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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 13

ΓΕΝΕΣΙΣ ΙΓ΄

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

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

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

Theme

The LXX of Genesis belongs to the Old Greek translation tradition and is widely regarded as the earliest and most significant Greek version of the Pentateuch, produced in Alexandria likely in the third century BCE.

Translation & textual notes

The Greek text of Genesis 13 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The LXX of Genesis belongs to the Old Greek translation tradition and is widely regarded as the earliest and most significant Greek version of the Pentateuch, produced in Alexandria likely in the third century BCE. The translator of Genesis works with moderate freedom — closer to the Hebrew than paraphrase yet not mechanically word-for-word — and Genesis 13 illustrates both the faithfulness and the distinctive choices of that rendering. Chapter 13 narrates the parting of Abram and

Lot after their return from Egypt: strife between the herdsmen (13:7), Abram's generous offer of choice to Lot (13:9), Lot's fateful choice of the Jordan plain, and the renewed divine promise to Abram of land and innumerable seed, culminating in Abram's settlement at Mamre and the building of an altar (13:18). The opening verb Ἀνέβη (13:1) — 'went up' — renders the Hebrew עָלָה ('ālâ) and reflects the conventional idiom of 'going up' from Egypt toward Canaan, a geographical and theological ascent. The LXX of 13:10 renders the Jordan valley as ὡς ὁ παράδεισος τοῦ θεοῦ — 'like the paradise of God' — where the key word παράδεισος is borrowed from Old Persian via Aramaic (pardēs, 'enclosed park/garden') and had already been used by the LXX in Gen 2–3 to render the Garden of Eden; the echo is deliberate and ominous, since Lot's attractive choice of a 'paradise' mirrors humanity's original wrong turn. The phrase ὡς κήπος τοῦ θεοῦ (Garden of God) appears as a secondary clause in the same verse in some witnesses, but Rahlfs' main text gives only ὡς ὁ παράδεισος τοῦ θεοῦ. The LXX of 13:13 renders the Sodomites as sinners 'greatly' (σφόδρα) against God — a stronger moral condemnation than is explicit in the Hebrew — signalling the theological freight that Sodom will bear in subsequent chapters. At 13:15 the promise formula πᾶσαν τὴν γῆν ἣν σὺ ὁρᾷς, σοὶ δώσω αὐτήν καὶ τῷ σπέρματί σου ἕως τοῦ αἰῶνος ('all the land that you see, to you I will give it and to your seed forever') closely follows the Hebrew and introduces the key covenantal term σπέρμα ('seed/offspring') that Paul will interpret as singular in Gal 3:16. At 13:16 the seed-promise is extended: τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς γῆς ('your seed as the sand of the earth'). A notable LXX–MT divergence falls at 13:18: the Hebrew עַל אֲרְבֵּי מְמָרָה uses the plural construct (often read 'oaks/terebinths of Mamre'), while the LXX reads ἐπὶ τῇ δρυὶ τῇ Μαμβρη — the singular definite article with δρυς ('oak'), a distinctive editorial or text-critical choice by the Greek translator that makes the landmark a single notable tree rather than a grove; this reading is consistent across the main LXX witnesses.

Discourse structure of the chapter

A · 13:1–4

Return from Egypt and Abram's worship at Bethel

The unit opens with the ἀνέβη formula (13:1) that marks the ascent from Egypt back to the Negeb with all Abram's possessions — a deliberate reversal of the descent of 12:10. Lot accompanies him (13:1), and the narrator pauses to underline Abram's great wealth in flocks, silver, and gold (13:2). The journey continues northward from the Negeb to Bethel, to the very place between Bethel and Ai where Abram's tent had stood and he had built an altar — a return to the site of his first act of worship in Canaan (13:3–4). There Abram calls on the name of the LORD, an act of covenant renewal that frames the separation that follows.

B · 13:5–9

Strife between herdsmen and Abram's generous offer

Lot's corresponding wealth (13:5) creates the crisis: the land cannot sustain both households grazing together, and strife breaks out between the herdsmen of Abram and of Lot, complicated by the presence of the Canaanites and Perizzites in the land (13:6–7). Abram takes the initiative with a reconciling speech (13:8–9): as kinsmen they must not quarrel; he offers Lot the first choice of all the land — right or left — and commits to taking the remainder, a display of magnanimity that functions theologically as the condition for the divine promise that follows.

C · 13:10–13

Lot's choice and the shadow of Sodom

Lot lifts his eyes and surveys the Jordan plain — the LXX describes it as ὡς ὁ παράδεισος τοῦ θεοῦ ('like the paradise of God'), an Edenic comparison laden with dramatic irony (13:10). He chooses all the Jordan plain for himself and journeys eastward, separating from Abram (13:11). The narrator supplies a geo-historical aside: the cities of Sodom and Gomorrah lay in this plain, before the LORD overturned them (13:10b–12). Lot pitches his tent as far as Sodom (13:12), and the chapter's ominous pivot falls at 13:13: the men of Sodom were wicked and great sinners before the LORD, a verdict that marks Lot's choice as spiritually catastrophic even as it appears geographically attractive.

D · 13:14–17

The renewed divine promise: land and innumerable seed

After Lot's departure the LORD speaks to Abram in a promise-oracle (13:14): lift your eyes and look in every direction — north, south, east, west. The land Abram sees in all its extent will be given to him and to his seed forever (13:15), a formulation that broadens the earlier grants (12:7) into an unconditional, eternal gift. The seed-promise is then quantified (13:16): if one could count the dust of the earth, one could count Abram's seed — the same hyperbolic immensity as the later star-promise (15:5). The divine speech closes with a command to walk through the land in its length and breadth (13:17), a symbolic act of claiming possession that enacts the promise performatively.

Abram at Mamre: settlement and altar

The chapter's brief coda (13:18) records Abram's movement to the oak of Mamre — the LXX's singular *δρῦς* marks the site as a named landmark — in Hebron, where he builds an altar to the LORD. The altar-building answers the altar of vv.3–4 and mirrors the pattern of 12:7–8: wherever Abram receives a divine promise, he builds an altar; Hebron/Mamre will remain Abram's home base through the rescue of Lot (ch. 14), the covenant ceremony (ch. 15), and the annunciation of Isaac (ch. 18).

1 Ἀνέβη δὲ Ἀβραμ ἐξ Αἰγύπτου, αὐτὸς καὶ ἡ γυνὴ αὐτοῦ καὶ πάντα τὰ αὐτοῦ, καὶ Λωτ μετ'αὐτοῦ, εἰς τὴν ἔρημον.

