαμβάνω: 'take, receive'; renders Hebrew קָבַץ ; the verb of gathering-for-journey appears repeatedly in the ancestral narratives at the start of a migration episode.

Ἀβραμ

Abram

indeclinable proper noun, nominative subject of ἔλαβεν

→ participant identification

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

Σαραν

Sarai

Accusative

indeclinable proper noun, accusative direct object of ἔλαβεν (first)

→ participant identification

Σαρα: LXX form of שָׂרָא (Sarai), pre-covenant name; the article with an indeclinable proper noun (τὴν Σαραν) is characteristic LXX Greek; she is Abram's wife and the key figure in the Egypt episode.

γυναῖκα

wife

Accusative

accusative appositive (in apposition to Σαραν)

→ object specification

γυνή: 'woman, wife'; the appositive marks the relationship formally.

αὐτοῦ

his

Genitive

possessive genitive (modifying γυναῖκα)

→ relational specification

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

καὶ

and

connective (listing Lot)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Λωτ

Lot

indeclinable proper noun, accusative direct object of ἔλαβεν (second)

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative direct object of ἔλαβεν (second).

υἱὸν

son

Accusative

accusative appositive (defining Lot's relationship to Abram)

→ object specification

υἱός: 'son'; Lot is described as 'son of his brother,' i.e., his nephew — the same idiom used in Gen 11:27; the word υἱός is used broadly in Semitic idiom for male descendants.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relationship (Lot's father = Abram's brother Haran)

→ relational specification

ἀδελφός: 'brother'; Abram's brother Haran died in Ur before the family's departure (Gen 11:28), leaving Lot in Abram's care.

αὐτοῦ

his

Genitive

possessive genitive (of Abram)

→ relational specification

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

καὶ

and

connective (listing possessions)

→ discourse linkage or contrast

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

πάντα

all

Accusative

accusative adjective (modifying ὑπάρχοντα)

→ object specification

πάντα: meaning 'all'; it serves as accusative adjective (modifying ὑπάρχοντα).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὑπάρχοντα

possessions

Pres Act Ptc Acc Pl Neut · ὑπάρχω

substantival participle (direct object of ἔλαβεν: 'all the things they possessed')

→ progressive (ongoing ownership at the time of departure)

ὑπάρχω: 'exist, belong to'; τὰ ὑπάρχοντα as a substantive = 'possessions, belongings'; a common LXX and NT idiom (Luke 12:15; Acts 4:32).

αὐτῶν

their

Genitive

possessive genitive (Abram and Lot's joint possessions)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (Abram and Lot's joint possessions).

ὅσα

which

Accusative

relative pronoun, accusative (antecedent: ὑπάρχοντα; specifying what they acquired)

→ participant reference

ὅσα: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, accusative (antecedent: ὑπάρχοντα; specifying what they acquired).

ἐκτήσαντο

they had acquired

Aor Mid Indic 3 Pl · κτάομαι

main verb of relative clause (prior acquisition)

→ constative aorist (completed accumulation)

κτάομαι: 'acquire, gain, possess'; middle voice; the wealth accumulated in Harran (livestock, silver, gold: 12:16b–16c anticipated) will be listed in detail in the Egypt episode.

καὶ

and

connective (adding the persons of the household)

→ discourse linkage or contrast

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

πᾶσαν

every

Accusative

accusative adjective (modifying ψυχὴν)

→ object specification

πᾶσαν: meaning 'every'; it serves as accusative adjective (modifying ψυχὴν).

ψυχὴν

person / soul

Accusative

accusative direct object of ἔλαβεν (persons acquired as household members)

→ object specification

ψυχή: 'soul, life, person'; a Hebraism — Hebrew נַפְשָׁם used collectively for 'persons, people' (cf. Gen 46:27 LXX); the household slaves and dependants acquired are counted by ψυχή — the same usage appears in Rev 18:13.

ἣν

whom

Accusative

relative pronoun, accusative (antecedent: ψυχὴν — persons)

→ participant reference

ἣν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, accusative (antecedent: ψυχὴν — persons).

ἐκτήσαντο

they had acquired

Aor Mid Indic 3 Pl · κτάομαι

main verb of relative clause (acquisition of household personnel)

→ constative aorist

κτάομαι: second occurrence; the verb applies both to property (ὅσα ἐκτήσαντο) and persons (ψυχὴν ἣν ἐκτήσαντο), reflecting the ancient household economy where dependents were 'acquired.'

ἐν

in

preposition + dative (locative: place of acquisition)

→ spatial or relational framing

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

Χαρραν

Harran

indeclinable proper noun, dative object of ἐν (place)

→ participant identification

Χαρραν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative object of ἐν (place).

καὶ
and

connective (narrative continuation)

→ discourse linkage or contrast

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

ἐξήλθοσαν
they set out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (the departure from Harran)

→ constative aorist (single completed departure)

ἐξέρχομαι: third use of this root in the chapter (Ἔξελθε v.1; ἐξῆλθεν v.4; ἐξήλθοσαν v.5); the verbal echo binds the obedience to the command with ringing clarity.

πορεύεσθαι
to travel

Pres Mid Inf · πορεύομαι

infinitive of purpose (goal of departure)

→ progressive infinitive (the journey underway)

πορεύομαι: complementary infinitive expressing the purpose of setting out.

εἰς
to

preposition + accusative (goal of journey)

→ spatial or relational framing

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

γῆν
land

Accusative

accusative object of εἰς (destination)

→ object specification

γῆν: meaning 'land'; it serves as accusative object of εἰς (destination).

Χανααν
Canaan

indeclinable proper noun, genitive of location (land of Canaan)

→ participant identification

Χανααν: transliteration of כְּנָעַן; the land now named for the first time in the chapter — the unnamed destination of v.1 is now identified; the double occurrence at the end of this verse (πορεύεσθαι εἰς γῆν Χανααν ... ἦλθον εἰς γῆν Χανααν) is an intentional repetition confirming arrival.

καὶ
and

connective (narrating the arrival)

→ discourse linkage or contrast

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

ἦλθον
they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (arrival in Canaan)

→ constative aorist (arrival as single completed event)

ἔρχομαι: 'come, arrive'; the arrival verb completes the departure-journey-arrival triad; the repetition of γῆν Χανααν (goal → achieved) frames the obedience as fully executed.

εἰς
to

preposition + accusative (goal achieved)

→ spatial or relational framing

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

γῆν
land

Accusative

accusative object of εἰς

→ object specification

γῆν: meaning 'land'; it serves as accusative object of εἰς.

Χανααν
Canaan

indeclinable proper noun, genitive of location

→ participant identification

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

6 καὶ διώδυσεν Αβραμ τὴν γῆν εἰς τὸ μῆκος αὐτῆς ἕως τοῦ τόπου Συχεμ ἐπὶ τὴν δρυὶν τὴν ὑψηλὴν· οἱ δὲ Χαναναῖοι τότε κατῴκουν τὴν γῆν.

And Abram passed through the land to its length as far as the place of Shechem, to the high oak; and the Canaanites were then dwelling in the land.

Narrative mainline — transit through Canaan

καὶ διώδυσεν

The aorist διώδυσεν marks a single completed traversal; the phrase 'to its length' (εἰς τὸ μῆκος αὐτῆς) is a Hebraism rendering Hebrew **הַכֶּלֶל**, a territorial-survey idiom. The note about the Canaanites (δέ clause, level 1) is a proleptic aside alerting the reader that the promised land is already occupied — first tension in the divine promise.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διώδυσεν

passed through

Aor Act Indic 3 Sg · διοδεύω

main verb (traversal of the land)

→ constative aorist (completed journey of reconnaissance)

διοδεύω: 'pass through, traverse'; compound of διά + ὀδεύω; renders Hebrew **וַיַּעְבֵּר**; the passage through the land anticipates the promise of 12:7.

Αβραμ

Abram

indeclinable proper noun, nominative subject

→ participant identification

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative direct object of διώδυσεν

→ object specification

γῆν: meaning 'land'; it serves as accusative direct object of διώδυσεν.

εἰς

to

preposition + accusative (direction of traversal)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

μῆκος

length

Accusative

accusative of extent (Hebraism: 'to its length' = the full length)

→ object specification

μῆκος: 'length'; εἰς τὸ μῆκος αὐτῆς is a Hebraism of **הַכֶּלֶל** ('along its length'), a stock idiom for territorial survey; the genitive αὐτῆς refers back to γῆν.

αὐτῆς

its

Genitive

possessive genitive (of the land)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (of the land).

ἕως

as far as

preposition + genitive (terminus of the journey)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive object of ἕως (terminus of journey)

→ relational specification

τόπος: 'place, location'; the phrase τόπου Συχεμ = 'the place of Shechem'; Shechem is a major cultic and political centre in later Israelite history (Deut 11:29–30; Josh 24; Judg 9).

Συχεμ

Shechem

indeclinable proper noun, genitive of location (qualifying τόπου)

→ participant identification

Συχεμ: transliteration of שִׁיכֶם; a significant Canaanite city in the central hill country of Canaan; the location of the first theophany in the land (v.7); Stephen mentions it in Acts 7:16.

ἐπὶ

at

preposition + accusative (locative: at the oak)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

δρῦν

oak

Accusative

accusative object of ἐπὶ (the oak as cultic landmark)

→ object specification

δρῦς: 'oak tree'; renders Hebrew תְּרִינִי (t'rebinth/oak'); the oak of Moreh (אֵילֵן מֹרֶה) was a known sanctuary-landmark near Shechem (Deut 11:30); the LXX adds the adjective ὑψηλήν ('high/lofty'), not in the MT at this point.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὕψηλὴν

high / lofty

Accusative

accusative attributive adjective (modifying δρῦν)

→ object specification

ὕψηλός: 'high, lofty'; the LXX addition 'the high oak' may reflect a variant Hebrew Vorlage or an interpretive expansion marking the oak as a prominent cultic tree.

οἱ

the

Nominative

article

→ noun-phrase marking

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

δὲ

now

particle (introducing circumstantial narrator aside)

→ discourse linkage or contrast

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

Χαναναῖοι

Canaanites

Nominative

nominative subject of κατοῦν (narrator aside)

→ participant prominence

Χαναναῖος: the gentilic adjective of Χαναν; the Canaanite inhabitants are noted here to mark the tension: the land God promises is already occupied. This aside frames the whole promised-land narrative.

τότε

then

temporal adverb (at that time — narrator's perspective from later vantage point)

→ adverbial qualification

τότε: 'then, at that time'; the temporal adverb implies a later narrator looking back — the Canaanites were there THEN (but later, by implication, they would not be). This is a classic 'antiquarian' note in the pentateuchal source.

κατοῦν

were dwelling

Imperf Act Indic 3 Pl · κατοικέω

main verb of narrator aside (Canaanite occupation at the time)

→ descriptive imperfect (ongoing state at that time)

κατοικέω: 'dwell, inhabit, settle'; the imperfect marks the Canaanite presence as an established, ongoing condition at the time of Abram's passage.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative direct object of κατοῦν

→ object specification

γῆ: the same land just promised — the promised land and the occupied land are one and the same, a tension the narrative will not resolve until Joshua.

7 καὶ ὤφθη κύριος τῷ Ἀβραμ καὶ εἶπεν αὐτῷ· Τῷ σπέρματί σου δώσω τὴν γῆν ταύτην. καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον κυρίῳ τῷ ὀφθέντι αὐτῷ.

And the LORD appeared to Abram and said to him: 'To your seed I will give this land.' And he built there an altar to the LORD who had appeared to him.

Narrative mainline — first Canaanite theophany

καὶ ὤφθη

The divine passive ὤφθη ('was seen / appeared') is the standard LXX theophany formula, rendering the Hebrew וַיֵּרָא. The land promise here takes a new form — it is now directed to τῷ σπέρματί σου (singular), the crux cited by Paul in Gal 3:16. Abram's altar-building is the chapter's first ὠκοδόμησεν θυσιαστήριον refrain, marking the encounter with permanent cultic significance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὁράω

main verb (divine theophany — passive of divine appearance)

→ constative aorist (single visionary encounter)

ὁράω: passive ὤφθη = 'was seen / appeared'; the standard theophany formula in the LXX (Gen 17:1; 18:1; 26:2; Exod 3:2); renders the niphal הִרְאָה of הִרְאָה. The passive framing preserves divine initiative — God makes himself visible to Abram, not vice versa.

κύριος

LORD

Nominative

nominative subject of ὤφθη (the divine person who appears)

→ participant prominence

κύριος: meaning 'LORD'; it serves as nominative subject of ὤφθη (the divine person who appears).

τῷ

to the

Dative

article (dative recipient of theophany)

→ noun-phrase marking

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

Αβραμ

Abram

indeclinable proper noun, dative indirect object of ὤφθη (recipient of divine vision)

→ participant identification

Αβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative indirect object of ὤφθη (recipient of divine vision).

καὶ

and

connective (moving to divine speech)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech act)

→ constative aorist

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

αὐτῷ

to him

Dative

dative indirect object of εἶπεν

→ participant reference or interest

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

Τῷ

To the

Dative

article (dative: fronted for emphasis — 'TO your seed')

→ noun-phrase marking

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

σπέρματι

seed

Dative

dative indirect object of δώσω (fronted for emphasis: the seed is the beneficiary)

→ sphere or reference

σπέρμα: 'seed, offspring, descendants'; renders Hebrew זרע; the singular σπέρμα (not σπέρματα plural) is the foundation of Paul's argument in Gal 3:16: 'He does not say "and to seeds," as of many, but as of one: "and to your seed," who is Christ.' The singular was already in the LXX and the Hebrew; Paul's reading makes a grammatical observation with christological force.

σου

your

Genitive

possessive genitive (of Abram: modifying σπέρματι)

→ relational specification

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb of divine promise (land grant)

→ predictive future (divine commitment to grant the land)

δίδωμι: 'give, grant'; the land-gift formula — τῷ σπέρματι σου δώσω τὴν γῆν ταύτην — recurs throughout the patriarchal narrative (Gen 13:15; 15:18; 17:8; 26:3; 28:13) and into the conquest narratives.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative direct object of δώσω (the promised land)

→ object specification

γῆν: meaning 'land'; it serves as accusative direct object of δώσω (the promised land).

ταύτην

this

Accusative

accusative demonstrative adjective (pointing to the land just traversed: Canaan)

→ participant reference

οὗτος: 'this'; the demonstrative points to the very land Abram has just walked through — the Canaanite-occupied land of v.6 is the land being promised to his seed.

καὶ

and

connective (moving to Abram's cultic response)

→ discourse linkage or contrast

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

ὠκοδόμησεν

he built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (altar-building response to theophany)

→ constative aorist (single completed cultic act)

οἰκοδομέω: 'build, construct'; the altar-building refrain ὠκοδόμησεν θυσιαστήριον recurs at 12:8 and throughout the patriarchal narrative, marking each divine encounter with a permanent cultic monument.

ἐκεῖ

there

locative adverb (at Shechem, the site of the theophany)

→ adverbial qualification

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

θυσιαστήριον

altar

Accusative

accusative direct object of ὠκοδόμησεν

→ object specification

θυσιαστήριον: 'altar'; renders Hebrew **מִזְבֵּחַ**; the formal worship-response to divine encounter — the patriarch's first cultic act in the promised land. The altar at Shechem anticipates the later sanctuaries.

κυρίῳ

to the LORD

Dative

dative of dedication (the altar is built for/to the LORD)

→ sphere or reference

κύριος: dative of beneficiary/dedication; the altar is dedicated to the LORD — YHWH who appeared.

τῷ

the one

Dative

article (with articular participle: identifying the LORD as the one who appeared)

→ noun-phrase marking

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

ὁφθέντι

who appeared

Aor Pass Ptc Dat Sg Masc · ὁράω

attributive participle (modifying κυρίῳ: identifying which LORD — the one who appeared)

→ constative aorist passive (the specific appearance just narrated)

ὁράω: the aorist passive participle ὁφθέντι creates a verbal inclusio with ὤφθη at the verse's opening — the altar is dedicated to 'the LORD who appeared' — tying the cultic response directly to the theophanic event.

αὐτῷ

to him

Dative

dative object of ὁφθέντι (Abram is the recipient of the appearance)

→ participant reference or interest

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

8 καὶ ἀπέκει ἐκεῖθεν εἰς τὸ ὄρος κατ'ἀνατολὰς Βαιθηλ καὶ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ, Βαιθηλ κατὰ θάλασσαν καὶ Αγγαί κατ'ἀνατολὰς. καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ καὶ ἐπεκαλέσατο ἐπὶ τῷ ὀνόματι κυρίου.

And he moved from there to the hill country east of Bethel, and he pitched his tent there with Bethel to the west and Ai to the east. And he built there an altar to the LORD and called upon the name of the LORD.

Narrative continuation — second camping site and altar

καὶ ἀπέκει

The second stage of the journey (after Shechem) is marked by the two spatial coordinates — Bethel to the west, Ai to the east. The altar-building refrain repeats: ὠκοδόμησεν θυσιαστήριον. Now the cultic act is extended to ἐπεκαλέσατο ἐπὶ τῷ ὀνόματι κυρίου, 'called upon the name of the LORD' — a worship formula common in the Psalms and echoed in Rom 10:13 (Joel 2:32 LXX). The double altar establishes Canaan as Abram's worship-territory.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέκει

he moved on

Aor Act Indic 3 Sg · ἀποκεῖ (= ἀπάρω / ἀπέρχομαι)

main verb (continuing journey from Shechem)

→ constative aorist (departure from previous location)

ἀπέκει: unusual form; Rahlfs prints this as the aorist of ἀπάρω or a cognate; renders Hebrew רָגַל ('he moved on / pulled up stakes'); the LXX sometimes uses rare vocabulary to render the travel-idiom verbs of the Hebrew.

ἐκεῖθεν

from there

locative adverb (from Shechem)

→ clausal contribution

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

εἰς
to

preposition + accusative (goal of movement)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄρος

hill country / mountain

Accusative

accusative object of εἰς (destination)

→ object specification

ὄρος: 'mountain, hill country'; renders Hebrew רִגְלִי ('the mountain/hill'); the central hill country between Bethel and Ai.

κατ'

toward

preposition + accusative (directional: east of Bethel)

→ spatial or relational framing

κατ': meaning 'toward'; here it marks the relation signaled by preposition + accusative (directional: east of Bethel).