And Abram went up from Egypt, he and his wife and all that was his, and Lot with him, into the wilderness.

Narrative continuation / scene transition **δέ**

The postpositive *δέ* marks the opening of a new scene following the Egypt episode of ch. 12. The verb Ἀνέβη ('went up') is the standard idiom for departure from Egypt toward Canaan — a geographical ascent and a theological reversal of the descent of 12:10. Lot's presence is noted parenthetically (καὶ Λωτ μετ'αὐτοῦ), establishing his attachment to Abram that will become the crisis of the chapter.

Ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (narrative action)

→ constative aorist (single completed journey)

ἀναβαίνω: 'go up / ascend'; renders Hebrew *אָלָא* ('ālā); the verb is the conventional idiom for travel from Egypt northward and upward to Canaan, both geographically (Egypt is lower terrain) and culturally (Canaan / Jerusalem is the 'up' direction in Hebrew/Greek idiom). Cf. LXX Gen 45:9; Num 13:17.

δέ

and / now

postpositive conjunction (scene transition)

→ discourse linkage or contrast

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

Ἀβραμ

Abram

subject (indeclinable proper noun)

→ participant identification

Ἀβραμ: LXX transliteration of Hebrew *אַבְרָם* ('Abrām, 'exalted father'), the patriarch's name before the covenant renaming to *אַבְרָהָם* in Gen 17:5; the text consistently uses *Ἀβραμ* through ch. 16.

ἐξ

out of

preposition + genitive (separation)

→ spatial or relational framing

ἐξ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (separation).

Αἴγυπτου

Egypt

Genitive

genitive of separation (object of ἐξ)

→ participant identification

Αἴγυπτος: LXX standard transliteration of Hebrew מִצְרַיִם (Miṣrayim); Abram's sojourn in Egypt (12:10–20) is the immediate narrative backstory.

αὐτὸς

he himself

Nominative

nominative in apposition to subject (resumptive/emphatic)

→ participial qualification

αὐτὸς: meaning 'he himself'; it contributes descriptive or attendant verbal force; here it functions as nominative in apposition to subject (resumptive/emphatic).

καὶ

and

coordinating conjunction (list)

→ discourse linkage or contrast

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

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 of implied verb / listed participant)

→ participant prominence

γυνή: 'woman / wife'; Sarai is not named in this verse; her unnamed presence echoes the narrative strategy of the Egypt episode (12:11–19) where her identity was the source of the danger.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction (list continuation)

→ discourse linkage or contrast

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

πάντα

all

Nominative

nominative adjective (substantival: 'all his things')

→ participant prominence

πᾶς: 'all / every'; πάντα τὰ αὐτοῦ = 'everything belonging to him', an idiom also at 12:20; the phrase prepares for the statement of Abram's wealth in v.2.

τὰ

the [things]

Nominative

article (substantivizing αὐτοῦ)

→ noun-phrase marking

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

αὐτοῦ

his

Genitive

genitive of possession (with articular neuter plural: 'his possessions')

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with articular neuter plural: 'his possessions').

καὶ

and

narrative conjunction (additive)

→ discourse linkage or contrast

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

Λωτ

Lot

subject (indeclinable proper noun, parenthetical addition)

→ participant identification

Λωτ: LXX transliteration of Hebrew לוֹטַן (Lōṭ), Abram's nephew; indeclinable in Greek. His inclusion in the return party sets up the conflict of vv.5–9.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά: 'with / after'; before vowel elided to μετ'; here governs genitive αὐτοῦ.

αὐτοῦ

him

Genitive

genitive of accompaniment (object of μετά)

→ relational specification

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

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἔρημον

wilderness

Accusative

accusative of direction (object of εἰς: 'into the wilderness')

→ object specification

ἔρημος: 'desert / wilderness / uninhabited region'; renders Hebrew נֶגֶב (the Negeb) — the LXX here uses 'wilderness' rather than a transliteration, interpreting the region as desert-steppe. The Negeb is the arid southern region of Canaan, a transitional zone between Egypt and the settled hill country.

2 Αβραμ δὲ ἦν πλούσιος σφόδρα κτήνεσιν καὶ ἀργυρίῳ καὶ χρυσίῳ.

Now Abram was very rich in livestock and in silver and in gold.

Background / parenthetical note

δὲ

A narrative aside (background information) that explains why the land cannot sustain both Abram and Lot: Abram's extraordinary wealth. The imperfect ἦν signals ongoing state rather than event. σφόδρα ('very greatly') is a Hebraism — *מְּוֹד* (mē'ōd) used to intensify adjectives and verbs — and is characteristic LXX usage.

Αβραμ

Abram

subject (indeclinable proper noun)

→ participant identification

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

δὲ

now

postpositive conjunction (background / mild contrast)

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (stative / background)

→ imperfect of ongoing state (background description)

εἰμί: 'be / exist'; the imperfect ἦν places the wealth as a standing condition throughout the narrative, not a new development; contrasts with the aorist narrative verbs of action around it.

πλούσιος

rich

Nominative

predicate adjective

→ participant prominence

πλούσιος: 'wealthy / rich'; renders Hebrew כָּבֵד (kābēd, 'heavy / weighty') — the Hebrew idiom of being 'heavy' in possessions is rendered by the more transparent Greek πλούσιος. The LXX makes the meaning explicit where the Hebrew uses metaphor.

σφόδρα

very greatly

adverb (intensifier of predicate adjective)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; frequent LXX rendering of Hebrew מְאֹד (mē'ōd); a Hebraizing intensifier appearing over 100 times in the LXX, far more than in classical Greek prose; flags the text's translation character.

κτήνεσιν

in livestock

Dative

dative of respect (specification: 'rich with respect to livestock')

→ sphere or reference

κτήνος: 'livestock / cattle / beast'; renders Hebrew מִקְנֵה (miqneh, 'livestock / property in animals'); the dative of respect (Greek dat. of sphere) is used to specify in what way Abram is rich — a construction common in Hellenistic prose.

καὶ

and

coordinating conjunction (list)

→ discourse linkage or contrast

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

ἄργυρίῳ

in silver

Dative

dative of respect (list continuation)

→ sphere or reference

ἄργυριον: 'silver / silver money'; renders Hebrew כֶּסֶף (kesep); the enumeration livestock–silver–gold reflects the hierarchy of wealth in the ancient Near Eastern economy.

καὶ

and

coordinating conjunction (list)

→ discourse linkage or contrast

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

χρυσίῳ

in gold

Dative

dative of respect (list conclusion)

→ sphere or reference

χρυσίον: 'gold / gold objects'; renders Hebrew זָהָב (zāhāb); the triad livestock–silver–gold reappears at Gen 24:35 in the summary of Abraham's wealth; silver and gold figure prominently in the preceding Egypt episode (12:16).