ἀνατολὰς

east

Accusative

accusative object of κατά (cardinal direction)

→ object specification

ἀνατολή: 'rising, east'; plural ἀνατολαί = 'the east'; renders Hebrew מִן־הָמָזְרָח ('from the east' or 'eastward').

Βαιθηλ

Bethel

indeclinable proper noun, genitive of reference (east of Bethel)

→ participant identification

Βαιθηλ: transliteration of בֵּית-אל ('house of God'); a major Israelite sanctuary site; Jacob will later name it Bethel after his ladder-dream (Gen 28:19).

καὶ

and

connective (tent-pitching)

→ discourse linkage or contrast

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

ἔστησεν

he pitched

Aor Act Indic 3 Sg · ἵστημι

main verb (pitching tent)

→ constative aorist

ἵστημι: 'set up, pitch'; here of pitching a tent (σκηνή); renders Hebrew נָשָׁא ('he stretched out / pitched').

ἐκεῖ

there

locative adverb

→ adverbial qualification

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνήν

tent

Accusative

accusative direct object of ἔστησεν

→ object specification

σκηνή: 'tent'; renders Hebrew יֹנָקָה; Abram's tent-dwelling marks him as a nomadic pilgrim rather than a settled inhabitant — Heb 11:9 draws on this motif: 'dwelling in tents.' The same word is used for the Tabernacle (σκηνή τοῦ μαρτυρίου).

αὐτοῦ

his

Genitive

possessive genitive

→ relational specification

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

Βαιθηλ

Bethel

indeclinable proper noun, nominative (locating the tent: Bethel to the west)

→ participant identification

Βαιθηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, nominative (locating the tent: Bethel to the west).

κατὰ

toward

preposition + accusative (directional: westward)

→ spatial or relational framing

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

θάλασσαν

sea / west

Accusative

accusative object of κατά (the Mediterranean Sea = west)

→ object specification

θάλασσα: 'sea'; κατὰ θάλασσαν = 'westward' (toward the Mediterranean), a Hebrew directional idiom (דָּרָ = 'sea / west').

καὶ

and

connective (locating Ai)

→ discourse linkage or contrast

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

Αἰγὰι

Ai

indeclinable proper noun, nominative (locating: Ai to the east)

→ participant identification

Αἰγὰι: LXX form of אֵי (Ai, 'the ruin'); a Canaanite city east of Bethel, later defeated by Joshua (Josh 7–8); its appearance here places Abram's altar at a historically significant site.

κατ'

toward

preposition + accusative (directional: eastward)

→ spatial or relational framing

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

ἀνατολάς

east

Accusative

accusative object of κατά (cardinal direction)

→ object specification

ἀνατολάς: meaning 'east'; it serves as accusative object of κατά (cardinal direction).

καὶ

and

connective (second altar-building)

→ discourse linkage or contrast

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

ὠκοδόμησεν

he built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (second altar refrain)

→ constative aorist

οἰκοδομέω: the altar-building refrain repeats from v.7; ὠκοδόμησεν θυσιαστήριον becomes the signature cultic act of Abram's Canaanite sojourn.

ἐκεῖ

there

locative adverb (at the Bethel-Ai site)

→ adverbial qualification

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

θυσιαστήριον

altar

Accusative

accusative direct object of ὠκοδόμησεν

→ object specification

θυσιαστήριον: meaning 'altar'; it serves as accusative direct object of ὠκοδόμησεν.

τῷ

to the

Dative

article (dative of dedication)

→ noun-phrase marking

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

κυρίῳ

LORD

Dative

dative of dedication (altar dedicated to the LORD)

→ sphere or reference

κυρίῳ: meaning 'LORD'; it serves as dative of dedication (altar dedicated to the LORD).

καὶ

and

connective (further worship act: calling on the Name)

→ discourse linkage or contrast

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

ἐπεκαλέσατο

called upon

Aor Mid Indic 3 Sg · ἐπικαλέω

main verb (invocation: calling on the divine name)

→ constative aorist (act of worship)

ἐπικαλέω: 'call upon, invoke'; middle voice; renders Hebrew $\text{וַיִּקְרָא בְּשֵׁם יְהוָה}$ ('he called on the name of YHWH'); the phrase 'calling on the name of the LORD' is the OT formula for communal or personal worship (Gen 4:26; 21:33; 26:25); cited in Joel 2:32 = Acts 2:21 and Rom 10:13.

ἐπὶ

upon

preposition + dative (object of invocation: calling upon the name)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + dative (object of invocation: calling upon the name).

τῷ

the

Dative

article

→ noun-phrase marking

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

ὀνόματι

name

Dative

dative object of ἐπί (the divine name as the focus of invocation)

→ sphere or reference

ὄνομα: 'name'; the 'name of the LORD' in Hebrew thought is not merely a label but the presence and character of YHWH himself; to call on the Name is to appeal to who God is.

κυρίου

of the LORD

Genitive

possessive genitive (the Name belongs to / is identified with the LORD)

→ relational specification

κυρίου: meaning 'of the LORD'; it serves as possessive genitive (the Name belongs to / is identified with the LORD).

9 καὶ ἀπῆρεν Ἀβραμ καὶ πορευθεὶς ἐστρατοπέδευσεν ἐν τῇ ἐρήμῳ.

And Abram set out and journeying encamped in the wilderness.

Narrative transition — journey southward toward the Negev καὶ ἀπῆρεν

A brief transitional verse linking the Bethel-Ai site to the Egypt episode; the LXX renders the Negev (Hebrew **נֶגֶב**, 'the south / the dry region') with ἡ ἐρημος ('the wilderness/desert'), capturing the aridity but losing the directional sense of the Hebrew. The participial construction πορευθεὶς ἐστρατοπέδευσεν is characteristic LXX narrative style.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆρεν
set out

Aor Act Indic 3 Sg · ἀπαίρω

main verb (departure from Bethel-Ai)

→ constative aorist (departure event)

ἀπαίρω: 'lift up and go, set out, depart'; renders Hebrew **נָסַח** ('he pulled up stakes / set out'); a travel-narrative verb.

Ἀβραμ
Abram

indeclinable proper noun, nominative subject

→ participant identification

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

καὶ
and

connective (adding the manner of travel)

→ discourse linkage or contrast

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

πορευθεὶς
journeying

Aor Pass Ptc Nom Sg Masc · πορεύομαι

attendant circumstance participle (manner of the encampment)

→ constative aorist (the journey as a completed whole)

πορεύομαι: aorist passive participle, functioning as an attendant-circumstance participle — 'having journeyed, he encamped'; the construction is a Hebraism of the paired wayyiqtol verbs.

ἐστρατοπέδευσεν
encamped

Aor Act Indic 3 Sg · στρατοπεδεύω

main verb (encampment in the wilderness/Negev)

→ constative aorist

στρατοπεδεύω: 'encamp, pitch camp'; a military-style verb applied to Abram's semi-nomadic movement; renders Hebrew **נָסַח וַיֵּלֶךְ** ('he set out and went') + the note about the Negev; the LXX compresses the Hebrew into a single encampment verb.

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.

ἐρήμω

wilderness / desert

Dative

dative of place (locative: the Negev rendered as wilderness)

→ sphere or reference

ἐρημος: 'wilderness, desert, uninhabited region'; renders Hebrew נֶגֶב ('the Negev / the south'); the LXX does not use a transliteration but captures the physical character of the region. The Negev is the arid highland south of Hebron that serves as the transition zone between Canaan and Egypt.

10 Καὶ ἐγένετο λιμός ἐπὶ τῆς γῆς, καὶ κατέβη Ἀβραμ εἰς Αἴγυπτον παροικῆσαι ἐκεῖ, ὅτι ἐνίσχυσεν ὁ λιμός ἐπὶ τῆς γῆς.

And there came a famine upon the land, and Abram went down to Egypt to sojourn there, because the famine was severe upon the land.

New episode — the Egypt descent

Καὶ ἐγένετο

The formula καὶ ἐγένετο opens the new episode (parallel to Ruth 1:1 LXX); the famine (λιμός) drives the descent to Egypt exactly as it drove Naomi's family to Moab in Ruth 1:1. The Egypt episode typologically anticipates the Exodus: the same λιμός-driven descent, the same land of Egypt, the same plagues (ἐτασμοί, v.17). The verb κατέβη ('went down') is standard for descending to the lower elevation of the Nile delta.

Καὶ

And

narrative conjunction (episode opening)

→ discourse linkage or contrast

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

ἔγένετο

there came

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: new narrative event)

→ ingressive aorist (onset of famine)

γίνομαι: καὶ ἔγένετο is the standard LXX episode-opening formula, calquing Hebrew יָבֹאוּ; the famine (λιμός) as the trigger for a patriarch's descent to Egypt is a recurring narrative template (cf. Gen 26:1; 41–42).

λιμός

famine

Nominative

subject of ἔγένετο (the famine as the new narrative agent)

→ participant prominence

λιμός: 'famine'; same word as Ruth 1:1; the Canaan-Egypt axis driven by famine is one of the recurring structural patterns of Genesis.

ἐπὶ

upon

preposition + genitive (locative: affecting the land)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: affecting the land).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐπὶ (the land = Canaan)

→ relational specification

γῆς: meaning 'land'; it serves as genitive object of ἐπὶ (the land = Canaan).