- 3 καὶ ἐπορεύθη ὅθεν ἦλθεν εἰς τὴν ἔρημον ἕως Βαιθηλ, ἕως τοῦ τόπου οὗ ἦν ἡ σκηνὴ αὐτοῦ τὸ πρότερον, ἀνὰ μέσον Βαιθηλ καὶ ἀνὰ μέσον Αγγαι,

And he traveled from where he had come, into the wilderness as far as Bethel, as far as the place where his tent had been before, between Bethel and between Ai,

Narrative continuation (journey)

καὶ

A resumptive καὶ-chain continues the itinerary begun in v.1. The destination is described by a relative clause ('the place where his tent had been before') rather than a fresh toponym, deliberately evoking 12:8 and framing the return as theological: Abram goes back to where he began — back to worship. The phrase ἀνὰ μέσον ... καὶ ἀνὰ μέσον is a Hebraistic periphrasis for 'between X and Y' (Hebrew ... בֵּין וּבֵין).

καὶ
and

*narrative conjunction (sequential action, καί-
parataxis)*

→ discourse linkage or contrast

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

ἐπορεύθη
he traveled

Aor Pass Indic 3 Sg · πορεύομαι
main verb (narrative action)

→ constative aorist (single completed
journey)

πορεύομαι: 'go / travel / journey';
deponent passive in form; renders Hebrew
וַיֵּלֶךְ (wayyēlek, 'and he went'); the
repeated use of this verb throughout
Genesis for the patriarchs' journeys gives it
almost a technical sense of covenant
pilgrimage.

ὅθεν
from where

*relative adverb of place (origin: 'from the place
from which')*

→ clausal contribution

ὅθεν: 'from where / whence'; a relative
adverb governing the clause ἦλθεν; the
phrase ὅθεν ἦλθεν ('from where he had
come') = from the Negeb / wilderness
region, the direction of Egypt.

ἦλθεν
he had come

Aor Act Indic 3 Sg · ἔρχομαι

verb in relative clause (antecedent action)

→ constative aorist (the prior journey to the
Negeb)

ἔρχομαι: 'come / go'; the aorist in the
relative clause functions pluperfectly in
context ('from where he had come'),
rendering the Hebrew qal perfect.

εἰς
to

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν
the

Accusative

article

→ noun-phrase marking

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

ἔρημον
wilderness

Accusative

accusative of direction (toward the Negeb-steppe)

→ object specification

ἔρημος: as at v.1; again rendering בִּלְבָד
(Negeb).

ἕως
as far as

*preposition + genitive (extent of journey: 'as far as
Bethel')*

→ spatial or relational framing

ἕως: 'until / as far as'; with genitive of
extent; the double ἕως (as far as Bethel ... as
far as the place) progressively pins the
destination.

Βαιθηλ
Bethel

genitive (object of ἕως, indeclinable proper noun)

→ participant identification

Βαιθηλ: LXX transliteration of Hebrew בֵּית
אֵל (Bêt-ʾĒl, 'house of God'); the site where
Abram built his first altar in Canaan (12:8)
and where Jacob will later encounter God
(28:11–19). Indeclinable.

ἕως
as far as

preposition + genitive (second extent clause)

→ spatial or relational framing

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

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: 'as far as the place')

→ relational specification

τόπος: 'place / location'; in LXX/Genesis
τόπος frequently designates theologically
marked sites — a location becomes a τόπος
when God acts or is worshipped there (cf.
12:6; 22:3–4; 28:11).

οὗ

where

relative adverb / genitive of place (relative clause: 'where his tent had been')

→ participant reference

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as relative adverb / genitive of place (relative clause: 'where his tent had been').

ἦν

had been

Impf Act Indic 3 Sg · εἰμί

verb in relative clause (stative past)

→ imperfect of past ongoing state (the tent was there previously)

εἰμί: stative verb; the imperfect renders a past ongoing location.

ἡ

the

Nominative

article

→ noun-phrase marking

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

σκηνή

tent

Nominative

subject of relative clause

→ participant prominence

σκηνή: 'tent / tabernacle'; the patriarchs dwell in tents as nomads; σκηνή later becomes the LXX word for the Tabernacle (Exod 25ff.), giving the patriarch's dwelling a proleptic resonance.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

τὸ

the

Accusative

article (with adverbial accusative)

→ noun-phrase marking

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

πρότερον

before / previously

Accusative

adverbial accusative (temporal: 'previously, before')

→ object specification

πρότερον: 'before / formerly'; neuter adjective used adverbially; renders Hebrew בְּרִאשֹׁנָה ('at first / previously'); the phrase deliberately echoes 12:8, tying this return to the original act of Abram entering the land.

ἀνά

between

preposition (in distributive idiom ἀνά μέσον = 'between')

→ spatial or relational framing

ἀνά μέσον: a Hebraistic periphrasis for 'between,' calquing Hebrew בֵּין; ἀνά alone does not mean 'between' in classical Greek but the idiom is established in the LXX as a rendering of this Hebrew preposition.

μέσον

middle [of]

Accusative

accusative in adverbial phrase (ἀνά μέσον = 'between')

→ object specification

μέσος: 'middle / midst'; with ἀνά forms the locative idiom 'in the middle of / between.'

Βαιθηλ

Bethel

genitive (object of ἀνά μέσον, first landmark)

→ participant identification

Βαιθηλ: transliterated proper name rendered in Greek letters; here it functions as genitive (object of ἀνά μέσον, first landmark).

καὶ

and

coordinating conjunction (between landmarks)

→ discourse linkage or contrast

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

ἀνά

between

preposition (in distributive idiom, repeated with second landmark)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (in distributive idiom, repeated with second landmark).

μέσον

middle [of]

Accusative

accusative in adverbial phrase (second ἀνὰ μέσον)

→ object specification

μέσον: meaning 'middle [of]'; it serves as accusative in adverbial phrase (second ἀνὰ μέσον).

Αγγαι

Ai

genitive (object of ἀνὰ μέσον, second landmark)

→ participant identification

Αγγαι: LXX rendering of Hebrew יַעֲזָבֵי (hā'ay, 'the ruin'); a city near Bethel (cf. Josh 7–8); indeclinable proper noun. The site between Bethel and Ai is identified in 12:8 as where Abram built his first altar.