καὶ

and

connective (narrative result of the famine)

→ discourse linkage or contrast

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

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (Abram's descent to Egypt)

→ constative aorist (completed journey of descent)

καταβαίνω: 'go down, descend'; renders Hebrew יָרַד; the verb is geographical (Canaan is higher than Egypt) but also carries theological weight — 'descent' to Egypt is regularly a movement away from the promised land toward ambiguity.

Ἀβραμ

Abram

indeclinable proper noun, nominative subject of κατέβη

→ participant identification

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

εἰς

to

preposition + accusative (destination of descent)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

Accusative

indeclinable proper noun, accusative object of εἰς (destination)

→ participant identification

Αἴγυπτος: transliteration of מִצְרַיִם; the land of Pharaoh and later of the Exodus; Abram's descent foreshadows Israel's descent (Gen 46:3–4) and the subsequent deliverance.

παροικῆσαι

to sojourn

Aor Act Inf · παροικέω

infinitive of purpose (reason for the descent: temporary sojourn)

→ constative aorist infinitive (intended single period of residence)

παροικέω: 'sojourn, reside as a foreigner'; Abram intends a temporary stay (παροικεῖν), not permanent settlement — the same verb used of the Moab sojourn in Ruth 1:1. The temporary nature of the sojourn is theologically important: Egypt is not the promised land.

ἐκεῖ

there

locative adverb (in Egypt)

→ adverbial qualification

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

ὅτι

because

causal conjunction (explaining the reason for the descent)

→ discourse linkage or contrast

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

ἐνίσχυσεν

was severe / grew strong

Aor Act Indic 3 Sg · ἐνισχύω

main verb of causal clause (severity of famine)

→ constative aorist (the famine's reached its full force)

ἐνισχύω: 'grow strong, be severe'; renders Hebrew כָּבֵד ('was heavy, severe'); the same word used of the Exodus plagues being 'heavy' (Exod 5:9; 7:14); the famine's severity explains the necessity of the Egypt descent.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λιμός

famine

Nominative

nominative subject of ἐνίσχυσεν (resumes the episode-opening noun)

→ participant prominence

λιμός: meaning 'famine'; it serves as nominative subject of ἐνίσχυσεν (resumes the episode-opening noun).

ἐπὶ

upon

preposition + genitive (locative: the land affected)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: the land affected).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐπὶ (Canaan, resuming v.10a)

→ relational specification

γῆς: meaning 'land'; it serves as genitive object of ἐπὶ (Canaan, resuming v.10a).

11 ἐγένετο δὲ ἡνίκα ἤγγισεν Ἀβραμ εἰσελθεῖν εἰς Αἴγυπτον, εἶπεν Ἀβραμ Σαρα τῇ γυναικὶ αὐτοῦ· Γινώσκω ἐγὼ ὅτι γυνὴ εὐπρόσωπος εἶ.

And it came to pass when Abram drew near to enter into Egypt, Abram said to Sarai his wife: 'I know that you are a beautiful woman.'

Narrative — anticipatory speech introducing the deception ἐγένετο δέ

The ἐγένετο δέ formula with ἡνίκα + aorist ('when ... he drew near') is a Hebraizing temporal construction. Abram's self-initiated disclosure of Sarai's beauty is morally ambiguous — it opens a deception that will put the promise at risk. The verse establishes the dramatic premise: the danger is Sarai's beauty, not enemy aggression.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg· γίνομαι

main verb (temporal formula: ἐγένετο + ἡνίκα)

→ constative aorist (episodic opener)

γίνομαι: ἐγένετο δὲ ἡνίκα = 'and it came to pass when'; a Hebraizing temporal construction blending LXX narrative idiom with a classical Greek temporal conjunction.

δὲ

and / now

particle (narrative transition within the episode)

→ discourse linkage or contrast

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

ἡνίκα

when

temporal conjunction (introducing the approaching-Egypt moment)

→ discourse linkage or contrast

ἡνίκα: 'when (at the time that)'; a temporal conjunction used in LXX narrative; Hebraizing equivalent of the Hebrew כַּשֶּׁכֶּבֶד.

ἤγγισεν

drew near

Aor Act Indic 3 Sg· ἐγγίζω

main verb of temporal clause (approach to Egypt)

→ constative aorist (the moment of approach)

ἐγγίζω: 'draw near, approach'; the proximity to the Egyptian border precipitates the deception plan.

Ἀβραμ

Abram

indeclinable proper noun, nominative subject of ἤγγισεν

→ participant identification

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

εἰσελθεῖν

to enter

Aor Act Inf · εἰσερχομαι

infinitive of purpose/object (complementary to ἤγγισεν: 'drew near to enter')

→ constative aorist infinitive

εἰσερχομαι: 'enter, go into'; complementary infinitive with ἐγγίζω.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

Accusative

indeclinable proper noun, accusative object of εἰς

→ participant identification

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech act — Abram addresses Sarai)

→ constative aorist

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

Ἀβραμ

Abram

indeclinable proper noun, nominative subject of εἶπεν

→ participant identification

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

Σαρα

Sarai

indeclinable proper noun, dative indirect object of εἶπεν (addressee)

→ participant identification

Σαρα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative indirect object of εἶπεν (addressee).

τῇ

the

Dative

article

→ noun-phrase marking

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

γυναῖκι

wife

Dative

dative appositive (in apposition to Σαρα: 'Sarai his wife')

→ sphere or reference

γυναῖκι: meaning 'wife'; it serves as dative appositive (in apposition to Σαρα: 'Sarai his wife').

αὐτοῦ

his

Genitive

possessive genitive (of Abram)

→ relational specification

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

Γινώσκω

I know

Pres Act Indic 1 Sg · γινώσκω

main verb of direct speech (statement of knowledge)

→ gnomic / stative present (standing knowledge)

γινώσκω: 'know, perceive, recognise'; the present tense in direct speech marks this as Abram's ongoing awareness rather than a new discovery; the fronting of ἐγώ is emphatic.

ἐγώ

I

Nominative

nominative subject (emphatic: 'I myself know')

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as nominative subject (emphatic: 'I myself know').

ὅτι

that

conjunction (introducing content of knowledge — object clause of γινώσκω)

→ discourse linkage or contrast

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

γυνή

woman

Nominative

predicate nominative (in the ὅτι clause: Sarai is a beautiful woman)

→ participant prominence

γυνή: meaning 'woman'; it serves as predicate nominative (in the ὅτι clause: Sarai is a beautiful woman).

εὐπρόσωπος

beautiful / fair of face

Nominative

predicate adjective (describing Sarai's appearance)

→ participant prominence

εὐπρόσωπος: 'beautiful, good-looking, fair of face'; compound of εὖ ('well') + πρόσωπον ('face'); renders Hebrew -תָּפַחַתְּהָ ('beautiful of appearance'); the beauty is the narrative problem — it will attract Pharaoh's attention.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copula verb (predicate of ὅτι clause)

→ stative present (Sarai's standing beauty)

εἰμί: 'be'; the copula of the predicate-adjective construction; though present in form, it carries the past sense of Saul's former lowliness.

12 ἔσται οὖν ὥς ἂν ἴδωσίν σε οἱ Αἰγύπτιοι, ἐροῦσιν ὅτι γυνή αὐτοῦ αὕτη, καὶ ἀποκτενοῦσίν με, σὲ δὲ περιποιήσονται.

Therefore it shall come about that when the Egyptians see you, they will say, 'This is his wife,' and they will kill me but keep you alive.

Reasoning — Abram's threat-assessment

ἔσται οὖν

The inferential οὖν ('therefore') marks Abram's logical deduction from Sarai's beauty. The prospective conditional (ὥς ἂν ἴδωσίν) is followed by two predictive futures: ἐροῦσιν (they will say) and ἀποκτενοῦσίν (they will kill me). The asymmetry σὲ δὲ περιποιήσονται ('they will preserve/protect you') underscores Abram's self-interested reasoning.

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive copula introducing the feared scenario)

→ predictive future

εἰμί (fut.): copula.

οὖν

therefore

inferential particle (Abram's logical deduction from beauty)

→ discourse linkage or contrast

οὖν: 'therefore, consequently'; postpositive inferential particle; Abram draws a logical inference from Sarai's beauty.

ὥς

when

temporal conjunction (introducing the conditional moment of Egyptian sight)

→ discourse linkage or contrast

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

ἂν

ever

modal particle (with subjunctive: prospective/indefinite temporal clause)

→ discourse linkage or contrast

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

ἴδωσιν

they see

Aor Act Subj 3 Pl · ὁράω

verb of temporal clause (prospective: 'whenever they see you')

→ aorist subjunctive (indefinite future condition)

ὁράω: aorist subjunctive with ἄν — a prospective temporal clause ('whenever / as soon as they see you'); the feared moment of visual assessment.

σε

you

Accusative

accusative direct object of ἴδωσιν (Sarai as the seen object)

→ participant reference

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

Αἰγύπτιοι

Egyptians

Nominative

nominative subject of ἴδωσιν and ἐροῦσιν and ἀποκτενοῦσιν

→ participant prominence

Αἰγύπτιος: the gentilic adjective; Abram's fear is not paranoid — taking a stranger's beautiful wife by killing the husband was a real danger in the ancient world.