4 εἰς τὸν τόπον τοῦ θυσιαστηρίου οὗ ἐποίησεν ἐκεῖ τὴν ἀρχήν· καὶ ἐπεκαλέσατο ἐκεῖ Ἀβραμ τὸ ὄνομα κυρίου.

to the place of the altar which he had made there at the beginning; and there Abram called on the name of the Lord.

Narrative continuation / resumption of worship καὶ

Verse 4 completes the geographical description begun in v.3 and pivots to worship: ἐπεκαλέσατο τὸ ὄνομα κυρίου ('called on the name of the Lord') is a formulaic expression for personal covenant prayer and worship (cf. Gen 4:26; 12:8; 21:33; 26:25). The phrase τὸ ὄνομα κυρίου renders יהוה שם, with κύριος as the standard LXX substitution for the divine name; Abram's return to the altar functions as covenant renewal after the potentially compromising Egypt episode.

εἰς

to

preposition + accusative (continuation of journey from v.3)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (continuation of journey from v.3).

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative of direction (object of εἰς)

→ object specification

τόπος: as at v.3; the theologically marked site of the altar; the definite article (τὸν τόπον) assumes the reader recognizes the site from 12:8.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive of definition / apposition ('the place, namely the altar-place')

→ relational specification

θυσιαστήριον: 'altar'; renders Hebrew מִזְבֵּחַ (mizbēah); the standard LXX word for the sacrificial altar; Abram builds altars at each new divine encounter (12:7, 8; 13:18; 22:9), marking the land with sites of worship.

οὗ

which

Genitive

relative pronoun (genitive of place: 'where' / attracted to antecedent θυσιαστηρίου)

→ relational specification

οὗ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive of place: 'where' / attracted to antecedent θυσιαστηρίου).

ἐποίησεν

he had made

Aor Act Indic 3 Sg · ποιέω

verb in relative clause (antecedent action)

→ constative aorist (the prior altar-building of 12:8)

ποιέω: 'make / do / perform'; here 'made / built' (an altar); the aorist in a relative clause functions as pluperfect in context ('which he had made'); renders Hebrew עָשָׂה ('āśā).

ἐκεῖ

there

adverb of place (cataphoric reference to the Bethel-Ai site)

→ adverbial qualification

ἐκεῖ: 'there'; renders Hebrew שָׁם (šām); deictic reference anchoring the worship to the specific site.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀρχὴν

beginning

Accusative

accusative of time (adverbial: 'at the beginning / at first')

→ object specification

ἀρχή: 'beginning / origin / first time'; the accusative τὴν ἀρχὴν functions temporally ('at first, initially'); renders Hebrew בַּתְּחִלָּה (battēhillā); picks up on τὸ πρότερον in v.3 — both phrases mark this as the site of Abram's original entry.

καὶ

and

narrative conjunction (sequential action)

→ 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 (worship act)

→ constative aorist (completed act of worship/prayer)

ἐπικαλέω: 'call upon / invoke'; middle voice underscores personal engagement; ἐπεκαλέσατο τὸ ὄνομα κυρίου is the standard LXX formula for covenant worship / prayer (Gen 4:26; 12:8; 21:33; 26:25; cf. Joel 2:32 LXX, cited in Rom 10:13). The phrase renders Hebrew קָרָא בְּשֵׁם יְהוָה.

ἐκεῖ

there

adverb of place (locating the act of worship)

→ adverbial qualification

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

Ἀβραμ

Abram

subject (indeclinable proper noun, fronted for clarity)

→ participant identification

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

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 ἐπεκαλέσατο)

→ object specification

ὄνομα: 'name'; τὸ ὄνομα κυρίου renders יהוה's name; in LXX theology the divine Name concentrates the divine presence and authority; 'calling on the Name' is the technical term for intercessory and devotional prayer.

κυρίου

of the Lord

Genitive

genitive of possession / definition (the LORD's name)

→ relational specification

κύριος: 'Lord'; the standard LXX substitution for the Tetragrammaton יהוה (YHWH); already established as the divine name in Genesis 2 onward in the LXX.

5 καὶ Λωτ δὲ τῷ πορευομένῳ μετὰ Ἀβραμ ἦν πρόβατα καὶ βόες καὶ σκηναί.

And Lot, who was traveling with Abram, also had sheep and cattle and tents.

Background / corresponding note on Lot καὶ ... δέ

The combination καὶ ... δέ (a correlative 'and ... also') introduces the parallel problem: Lot's parallel wealth mirrors Abram's. The dative τῷ πορευομένῳ μετὰ Ἀβραμ ('to the one traveling with Abram') is a participial phrase in dative-of-possession construction (ἦν + dative = 'X had'). This Hebraistic 'dative of possession' is common in LXX narrative (cf. Hebrew לוֹ).

καὶ

and

narrative conjunction (additive / correlative with δέ)

→ discourse linkage or contrast

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

Λωτ

Lot

subject (indeclinable proper noun, topic)

→ participant identification

Λωτ: see v.1; reintroduced as the subject of the parallel wealth statement.

δέ

also / now

postpositive conjunction (additive: καὶ ... δέ = 'also')

→ discourse linkage or contrast

δέ: in the combination καὶ ... δέ the two particles together serve as a correlative 'and also / indeed also,' a construction found in Herodotus and common in the LXX.

τῷ

the [one]

Dative

article (with participle in dative of possession construction)

→ noun-phrase marking

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

πορευομένῳ

traveling

Pres Mid Part Dat Sg Masc · πορεύομαι

attributive participle (dative of possession: 'to the one who traveled')

→ progressive participle (ongoing accompaniment)

πορεύομαι: 'go / travel'; the participial phrase τῷ πορευομένῳ μετὰ Ἀβραμ identifies Lot by his relationship to Abram, emphasizing that his wealth was accumulated while accompanying the patriarch.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

Ἀβραμ

Abram

genitive (object of μετὰ, indeclinable proper noun)

→ participant identification

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

ἦν

had

Impf Act Indic 3 Sg · εἰμί

main verb (existential / dative of possession: 'there was to him')

→ imperfect of ongoing state (Lot's standing wealth)

εἰμί: the construction ἦν + dative person + nominative thing = 'he had X'; a Hebraistic dative of possession calquing Hebrew הָיָא לֵהּ (hāyâ lê); very common in LXX narrative.

πρόβατα

sheep

Nominative

nominative (subject of existential ἦν: 'there were sheep to him')

→ participant prominence

πρόβατον: 'sheep / small livestock'; renders Hebrew יָצָח (šōḥ, 'flock'); πρόβατα is the general word for small livestock including sheep and goats.