ἐροῦσιν

they will say

Fut Act Indic 3 Pl · λέγω

main verb (predicted Egyptian speech)

→ predictive future

λέγω (fut. ἐροῦσιν): 'they will say'; the impersonal 'they will say' introduces the proverb that arose from this episode, a standard aetiological formula.

ὅτι

that

conjunction (introducing quoted speech — recitative ὅτι)

→ discourse linkage or contrast

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

γυνή

wife

Nominative

predicate nominative (in the quoted speech: 'his wife')

→ participant prominence

γυνή: meaning 'wife'; it serves as predicate nominative (in the quoted speech: 'his wife').

αὐτοῦ

his

Genitive

possessive genitive (of Abram)

→ relational specification

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

αὕτη

this

Nominative

nominative subject of the predicate clause (demonstrative: Sarai)

→ participant reference

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

καὶ

and

connective (moving to the feared consequence)

→ discourse linkage or contrast

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

ἀποκτενοῦσιν

they will kill

Fut Act Indic 3 Pl · ἀποκτείνω

main verb (predicted lethal action against Abram)

→ predictive future (feared result)

ἀποκτείνω: 'kill, put to death'; Abram's fear is existential — identifying Sarai as his wife is a death sentence for him. The verb will not materialize because God intervenes.

με

me

Accusative

accusative direct object of ἀποκτενοῦσιν

→ participant reference

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

σέ

you

Accusative

accusative direct object of περιποιήσονται
(emphatic contrast with με)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of περιποιήσονται (emphatic contrast with με).

δὲ

but

adversative particle (contrasting Sarai's fate with Abram's)

→ discourse linkage or contrast

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

περιποιήσονται

they will keep alive / preserve

Fut Mid Indic 3 Pl · περιποιέω

main verb (Sarai's preservation — the contrasting fate)

→ predictive future

περιποιέω: 'preserve, save alive, keep for oneself'; middle voice; the word has a double edge — to 'keep' Sarai alive means to take her as a possession; renders Hebrew נָחַיָּה ('they will keep ... alive').

13 εἰπὸν οὖν ὅτι ἀδελφή μου εἰσιν, ὅπως ἂν εὖ μοι γένηται διὰ σέ, καὶ ζήσεται ἡ ψυχὴ μου ἕνεκεν σοῦ.

Say therefore that you are my sister, so that it may go well with me for your sake, and that my life may be spared on your account.

Command — Abram's deception instruction

εἰπὸν οὖν

The aorist imperative εἰπὸν ('say') followed by inferential οὖν enacts Abram's plan. The purpose clauses (ὅπως ἂν + εὖ μοι γένηται; ἵνα ... ζήσεται) state Abram's self-serving motivation: his own prosperity and survival. The half-truth that Sarai is 'his sister' (she was his half-sister, Gen 20:12) complicates the moral picture.

εἰπὼν

say

Aor Act Impv 2 Sg · λέγω

main verb of command (the deception instruction)

→ constative aorist imperative (the specific single act of saying)

λέγω: aorist imperative εἰπὼν — Abram commands Sarai to make a specific false (or half-true) claim; the command is ethically problematic, as it uses Sarai as a shield.

οὖν

therefore

inferential particle (from the danger assessed in v.12)

→ discourse linkage or contrast

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

ὅτι

that

conjunction (introducing the content of the instruction — recitative)

→ discourse linkage or contrast

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

ἀδελφή

sister

Nominative

predicate nominative (the lie / half-truth Sarai is to claim)

→ participant prominence

ἀδελφή: 'sister'; Sarai is Abram's half-sister (same father, different mother, Gen 20:12), so the claim is a half-truth weaponized as a deception; the moral complexity is not resolved in this chapter.

μού

my

Genitive

possessive genitive (modifying ἀδελφή: 'my sister')

→ relational specification

μού: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (modifying ἀδελφή: 'my sister').

εἰσιν

I am

Pres Act Indic 1 Sg · εἰμί (but LXX plural form εἰσιν used idiomatically)

copula (predicate: Sarai is to claim sisterhood)

→ stative present

εἰμί: the form εἰσιν here is unusual — the LXX may use the plural in a collective sense or reflect textual fluidity; the claim ἀδελφή μου εἰσιν = 'I am his sister.'

ὅπως

so that

purpose conjunction (introducing Abram's self-interested purpose)

→ discourse linkage or contrast

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

ἄν

ever

modal particle (with subjunctive: prospective purpose)

→ discourse linkage or contrast

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

εὖ

well

adverb (manner: 'it may go well')

→ clausal contribution

εὖ: 'well, prosperously'; εὖ μοι γένηται = 'may it go well with me'; Abram's motivation is explicitly his own benefit — a self-serving deception.

μοι

with me

Dative

dative of advantage ('it may go well for me')

→ participant reference or interest

μοι: meaning 'with me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage ('it may go well for me').

γένηται

it may come to be

Aor Mid Subj 3 Sg · γίνομαι

verb of purpose clause (subjunctive with ὅπως ἄν)

→ aorist subjunctive (prospective/purpose)

γίνομαι: 'become / prove to be'; γένηται εἰς υἱὸν δυνάμεως ('become / prove a worthy man') uses the Hebraizing εἰς + predicate (?); 'if he shows himself loyal and capable.'

διὰ

on account of

preposition + accusative (causal: because of you)

→ spatial or relational framing

διὰ: meaning 'on account of'; here it marks the relation signaled by preposition + accusative (causal: because of you).

σέ you Accusative accusative object of <i>διά</i> (Sarai as the cause of Abram's benefit) → participant reference σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of <i>διά</i> (Sarai as the cause of Abram's benefit).	καὶ and connective (second purpose clause) → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ζήσεται will live Fut Mid Indic 3 Sg · ζάω main verb of second purpose clause (Abram's life will be preserved) → predictive future (Abram's survival goal) ζάω: 'live'; Abram's second motivation — survival; ἡ ψυχὴ μου ζήσεται = 'my soul/life will live'; the word ψυχή ('soul, life') here means the living self — a Hebraism of יִשְׁרָאֵל.	ἡ the Nominative article → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.
ψυχή soul / life Nominative nominative subject of <i>ζήσεται</i> (Abram's life as what is at stake) → participant prominence ψυχή: 'soul, life, living being'; Hebraism of נַפְשִׁי used for the living self; 'my life will be spared.'	μου my Genitive possessive genitive (of Abram: modifying ψυχή) → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (of Abram: modifying ψυχή).	ἕνεκεν on account of preposition + genitive (causal: because of you, Sarai) → spatial or relational framing ἕνεκεν: 'on account of, because of'; causal preposition taking the genitive; frames Sarai as both the cause of Abram's danger and the instrument of his survival.	σοῦ you Genitive genitive object of <i>ἕνεκεν</i> → relational specification σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of <i>ἕνεκεν</i>.

14 ἐγένετο δὲ ἡνίκα εἰσῆλθεν Ἀβραμ εἰς Αἴγυπτον, ἰδόντες οἱ Αἰγύπτιοι τὴν γυναῖκα ὅτι καλὴ ἦν σφόδρα.

And it came to pass when Abram entered into Egypt, the Egyptians saw the woman that she was very beautiful.

Narrative mainline — entry into Egypt; the Egyptian reaction ἐγένετο δέ

The ἐγένετο δὲ ἡνίκα + aorist construction frames the entry and the Egyptian response as simultaneous. The participial ἰδόντες + ὅτι καλὴ ἦν σφόδρα is the narrative confirmation that Abram's fear was justified — the Egyptians immediately assess Sarai's beauty. The narrative now moves at speed toward the crisis.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο, narrative time-marker.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

ὥνίκα

when

temporal conjunction

→ discourse linkage or contrast

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

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

verb of temporal clause (the moment of Egypt-entry)

→ constative aorist

εἰσέρχομαι: 'enter'; the entry into Egypt triggers the feared scenario.

Ἀβραμ

Abram

indeclinable proper noun, nominative subject of εἰσῆλθεν

→ participant identification

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

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

Accusative

indeclinable proper noun, accusative object of εἰς

→ participant identification

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

ιδόντες

having seen

Aor Act Ptc Nom Pl Masc · ὁράω

attendant circumstance participle (the Egyptian observation)

→ constative aorist (the act of seeing)

ὁράω: the feared seeing of v.12 (ἴδωσίν σε) now arrives; the aorist participle of visual assessment.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Αἰγύπτιοι

Egyptians

Nominative

nominative subject of ιδόντες

→ participant prominence

Αἰγύπτιοι: meaning 'Egyptians'; it serves as nominative subject of ιδόντες.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

woman

Accusative

accusative direct object of ιδόντες

→ object specification

γυνή: 'woman'; the narrator uses γυναῖκα ('the woman'), not 'Sarai his wife' — the narrative adopts an Egyptian-observer perspective.

ὅτι
that

conjunction (introducing content of perception — indirect discourse)

→ discourse linkage or contrast

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

καλή
beautiful

Nominative

predicate adjective (in indirect discourse: Sarai's beauty)

→ participant prominence

καλός: 'beautiful, good, fair'; renders Hebrew נָחַם ('beautiful'); the beauty feared in v.11 is now confirmed.

ἦν
was

Imperf Act Indic 3 Sg · εἰμί

copula (descriptive imperfect: standing beauty)

→ descriptive imperfect (ongoing state)

εἰμί (impf. ἦν): 'was / continued to be'; the imperfect marks David's renewed, ongoing presence at court.