καὶ

and

coordinating conjunction (list)

→ discourse linkage or contrast

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

βόες

cattle

Nominative

nominative (list continuation: 'and cattle')

→ participant prominence

βοῦς: 'ox / cow / cattle'; renders Hebrew בָּקָר (bāqār); large livestock complementing the πρόβατα; together they form the herding economy that generates the conflict in v.7.

καὶ

and

coordinating conjunction (list)

→ discourse linkage or contrast

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

σκηναί

tents

Nominative

nominative (list conclusion: 'and tents')

→ participant prominence

σκηνή: as at v.3; 'tents' here = the domestic establishment / household; the listing of animals and tents reflects the elements of nomadic wealth; cf. Job 1:3 LXX for a comparable wealth-inventory formula.

6 καὶ οὐκ ἐχώρει αὐτοὺς ἡ γῆ κατοικεῖν ἅμα, ὅτι ἦν ἡ ὑπαρξίς αὐτῶν πολλή καὶ οὐκ ἐδύναντο κατοικεῖν ἅμα.

And the land could not contain them while dwelling together, because their possessions were many and they were not able to dwell together.

Reason-giving / narrative explanation

καὶ

The verse explains the crisis with two near-parallel clauses, giving first the symptom (the land could not sustain them) then its cause (their possessions were great), followed by a restatement of the symptom — a tripartite Hebrew pattern of stating, grounding, and restating. The imperfect ἐχώρει denotes ongoing inability; οὐκ ἐδύναντο is likewise imperfect, underscoring the structural impossibility.

καὶ

and

narrative conjunction (sequential / causal)

→ discourse linkage or contrast

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

οὐκ

not

negation particle

→ discourse linkage or contrast

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

ἐχῶρει

could contain

Impf Act Indic 3 Sg · χωρέω

main verb (with subject ἡ γῆ and object αὐτούς)

→ imperfect of continuing inability

χωρέω: 'hold / have capacity for / contain'; renders Hebrew נָשָׂא (nāśā', 'bear / carry / sustain') in the idiom יָרְדָּהּ עָמָל נֶשְׂאָהּ ('the land could not bear/sustain them'); the LXX renders the Hebrew idiom with a Greek verb of spatial capacity.

αὐτούς

them

Accusative

accusative (direct object of ἐχῶρει: the land could not contain them)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative (direct object of ἐχῶρει: the land could not contain them).

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

land

Nominative

subject

→ participant prominence

γῆ: 'land / earth'; ἡ γῆ here refers to the territory/pastureland available, not the whole earth; the problem is ecological: carrying capacity exhausted.

κατοικεῖν

to dwell

Pres Act Inf · κατοικέω

infinitive (purpose / circumstantial: 'so as to dwell')

→ progressive infinitive (ongoing dwelling)

κατοικέω: 'dwell / inhabit / settle'; renders Hebrew יָשַׁב (lāšebet, 'to dwell/settle'); the infinitive here is circumstantial or epexegetical — 'could not contain them [in] dwelling together.'

ἅμα

together

adverb (manner: 'together / at the same time')

→ clausal contribution

ἅμα: 'together / at the same time'; renders Hebrew יַחְדָּו (yaḥdāw); the word encapsulates the problem — shared space is the issue.

ὅτι

because

subordinating conjunction (causal: explaining the inability)

→ discourse linkage or contrast

ὅτι: 'because / that'; here causal, introducing the reason for the land's incapacity.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb of causal clause (stative background)

→ imperfect of ongoing state

εἰμί: stative; ἦν ... πολλή = 'was great/many.'

ἡ

the

Nominative

article

→ noun-phrase marking

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

ὑπαρξίς

possessions

Nominative

subject of causal clause

→ participant prominence

ὑπαρξίς: 'property / possessions / substance'; renders Hebrew רְכֻשׁ (rēkûš, 'property / wealth'); a relatively rare word in the LXX, chosen here to encompass all moveable wealth.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

πολλή

great / much

Nominative

predicate adjective

→ participant prominence

πολύς: 'much / great / many'; with singular noun 'their property was great'; renders Hebrew רַב (rab).

καὶ

and

coordinating conjunction (resuming main clause)

→ discourse linkage or contrast

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

οὐκ

not

negation particle

→ discourse linkage or contrast

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

ἐδύναντο

they were able

Impf Mid Indic 3 Pl · δύναιμι

main verb (resuming statement of impossibility)

→ imperfect of ongoing inability

δύναιμι: 'be able / can'; the imperfect οὐκ ἐδύναντο restates the impossibility of v.6a; the repetition (land could not / they could not) gives emphatic closure to the problem statement.

κατοικεῖν

to dwell

Pres Act Inf · κατοικέω

complementary infinitive (object of ἐδύναντο)

→ progressive infinitive

κατοικέω: repeated from first clause; the repetition is a Hebraistic inclusio of the verse.

ἅμα

together

adverb (manner, repeated from first clause: emphatic conclusion)

→ clausal contribution

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

7 καὶ ἐγένετο μάχη ἀνὰ μέσον τῶν ποιμένων τῶν κτηνῶν τοῦ Αβραμ καὶ ἀνὰ μέσον τῶν ποιμένων τῶν κτηνῶν τοῦ Λωτ. οἱ δὲ Χαναanaῖοι καὶ οἱ Φερεζαῖοι τότε κατῴκουν τὴν γῆν.

And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Now the Canaanites and the Perizzites were then dwelling in the land.

Narrative event / complication καὶ ἐγένετο

καὶ ἐγένετο introduces the focal problem — strife — in classic LXX narrative formula. The second sentence is a parenthetical historical note (οἱ δὲ Χαναanaῖοι ... τότε κατῴκουν), signalling that Abram and Lot's quarrel is witnessed by the indigenous population; this detail heightens the theological stakes: covenant people must not disgrace themselves before the nations (a concern expressed later in patriarchal narrative). The imperfect κατῴκουν is background state.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

there was

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential narrative formula)

→ ingressive aorist (onset of the strife)

γίνομαι: καὶ ἐγένετο renders יָהִי; here the formula introduces the conflict that drives the separation narrative.

μάχη

strife / quarrel

Nominative

subject (predicate nominative with existential ἐγένετο)

→ participant prominence

μάχη: 'fight / quarrel / strife'; renders Hebrew רִיב (rīb, 'contention / legal dispute / quarrel'); in the LXX μάχη covers a range from verbal disputation to armed conflict; here it is a pastoral dispute over grazing rights.

ἀνά

between

preposition in Hebraistic idiom (ἀνά μέσον = 'between')

→ spatial or relational framing

ἀνά μέσον: as at v.3; the repeated use of this idiom in vv.3, 7, 8 is a stylistic marker of the LXX of Genesis.