σφόδρα
very / exceedingly

adverb of degree (intensifying καλή: 'exceedingly beautiful')

→ clausal contribution

σφόδρα: 'very much, exceedingly'; renders Hebrew טַחַח; a standard LXX intensifier; the superlative degree of beauty is emphasized, explaining the court's reaction.

15 καὶ εἶδον αὐτὴν οἱ ἄρχοντες Φαραω καὶ ἐπῆνεσαν αὐτὴν πρὸς Φαραω, καὶ εἰσήγαγον αὐτὴν εἰς τὸν οἶκον Φαραω.

And the princes of Pharaoh saw her and praised her before Pharaoh, and they brought her into the house of Pharaoh.

Narrative mainline — Sarai delivered to Pharaoh's court καὶ εἶδον

The three aorists (εἶδον, ἐπῆνεσαν, εἰσήγαγον) mark rapid sequential action — seeing, reporting, acting. Φαραω appears three times in the verse, underlining his authority and the scale of the danger. Sarai's entry into Pharaoh's house is the crisis-peak of the Egypt episode; the promise hangs suspended.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶδον
saw

Aor Act Indic 3 Pl · ὁράω

main verb (courtiers' visual assessment of Sarai)

→ constative aorist

ὁράω: third occurrence of the seeing-root in three verses (ἴδωσιν 12; ἰδόντες 14; εἶδον 15) — the danger of being seen intensifies to its climax.

αὐτὴν
her

Accusative

accusative direct object of εἶδον (Sarai)

→ participant reference

αὐτὴν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of εἶδον (Sarai).

οἱ
the

Nominative

article

→ noun-phrase marking

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

ἄρχοντες

princes / officials

Nominative

nominative subject of εἶδον, ἐπήνεσαν, εἰσήγαγον

→ participant prominence

ἄρχων: 'ruler, prince, official'; renders Hebrew יָרֵשׁ ('princes / courtiers'); the courtiers are the social mechanism by which Sarai moves from the foreign crowd to Pharaoh's household.

Φαραω

Pharaoh

indeclinable proper noun, genitive of possession (Pharaoh's princes)

→ participant identification

Φαραω: transliteration of פַּרְעֹה; the title/name of the Egyptian king; used here three times — 'princes of Pharaoh ... before Pharaoh ... house of Pharaoh' — emphasising royal power.

καὶ

and

connective (second action: praise)

→ discourse linkage or contrast

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

ἐπήνεσαν

praised

Aor Act Indic 3 Pl · ἐπαινέω

main verb (the courtiers' recommendation to Pharaoh)

→ constative aorist

ἐπαινέω: 'praise, commend'; renders Hebrew יָלַלְתָּי ('they praised her'); the commendation to Pharaoh is the fatal step — once praised before the king, Sarai's acquisition is virtually certain.

αὐτήν

her

Accusative

accusative direct object of ἐπήνεσαν

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ἐπήνεσαν.

πρός

before / to

preposition + accusative (before Pharaoh — the audience)

→ spatial or relational framing

πρός: meaning 'before'; here it marks the relation signaled by preposition + accusative (before Pharaoh — the audience).

Φαραω

Pharaoh

indeclinable proper noun, accusative object of πρὸς (second occurrence)

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative object of πρὸς (second occurrence).

καὶ

and

connective (third and climactic action)

→ discourse linkage or contrast

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

εἰσήγαγον

they brought in

Aor Act Indic 3 Pl · εἰσάγω

main verb (Sarai's entry into Pharaoh's household — the crisis peak)

→ constative aorist (single completed action)

εἰσάγω: 'bring in, lead in, introduce'; renders Hebrew נִקְחָהּ ('she was taken'); the LXX uses an active verb with the courtiers as subject rather than a passive with Sarai as subject — slightly different framing but same result: Sarai enters Pharaoh's house.

αὐτήν

her

Accusative

accusative direct object of εἰσήγαγον

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of εἰσήγαγον.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς (Pharaoh's household/palace)

→ object specification

οἶκος: 'house, household, palace'; Pharaoh's οἶκος is both his physical palace and his household in the ancient social sense. Sarai's entry makes her a member of the royal household.

Φαράω

Pharaoh

indeclinable proper noun, genitive of possession (third occurrence: Pharaoh's house)

→ participant identification

Φαράω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (third occurrence: Pharaoh's house).

16 καὶ τῷ Ἀβραμ εὖ ἐχρήσαντο δι' αὐτήν· καὶ ἐγένοντο αὐτῷ πρόβατα καὶ μόσχοι καὶ ὄνοι καὶ παῖδες καὶ παιδίσκαι καὶ ἡμίονοι καὶ κάμηλοι.

And they dealt well with Abram on account of her; and there were to him sheep and calves and donkeys and male servants and female servants and mules and camels.

Narrative — Abram's enrichment as consequence of the deception καὶ τῷ Ἀβραμ

The irony of the Egypt episode reaches its sharpest point: Abram is enriched precisely through Sarai's danger. The catalogos-style list of livestock and people enumerates the wealth that flows from Pharaoh to Abram — while Sarai remains in Pharaoh's house. The list is a Hebraizing catalogue of ancestral wealth, the inventory of a man of substance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τῷ

to the

Dative

article (dative of advantage — Abram benefits)

→ noun-phrase marking

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

Ἀβραμ

Abram

indeclinable proper noun, dative of advantage (Abram is the beneficiary)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative of advantage (Abram is the beneficiary).

εὖ

well

adverb of manner (they treated Abram well)

→ clausal contribution

εὖ: 'well, generously'; εὖ χρᾶσθαι = 'treat well, deal generously with'; the same root as εὖ μοι γένηται in v.13 — Abram's prayer for good treatment is fulfilled, though at Sarai's expense.

ἐχρήσαντο

they dealt / treated

Aor Mid Indic 3 Pl · χράσμαι

main verb (Pharaoh's court treats Abram with gifts)

→ constative aorist (the gift-giving as a whole)

χράσμαι: 'use, deal with, treat'; middle voice; renders Hebrew וַיֵּיטֵב ('it went well / he treated well'); the generous treatment is the immediate consequence of Sarai's entry into the household.

δι

on account of

preposition + accusative (causal: because of her)

→ spatial or relational framing

δι: meaning 'on account of'; here it marks the relation signaled by preposition + accusative (causal: because of her).

αὐτήν

her

Accusative

accusative object of δία (Sarai as the cause of Abram's enrichment)

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of δία (Sarai as the cause of Abram's enrichment).

καὶ

and

connective (moving to the inventory)

→ discourse linkage or contrast

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

ἐγένοντο

there were / became

Aor Mid Indic 3 Pl · γίνομαι

main verb (acquisition: the wealth was created for Abram)

→ constative aorist (the acquisition as a whole)

γίνομαι: existential use — 'there came to be for him'; renders Hebrew וַיָּבֵר; the construction ἐγένοντο αὐτῷ = 'he came to have / there came to him.'

αὐτῷ

to him

Dative

dative of possession (Abram receives the wealth)

→ participant reference or interest

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

πρόβατα

sheep

Nominative

nominative subject of ἐγένοντο (first item in the wealth catalogue)

→ participant prominence

πρόβατον: 'sheep'; renders Hebrew וְצֹאן ('flock').

καὶ

and

connective (catalogue enumeration)

→ discourse linkage or contrast

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

μόσχοι

calves / cattle

Nominative

nominative subject (catalogue item: cattle)

→ participant prominence

μόσχος: 'calf, young bull'; renders Hebrew וְצֹאן ('cattle'); the same word used for the golden calf (Exod 32).

καὶ

and

connective

→ discourse linkage or contrast

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

ὄνοι

donkeys

Nominative

nominative subject (catalogue item)

→ participant prominence

ὄνος: 'donkey, ass'; renders Hebrew וְחֲמֹרִים.

καὶ

and

connective

→ discourse linkage or contrast

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

παῖδες

male servants

Nominative

nominative subject (catalogue item: male household servants)

→ participant prominence

παῖς: 'child, servant'; here = 'male servants'; renders Hebrew **עֲבָדִים** ('male slaves/servants').

καὶ

and

connective

→ discourse linkage or contrast

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

παιδίσκαι

female servants

Nominative

nominative subject (catalogue item: female household servants)

→ participant prominence

παιδίσκη: 'girl, female slave/servant'; renders Hebrew **תַּיִתּוֹת** ('maidservants').

καὶ

and

connective

→ discourse linkage or contrast

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

ἡμίονοι

mules

Nominative

nominative subject (catalogue item)

→ participant prominence

ἡμίονος: 'mule'; renders Hebrew **תַּיִתּוֹת** ('female donkeys') in some traditions; mules were prestigious pack animals.

καὶ

and

connective (final item)

→ discourse linkage or contrast

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

κάμηλοι

camels

Nominative

nominative subject (final catalogue item — the most prestigious animal)

→ participant prominence

κάμηλος: 'camel'; renders Hebrew **יָמֵלִים**; camels are the most valuable and prestigious item in the list; the seven-item catalogue exhibits the full scope of ancestral wealth.

17 καὶ ἤτασεν ὁ θεὸς τὸν Φαραὼ ἑτασμοῖς μεγάλοις καὶ πονηροῖς καὶ τὸν οἶκον αὐτοῦ περὶ Σαρὰς τῆς γυναικὸς Ἀβραμ.