μέσον

middle [of]

Accusative

accusative in adverbial phrase

→ object specification

μέσον: meaning 'middle [of]'; it serves as accusative in adverbial phrase.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ποιμένων

herdsmen

Genitive

genitive (object of ἀνά μέσον: 'between the herdsmen')

→ relational specification

ποιμήν: 'shepherd / herdsman'; renders Hebrew רֹעֶה (rō'eh); the word carries a wider semantic range in the LXX — shepherd of God's flock is a common metaphor for leaders (cf. Ps 22; John 10); here its literal use grounds the narrative in pastoral economics.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

livestock

Genitive

genitive of definition (whose herdsmen: 'the herdsmen of the livestock of Abram')

→ relational specification

κτηνος: as at v.2; 'livestock'; the genitive chain ποιμένων τῶν κτηνῶν τοῦ Ἀβραμ stacks three genitives in the Semitic fashion.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Ἀβραμ

Abram

genitive of possession (indeclinable proper noun)

→ participant identification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀνά

between

preposition in Hebraistic idiom (second ἀνά μέσον of the pair)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition in Hebraistic idiom (second ἀνά μέσον of the pair).

μέσον

middle [of]

Accusative

accusative in adverbial phrase

→ object specification

μέσον: meaning 'middle [of]'; it serves as accusative in adverbial phrase.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ποιμένων

herdsmen

Genitive

genitive (object of second ἀνά μέσον)

→ relational specification

ποιμένων: meaning 'herdsmen'; it serves as genitive (object of second ἀνά μέσον).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

livestock

Genitive

genitive of definition

→ relational specification

κτηνῶν: meaning 'livestock'; it serves as genitive of definition.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Λωτ

Lot

genitive of possession (indeclinable proper noun)

→ participant identification

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

οἱ

the

Nominative

article (opening parenthetical note)

→ noun-phrase marking

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

δὲ

now

postpositive conjunction (introducing parenthetical historical note)

→ discourse linkage or contrast

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

Χανααῖοι

Canaanites

Nominative

subject of parenthetical clause

→ participant identification

Χανααῖοι: 'Canaanites'; LXX gentile from Χανάαν; the indigenous pre-Israelite population of the land; their presence as witnesses gives moral urgency to Abram's peacemaking gesture.

καὶ

and

coordinating conjunction (list)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

Περεζαῖοι

Perizzites

Nominative

subject (list continuation)

→ participant identification

Περεζαῖοι: 'Perizzites'; LXX rendering of Hebrew פְּרִזִּי (pērizzî); a pre-Israelite people of Canaan, frequently paired with the Canaanites in the land-lists (Exod 3:8; Deut 7:1).

τότε

then / at that time

temporal adverb (marking historical past)

→ adverbial qualification

τότε: 'then / at that time'; renders Hebrew תָּזֶה ('āz); the word signals to the reader that the Canaanites/Perizzites are a past historical reality — the narrator writes from a post-conquest perspective.

κατῴκουν

were dwelling

Impf Act Indic 3 Pl · κατοικέω

main verb of parenthetical clause (background state)

→ imperfect of ongoing habitation (durative background)

κατοικέω: 'dwell / inhabit'; the imperfect renders the background condition of the land prior to Israel's possession; the same root as in vv.6 and 12.

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 κατῴκουν)

→ object specification

γῆ: 'land'; the promised land is here occupied by others — the irony the whole Abrahamic narrative lives within.

8 εἶπεν δὲ Ἀβραμ τῷ Λωτ· Μὴ ἔστω μάχη ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τῶν ποιμένων μου καὶ τῶν ποιμένων σου, ὅτι ἄνθρωποι ἀδελφοὶ ἐσμεν ἡμεῖς.

And Abram said to Lot, 'Let there be no strife between me and you and between my herdsmen and your herdsmen, for we are kinsmen.'

Speech act / conflict resolution initiative **δέ**

Abram takes the initiative — the verb εἶπεν opens direct speech, signalled by the colon in the LXX convention. The jussive μὴ ἔστω ('let there not be') is a prohibitive request rather than a command. The grounding clause ὅτι ἄνθρωποι ἀδελφοὶ ἐσμεν ἡμεῖς ('for we are men who are brothers / kinsmen') is the rhetorical and moral pivot of the chapter: kinship obligates peace. ἀδελφοί here renders Hebrew **אֲנָשִׁים אֲשֶׁר** ('men who are brothers'), meaning 'kinsmen'; the term applies to uncle-nephew relationship as well as brothers in Hebrew usage.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing verb)

→ constative aorist (single speech act)

λέγω: 'say / speak'; the standard narrative speech-introduction verb in LXX; renders Hebrew **אָמַר** (wayyō'mer).

δὲ

and / now

postpositive conjunction (scene continuation)

→ discourse linkage or contrast

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

Ἀβραμ

Abram

subject (indeclinable proper noun)

→ participant identification

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

τῷ

to

Dative

article (dative with λέγω: indirect object marker)

→ noun-phrase marking

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

Λωτ

Lot

dative (indirect object of εἶπεν, indeclinable)

→ participant identification

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

Μὴ

not

negation particle (with imperative/jussive: prohibitive)

→ discourse linkage or contrast

μή: negates imperatives and subjunctives (as opposed to οὐ for indicatives); here with the 3rd-person imperative ἔστω.

ἔστω

let there be

Pres Act Impv 3 Sg · εἰμί

imperative / jussive (prohibitive: 'let there not be')

→ imperative of desired state

εἰμί: 3rd-person imperative ἔστω ('let there be'); μὴ ἔστω = 'let there not be / may there be no'; renders the Hebrew jussive form **אֲלֵךְ**.

μάχη

strife

Nominative

subject of jussive (what Abram wills not to be)

→ participant prominence

μάχη: repeating v.7 — Abram directly names the problem he seeks to resolve.

ἀνὰ

between

preposition (first ἀνὰ μέσον pair)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (first ἀνὰ μέσον pair).

μέσον

middle [of]

Accusative

accusative in adverbial phrase

→ object specification

μέσον: meaning 'middle [of]'; it serves as accusative in adverbial phrase.

ἐμοῦ

me

Genitive

genitive (object of ἀνὰ μέσον, emphatic first-person pronoun)

→ relational specification

ἐμοῦ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (object of ἀνὰ μέσον, emphatic first-person pronoun).

καὶ

and

coordinating conjunction (between the two persons)

→ discourse linkage or contrast

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

σοῦ

you

Genitive

genitive (second person in the ἀνὰ μέσον construction)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (second person in the ἀνὰ μέσον construction).

καὶ

and

coordinating conjunction (extending to herdsmen)

→ discourse linkage or contrast

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

ἀνὰ

between

preposition (second ἀνὰ μέσον pair)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (second ἀνὰ μέσον pair).

μέσον

middle [of]

Accusative

accusative in adverbial phrase

→ object specification

μέσον: meaning 'middle [of]'; it serves as accusative in adverbial phrase.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ποιμένων

herdsmen

Genitive

genitive (object of ἀνὰ μέσον)

→ relational specification

ποιμένων: meaning 'herdsmen'; it serves as genitive (object of ἀνὰ μέσον).

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ποιμένων

herdsmen

Genitive

genitive (object of ἀνὰ μέσον, second term)

→ relational specification

ποιμένων: meaning 'herdsmen'; it serves as genitive (object of ἀνὰ μέσον, second term).

σου

your

Genitive

genitive of possession

→ relational specification

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

ὅτι

for / because

subordinating conjunction (causal: grounding the appeal)

→ discourse linkage or contrast

ὅτι: causal, introducing the grounds for the non-strife appeal.

ἄνθρωποι

men / people

Nominative

predicate nominative (part of predicate: 'men who are brothers')

→ participant prominence

ἄνθρωπος: 'human being / man'; renders Hebrew אִישׁ; the phrase ἄνθρωποι ἀδελφοί calques the Hebrew construct אֲנָשֵׁי אֶחָדִים ('men of brothers'), meaning 'kinsmen.' The LXX renders the construct idiom as two Greek nominatives.

ἀδελφοί

brothers / kinsmen

Nominative

predicate nominative (appositive: 'we are men — brothers')

→ participant prominence

ἀδελφός: 'brother'; here in the broader Semitic sense of 'kinsman / relative'; Abram and Lot are uncle and nephew (Gen 11:27), not literal brothers; the term underscores the kinship obligation that mandates peace.

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb of causal clause

→ gnomic present (permanent fact of kinship)

εἰμί: 1st pl. present; the clause is a permanent relational truth rather than a temporal observation.

ἡμεῖς

we

Nominative

nominative pronoun (emphatic: 'we ourselves are kinsmen')

→ participant reference

ἡμεῖς: meaning 'we'; pronoun marking person, possession, or reference within the clause; here it functions as nominative pronoun (emphatic: 'we ourselves are kinsmen').

9 οὐκ ἰδοὺ πᾶσα ἡ γῆ ἐναντίον σου ἐστίν; διαχωρίσθητι ἀπ' ἐμοῦ· εἰ σὺ εἰς ἀριστερά, ἐγὼ εἰς δεξιὰ· εἰ δὲ σὺ εἰς δεξιὰ, ἐγὼ εἰς ἀριστερά.

Is not all the land before you? Separate from me: if you go to the left, I will go to the right; but if you go to the right, I will go to the left.

Appeal / generous offer (rhetorical question + imperative) οὐκ ἰδοὺ

Abram's offer consists of three moves: a rhetorical question (affirming the land's vastness), a direct imperative (διαχωρίσθητι, 'separate yourself'), and a chiastic choice-formula (left/right :: right/left). The double εἰ construction creates a perfectly symmetrical binary: whatever Lot chooses, Abram takes the remainder. The magnanimity is theological — Abram does not exploit his seniority but defers, trusting the LORD to fulfil his promise regardless of which parcel remains. ἰδοὺ is a Hebraistic deictic marker (Hebrew הִנֵּה), used here to direct Lot's gaze to the panorama.

οὐκ

not

negation particle (introducing rhetorical question expecting 'yes' answer)

→ discourse linkage or contrast

οὐκ: with ἰδοὺ in an interrogative construction; οὐκ ἰδοὺ = 'is it not the case that — look!' The combination of negation and ἰδοὺ creates an emphatic affirmative rhetorical question.

ἰδοὺ

look / behold

interjection / deictic particle (directing attention)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; the frozen aorist imperative of ὁράω used as an interjection; calques Hebrew הִנֵּה (hinnēh), one of the most characteristic Hebraisms in the LXX; signals a shift in attention or a new and important item in view (cf. 13:14).

πᾶσα

all

Nominative

predicate adjective / subject modifier

→ attributive qualification

πᾶς: 'all / whole'; πᾶσα ἡ γῆ = 'all the land / the whole land.'

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

land

Nominative

subject of rhetorical question

→ participant prominence

γῆ: the entire land of Canaan and its environs is gestured to — Abram's offer is panoramic.

ἐναντίον

before / in front of

preposition + genitive (positional: 'before you')

→ spatial or relational framing

ἐναντίον: 'before / in front of / in the presence of'; renders Hebrew פָּנֶיךָ (lěpānêkā, 'before your face'); ἐναντίον + genitive is a common Hebraistic phrase in the LXX.

σοῦ

you

Genitive

genitive (object of ἐναντίον)

→ relational specification

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb of rhetorical question (existential / locative)

→ gnomic present (panoramic fact)

εἰμί: 'is'; the rhetorical question 'is not the whole land before you?' expects the answer 'yes!' — it is a horizon of possibility Abram opens for Lot.

διαχωρίσθητι

separate yourself

Aor Pass Impv 2 Sg · διαχωρίζω

main verb (imperative / direct command)

→ imperative (urgent summons to action)

διαχωρίζω: 'separate / part / divide'; the passive imperative here functions reflexively ('separate yourself from me'); renders Hebrew הִפָּרַדְתָּ (hippārēd, Niphal 'separate yourself'); the same root as the divine act of separation (בָּרַד) in creation.

ἀπ'

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: elided before smooth breathing.

ἐμοῦ

me

Genitive

genitive of separation (object of ἀπό)

→ participial qualification

ἐμοῦ: meaning 'me'; it contributes descriptive or attendant verbal force; here it functions as genitive of separation (object of ἀπό).

εἰ

if

conditional conjunction (first branch of binary choice)

→ discourse linkage or contrast

εἰ: 'if'; introduces a simple first-class conditional (open / neutral condition); the symmetrical double εἰ construction renders Hebrew וְ... וְ.

σύ

you

Nominative

subject of conditional clause (emphatic pronoun)

→ participant reference

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

εἰς

to

preposition + accusative (directional: 'to the left')

→ spatial or relational framing

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

ἀριστερά

left

Accusative

accusative of direction (object of εἰς)

→ object specification

ἀριστερά: 'left (hand / side)'; renders Hebrew שְׁמֹאל (šēmō'âl); in the ancient orientation system facing east, left = north; right = south.

ἐγώ

I

Nominative

subject of apodosis (emphatic pronoun: contrast with σύ)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject of apodosis (emphatic pronoun: contrast with σύ).