And God afflicted Pharaoh with great and severe plagues, and also his house, on account of Sarai the wife of Abram.

Divine intervention — the plagues as protection of Sarai

καὶ ἤτασεν

The divine intervention is sudden and decisive; ὁ θεός (not κύριος here) is the agent. The word ἑτασμοί ('plagues, afflictions') is the key Exodus echo: the same root (ἐτάζω) and cognate noun reappear in the Exodus plague narrative. The prepositional phrase περὶ Σαρὰς identifies the cause. The verse is the chapter's theological hinge: God protects the promise-bearer even without Abram's cooperation.

καὶ

and

narrative conjunction (divine action following human crisis)

→ discourse linkage or contrast

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

ἥτασεν

afflicted / struck with plagues

Aor Act Indic 3 Sg · ἐτάζω

main verb (divine plague-action against Pharaoh)

→ constative aorist (the plague-event as a whole)

ἐτάζω: 'afflict, plague, examine/test by affliction'; the cognate noun ἑτασμός in the next word; renders Hebrew נָגַף ('he struck, afflicted with a plague'). The verb/noun pair ἥτασεν ... ἑτασμοῖς is a figura etymologica emphasising the severity. The root connects to the Exodus plague vocabulary — this Egypt episode is a narrative type of the Exodus.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative subject of ἥτασεν (the divine agent of the plagues)

→ participant prominence

θεός: the LXX here uses ὁ θεός rather than κύριος; Hebrew has ה' (YHWH); this may reflect the LXX translator's stylistic variation or a textual tradition.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Φαραω

Pharaoh

Accusative

indeclinable proper noun, accusative direct object of ἥτασεν

→ participant identification

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

ἑτασμοῖς

plagues / afflictions

Dative

dative of means (the instrument of divine punishment)

→ sphere or reference

ἑτασμός: 'plague, affliction'; cognate noun of ἥτασεν — figura etymologica ('afflicted with afflictions'); this noun and verb pair renders Hebrew מַגֵּפֹת גְּדוֹלֹת ('great plagues'). The word ἑτασμός is almost exclusively a LXX term, not classical; its Exodus associations (Exod 11:1; 12:13 LXX) make this verse a deliberate verbal foreshadowing of the Exodus plagues.

μεγάλους

great

Dative

dative attributive adjective (modifying ἑτασμοῖς; scale of the plagues)

→ sphere or reference

μέγας: 'great, large'; the same word used of the 'great nation' in v.2 — a verbal irony: the same greatness characterises both the promise and the judgment.

καὶ
and

connective (second adjective: severity)

→ discourse linkage or contrast

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

πονηροῖς
severe / evil

Dative

dative attributive adjective (modifying ἑτασμοῖς: nature of the plagues)

→ sphere or reference

πονηρός: 'evil, grievous, severe, painful'; renders Hebrew עָוֶל ('evil / severe'); the plagues are both great in scale and severe in character.

καὶ
and

connective (extending the plague to Pharaoh's house)

→ 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.

οἶκον
house

Accusative

accusative direct object of ἤτασεν (the whole household afflicted)

→ object specification

οἶκος: 'house, household'; Pharaoh's entire court is struck, not merely Pharaoh himself — the plagues are collective divine action against the whole system that took Sarai.

αὐτοῦ
his

Genitive

possessive genitive (of Pharaoh)

→ relational specification

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

περὶ
on account of / concerning

preposition + genitive (causal: the reason for the plagues)

→ spatial or relational framing

περὶ: meaning 'on account of'; here it marks the relation signaled by preposition + genitive (causal: the reason for the plagues).

Σαρας
Sarai

Genitive

indeclinable proper noun, genitive object of περὶ (Sarai as the cause of divine action)

→ participant identification

Σαρας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive object of περὶ (Sarai as the cause of divine action).

τῆς
the

Genitive

article

→ noun-phrase marking

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

γυναικὸς
wife

Genitive

genitive appositive (in apposition to Σαρας, identifying her as Abram's wife)

→ relational specification

γυνή: the narrator's identification of Sarai as Abram's wife is deliberate — she is not his sister, whatever the Egyptians were told; the divine action is grounded in the true relationship.

Αβραμ
Abram

indeclinable proper noun, genitive of relationship (Sarai is Abram's wife)

→ participant identification

Αβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relationship (Sarai is Abram's wife).

18 καλέσας δὲ Φαραῶ τὸν Ἀβραμ εἶπεν· Τί τοῦτο ἐποίησάς μοι; ὅτι οὐκ ἀπήγγειλάς μοι ὅτι γυνή σου ἐστίν;

And Pharaoh called Abram and said: 'What is this you have done to me? Why did you not tell me that she is your wife?'

Confrontation — Pharaoh's reproach of Abram καλέσας δέ

The aorist participle καλέσας + εἶπεν is a standard LXX speech-introduction construction. The double rhetorical question (τί τοῦτο ἐποίησάς μοι; / ὅτι οὐκ ἀπήγγειλάς μοι;) constitutes a formal reproach — Pharaoh is the morally offended party, not Abram. The irony is complete: the pagan king demonstrates more integrity than the patriarch.

καλέσας

having called

Aor Act Ptc Nom Sg Masc · καλέω

attendant circumstance participle (before speech: Pharaoh summoned Abram)

→ constative aorist (single act of summoning)

καλέω: 'call, summon'; renders Hebrew קָרָא ; the aorist participle anticipates the speech — Pharaoh summons and then speaks.

δὲ

and / now

particle (narrative transition to the confrontation)

→ discourse linkage or contrast

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

Φαραῶ

Pharaoh

indeclinable proper noun, nominative subject of καλέσας and εἶπεν

→ participant identification

Φαραῶ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, nominative subject of καλέσας and εἶπεν.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἀβραμ

Abram

indeclinable proper noun, accusative direct object of καλέσας

→ participant identification

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech act: Pharaoh's reproach)

→ constative aorist

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

Τί

What

Accusative

accusative interrogative (object of ἐποίησας; direct question of reproach)

→ participant reference

Τί: meaning 'What'; pronoun marking person, possession, or reference within the clause; here it functions as accusative interrogative (object of ἐποίησας; direct question of reproach).

τοῦτο

this

Accusative

accusative demonstrative (referent: Abram's deception)

→ participant reference

οὗτος: the demonstrative τοῦτο refers to the whole deception — the 'this' that Abram did.

ἐποίησάς

you did

Aor Act Indic 2 Sg · ποιέω

main verb of question (Pharaoh's accusation)

→ constative aorist (the specific completed act of deception)

ποιέω: 'do, make'; τί τοῦτο ἐποίησάς μοι is the standard biblical formula of moral reproach — cf. Gen 3:13; 4:10; 20:9 (Isaac to Abimelek). The formula marks Abram as the agent of wrong.

μοι

to me

Dative

dative of disadvantage (Pharaoh as the wronged party)

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (Pharaoh as the wronged party).

ὅτι

why / because

causal/interrogative conjunction (second question: 'why did you not tell me?')

→ discourse linkage or contrast

ὅτι: here introducing the second reproach-question with a causal/interrogative sense ('why?'); renders Hebrew *מָה־לָּךְ* ('why').

οὐκ

not

negation particle

→ discourse linkage or contrast

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

ἀπήγγειλās

you reported / told

Aor Act Indic 2 Sg · ἀπαγγέλλω

main verb of second question (Pharaoh's accusation of withholding information)

→ constative aorist (the failure to disclose)

ἀπαγγέλλω: 'report, announce, tell'; renders Hebrew *אָמַרְתָּ* ('you told'); Pharaoh's complaint is that he was not informed — had he known, he would not have taken her.

μοι

to me

Dative

dative indirect object of ἀπήγγειλās

→ participant reference or interest

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

ὅτι

that

conjunction (introducing content of the disclosure Abram should have made)

→ discourse linkage or contrast

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

γυνή

wife

Nominative

predicate nominative (the truth Abram concealed: she is your wife)

→ participant prominence

γυνή: meaning 'wife'; it serves as predicate nominative (the truth Abram concealed: she is your wife).

σοῦ

your

Genitive

possessive genitive (of Abram: modifying γυνή)

→ relational specification

σοῦ: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (of Abram: modifying γυνή).

ἐστίν

she is

Pres Act Indic 3 Sg · εἰμί

copula (present tense: standing fact of marriage)

→ stative present

εἰμί: copula.

19 ἵνα τί εἶπας ὅτι ἀδελφή μου ἐστίν; καὶ ἔλαβον αὐτὴν ἑμαυτῷ εἰς γυναῖκα. καὶ νῦν ἰδοὺ ἡ γυνή σου ἐναντίον σου, λαβὼν ἀπότρεχε.

'Why did you say that she is my sister? And I took her to myself as a wife. Now then, behold, your wife is before you — take her and depart.'

Pharaoh's reproach continued — expulsion command

ἵνα τί

The ἵνα τί formula ('why / for what purpose?') is a Hebraism of הֵיכָּה. Pharaoh's reproach culminates in the command λαβὼν ἀπότρεχε — an aorist participle + aorist imperative construction meaning 'take and flee'. The ἰδοὺ ('behold') introduces the decisive gesture: Sarai is returned. The irony is that the pagan king acts with greater righteousness than the patriarch, restoring the wife he should never have taken.

ἵνα

for

interrogative conjunction (with τί: 'why? / for what purpose?')

→ discourse linkage or contrast

ἵνα: normally final ('in order that'); with τί the phrase ἵνα τί = 'why? / to what end?'; a Hebraism of הֵיכָּה.

τί

why

Accusative

accusative interrogative (completing the ἵνα τί question)

→ participant reference

τί: meaning 'why'; pronoun marking person, possession, or reference within the clause; here it functions as accusative interrogative (completing the ἵνα τί question).

εἶπας

did you say

Aor Act Indic 2 Sg · λέγω

main verb of question (the lie Abram told)

→ constative aorist (the specific speech act)

λέγω (2 sg. εἶπας): 'did you say?'; the question imputes to David a decree he never made, compelling its disavowal.

ὅτι

that

conjunction (content of the lie — recitative)

→ discourse linkage or contrast

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

ἀδελφή

sister

Nominative

predicate nominative (the false claim: 'she is my sister')

→ participant prominence

ἀδελφή: meaning 'sister'; it serves as predicate nominative (the false claim: 'she is my sister').

μού

my

Genitive

possessive genitive

→ relational specification

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

ἐστιν

she is

Pres Act Indic 3 Sg · εἰμί

copula (the false claim Abram made)

→ stative present

εἰμί: copula.

καὶ

and

connective (the consequence of the lie)

→ discourse linkage or contrast

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

ἔλαβον

I took

Aor Act Indic 1 Sg · λαμβάνω

main verb (Pharaoh's admission that he took Sarai)

→ constative aorist

λαμβάνω: 'take'; Pharaoh's admission — the lie enabled a marriage that was, in Pharaoh's eyes, legitimate; the verb mirrors the narrative's use of λαμβάνω for the Patriarchs taking wives.

αὐτήν

her

Accusative

accusative direct object of ἔλαβον

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ἔλαβον.

ἐμαυτῷ

to myself

Dative

dative of advantage/reflexive (Pharaoh took her for himself)

→ sphere or reference

ἐμαυτοῦ: first person reflexive pronoun; the dative ἐμαυτῷ emphasises personal acquisition.

εἰς

as

preposition + accusative (predicate: 'as a wife')

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicate: 'as a wife').

γυναῖκα

wife

Accusative

accusative predicate complement (purpose of the taking: to be his wife)

→ object specification

γυνή: Pharaoh confirms that he took Sarai as his wife — the marriage (or concubinage) was formally accomplished from his perspective, making the situation a genuine marital crisis. The LXX does not clarify whether the marriage was consummated; the ambiguity is present in both the Hebrew and Greek.

καὶ

and

connective (transitioning to Pharaoh's resolution)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (marking the decisive resolution moment)

→ adverbial qualification

νῦν: 'now'; the moment of resolution — Pharaoh acts to correct the situation.

ἰδοὺ

behold

particle (presentative: directing attention to Sarai)

→ discourse linkage or contrast

ἰδοὺ: 'behold, look'; presentative particle rendering Hebrew הִנֵּה; often marks a visually significant moment or a decisive turn in events.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

wife

Nominative

nominative subject (Sarai, now identified as Abram's wife — restored)

→ participant prominence

γυνή: meaning 'wife'; it serves as nominative subject (Sarai, now identified as Abram's wife — restored).

σου

your

Genitive

possessive genitive (Pharaoh now addresses Abram as the true husband)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (Pharaoh now addresses Abram as the true husband).

ἐναντίον

before / in front of

preposition + genitive (locative: Sarai stands before Abram — she is presented)

→ spatial or relational framing

ἐναντίον: 'before, in the presence of'; renders Hebrew לְפָנַי ('before you'); the presentation of Sarai 'before you' is a formal gesture of return.

σου

you

Genitive

genitive object of ἐναντίον

→ relational specification

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

λαβών

take

Aor Act Ptc Nom Sg Masc · λαμβάνω

attendant circumstance participle (first action of the paired command: 'take her and go')

→ constative aorist participle

λαμβάνω: the same verb Pharaoh just used for his own taking (ἔλαβον) — now he commands Abram to take Sarai back. The repetition is deliberate.

ἀπότρεχε

depart / run away

Pres Act Impv 2 Sg · ἀποτρέχω

main verb of command (Pharaoh's expulsion order: go!)

→ present imperative (urgent continuous action: 'be going!')

ἀποτρέχω: 'run off, depart quickly'; a vivid verb suggesting urgency or disdain; renders Hebrew וָלֵךְ ('and go'); the present imperative (rather than aorist) gives the command a continuous, emphatic sense — 'get going and keep going!'

20 καὶ ἐνετείλατο Φαραω ἀνδράσιν περὶ Ἀβραμ συμπροπέμψαι αὐτὸν καὶ τὴν γυναῖκα αὐτοῦ καὶ πάντα ὅσα ἦν αὐτῷ καὶ Λωτ.

And Pharaoh gave orders to his men concerning Abram to escort him and his wife and all that was his, and Lot.

Narrative resolution — Abram's escorted expulsion from Egypt καὶ ἐνετείλατο

The chapter closes with Pharaoh's formal command (ἐνετείλατο) to his men to escort Abram out with everything he had. The σύν-compound συμπροπέμψαι ('to escort together, to convoy') is the key word — it is not a mere expulsion but a formal, honourable military escort, ensuring safe departure. Lot's mention at the end of the verse (καὶ Λωτ) is a small narrative detail preparing for chapter 13. The verse completes the Egypt episode: Abram arrives fearing death, God protects him through the plagues, Pharaoh restores Sarai and sends Abram out enriched and escorted.

καὶ

and

narrative conjunction (final action of the chapter)

→ discourse linkage or contrast

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

ἐνετείλατο

gave orders / commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (Pharaoh's formal command to his men)

→ constative aorist (single completed command)

ἐντέλλομαι: 'command, give orders, charge'; middle voice; renders Hebrew יִצְוֶה ('he commanded'); a formal military/administrative term — Pharaoh issues a command that will be executed by his subordinates.

Φαραω

Pharaoh

indeclinable proper noun, nominative subject of ἐνετείλατο

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, nominative subject of ἐνετείλατο.

ἀνδράσιν

to men

Dative

dative indirect object of ἐνετείλατο (the men commanded: Pharaoh's guards/servants)

→ sphere or reference

ἀνὴρ: 'man, husband, adult male'; here 'his men' = Pharaoh's officers/soldiers; renders Hebrew אֲנָשִׁים ('men'); the command to specific men implies a military escort party.

περὶ

concerning

preposition + genitive (reference: the command is about Abram)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference: the command is about Abram).

Ἀβραμ

Abram

indeclinable proper noun, genitive object of περὶ (subject of the command)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive object of περὶ (subject of the command).

συμπροπέμψαι

to escort / to convoy

Aor Act Inf · συμπροπέμπω

infinitive of purpose/content (the charge to the men: to escort Abram)

→ constative aorist infinitive (a single completed escorting action)

συμπροπέμπω: 'escort together, convoy, conduct safely'; a double compound (σύν + πρό + πέμπω); renders Hebrew יִסְרֹאֵל ('they sent him away'); the LXX chooses a richer word than the Hebrew, implying an honour-guard escort rather than a simple expulsion. The σύν-compound (escorting together/in company) suggests a protective convoy. The verb is rare; this is one of its significant LXX occurrences.

αὐτὸν

him

Accusative

accusative direct object of συμπροπέμψαι (Abram is escorted)

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of συμπροπέμψαι (Abram is escorted).

καὶ

and

connective (listing those escorted with Abram)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

accusative direct object of συμπροπέμψαι (Sarai is escorted with Abram)

→ object specification

γυνή: 'wife'; the narrator uses τὴν γυναῖκα αὐτοῦ ('his wife') — Sarai is restored to her proper relationship as Abram's wife, not Pharaoh's.

αὐτοῦ

his

Genitive

possessive genitive (of Abram: his wife — restoration confirmed)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (of Abram: his wife — restoration confirmed).

καὶ
and

connective (listing the possessions)

→ discourse linkage or contrast

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

πάντα
all

Accusative

accusative adjective (modifying ὅσα: all that was his)

→ object specification

πάντα: meaning 'all'; it serves as accusative adjective (modifying ὅσα: all that was his).

ὅσα
that / which

Accusative

relative pronoun, accusative (antecedent: all Abram's possessions)

→ participant reference

ὅσα: meaning 'that'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, accusative (antecedent: all Abram's possessions).

ἦν
was

Imperf Act Indic 3 Sg · εἰμί

verb of relative clause (copula: possessions belonging to Abram)

→ descriptive imperfect (standing possession)

εἰμί (impf. ἦν): 'was / continued to be'; the imperfect marks David's renewed, ongoing presence at court.

αὐτῷ
his

Dative

dative of possession (everything belonging to Abram departs with him)

→ participant reference or interest

αὐτῷ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (everything belonging to Abram departs with him).

καὶ
and

connective (adding Lot — preparing chapter 13)

→ discourse linkage or contrast

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

Λωτ
Lot

indeclinable proper noun, accusative direct object of συμπροπέμψαι (Lot is also escorted)

→ participant identification

Λωτ: the final word of the chapter — Lot's separate mention (not 'and his nephew Lot' but simply 'and Lot') signals his growing independence as a narrative character, setting up the separation of chapter 13.

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.