εἰς

to

preposition + accusative (directional, apodosis)

→ spatial or relational framing

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

δεξιὰ

right

Accusative

accusative of direction (apodosis)

→ object specification

δεξιός: 'right (hand / side)'; renders Hebrew יָמִין (yāmîn); south in the ancient orientation system.

εἰ

if

conditional conjunction (second branch, mirror of first)

→ discourse linkage or contrast

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

δὲ

but / and

postpositive conjunction (introducing second branch: mild adversative)

→ discourse linkage or contrast

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

σὺ

you

Nominative

subject of conditional clause

→ participant reference

σὺ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject of conditional clause.

εἰς

to

preposition + accusative (directional)

→ spatial or relational framing

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

δεξιὰ

right

Accusative

accusative of direction (second conditional protasis)

→ object specification

δεξιὰ: meaning 'right'; it serves as accusative of direction (second conditional protasis).

ἐγὼ

I

Nominative

subject of apodosis (emphatic)

→ participant reference

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

εἰς

to

preposition + accusative (directional, apodosis)

→ spatial or relational framing

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

ἀριστερά

left

Accusative

accusative of direction (apodosis: chiasmic mirror of first branch)

→ object specification

ἀριστερά: the chiasm left/right → right/left creates perfect symmetry, enacting in speech Abram's posture of genuine indifference to which portion he receives.

10 καὶ ἐπάρας Λωτ τοὺς ὀφθαλμοὺς αὐτοῦ εἶδεν πᾶσαν τὴν περίχωρον τοῦ Ιορδάνου ὅτι πᾶσα ἦν κατεψυγμένη πρὸ τοῦ καταστρέψαι τὸν θεὸν Σοδομα καὶ Γομορρα, ὡς ὁ παράδεισος τοῦ θεοῦ καὶ ὡς ἡ γῆ Αἰγύπτου ἕως ἐλθεῖν εἰς Ζογορα.

And Lot, lifting up his eyes, saw all the surrounding region of the Jordan, that it was all well-watered — before God overthrew Sodom and Gomorrah — like the paradise of God and like the land of Egypt, as far as Zoar.

Narrative action (Lot's observation / decisive choice) καὶ

The participial phrase ἐπάρας Λωτ τοὺς ὀφθαλμοὺς ('Lot lifting his eyes') is a Hebraism — Hebrew לִוְיָנוּ עָלָה לֹט נָשָׂא — signalling a deliberate act of surveying. The comparison ὡς ὁ παράδεισος τοῦ θεοῦ is the chapter's central crux: παράδεισος here echoes the Garden of Eden (Gen 2–3 LXX), creating an ironic intertextual comparison — Lot's attractive choice of what looks like paradise mirrors the original fatal preference for what seemed good (Gen 3:6: εἶδεν ἡ γυνὴ ὅτι καλόν). The narrator's parenthesis πρὸ τοῦ καταστρέψαι τὸν θεόν ('before God overthrew') makes the tragic irony explicit: what Lot saw as paradise is under divine judgment.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπάρας

lifting up

Aor Act Part Nom Sg Masc · ἐπαίρω

adverbial participle (attendant circumstance / antecedent action)

→ constative aorist participle (action immediately preceding εἶδεν)

ἐπαίρω: 'lift up / raise'; ἐπάρας τοὺς ὀφθαλμούς ('lifting up his eyes') is a Hebraism calquing נָשָׂא לִוְיָנוּ (nāśā' 'ênayim); it signals a deliberate, comprehensive survey of the landscape; cf. Gen 18:2; 22:4, 13; 24:63.

Λωτ

Lot

subject (indeclinable proper noun)

→ participant identification

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ὀφθαλμούς

eyes

Accusative

accusative (direct object of ἐπαίρας)

→ object specification

ὀφθαλμός: 'eye'; in the idiom ἐπαίρω τοὺς ὀφθαλμούς the word is part of the Hebraistic formula, not independently significant.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (decisive perception leading to choice)

→ constative aorist (single act of vision / choosing)

ὁράω: 'see / perceive'; the aorist εἶδεν renders נָחַן (wayyar³); in the Eden echo of Gen 3:6 (εἶδεν ἡ γυνὴ ὅτι καλόν) 'seeing' similarly precedes a choice with disastrous consequences; the intertextual parallel is deliberate.

πάντα

all

Accusative

modifier of direct object

→ attributive qualification

πάντα: meaning 'all'; it serves as modifier of direct object.

τὴν

the

Accusative

article

→ noun-phrase marking

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

περίχωρον

surrounding region

Accusative

accusative (direct object of εἶδεν)

→ object specification

περίχωρος: 'surrounding region / plain'; renders Hebrew כִּכְרָ (kikkār, 'circle / disk / round region'), the technical term for the Jordan valley/plain; the περίχωρος τοῦ Ἰορδάνου is the Jordan Rift Valley, notably fertile in antiquity.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

Ἰορδάνου

Jordan

Genitive

genitive of definition (the Jordan-region)

→ participant identification

Ἰορδάνης: LXX rendering of Hebrew הַיַּרְדֵּן (hayyārdēn, 'the Jordan'); the great river of the Syro-African Rift Valley; indeclinable in some forms.

ὅτι

that

subordinating conjunction (indirect discourse: 'he saw that ...')

→ discourse linkage or contrast

ὅτι: here recitative, introducing the content of what Lot perceived.

πᾶσα

all

Nominative

subject modifier (subject of indirect discourse clause)

→ attributive qualification

πᾶσα: meaning 'all'; it serves as subject modifier (subject of indirect discourse clause).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of indirect discourse clause (existential / stative)

→ imperfect of ongoing state (the region's general condition)

εἰμί: with κατεψυγμένη as predicate; the imperfect marks the region's standing state of irrigation/fertility.

κατεψυγμένη

well-watered

Perf Pass Part Nom Sg Fem · καταψύχω

predicate participle (perfect passive: resultant state)

→ perfect passive participle (enduring state of being irrigated)

καταψύχω: literally 'cooled down / refreshed'; in this context the perfect passive participle means 'thoroughly watered / irrigated'; renders Hebrew מִשְׁקֵה (mašqeh, 'watered / irrigated'); an unusual LXX choice — the water-table of the Jordan plain made it resemble an irrigated garden.

πρὸ

before

preposition + articular infinitive (temporal: 'before God overthrew')

→ spatial or relational framing

πρὸ: 'before (in time)'; with the genitive articular infinitive τοῦ καταστρέψαι constructs a temporal clause: 'before the overthrowing by God.'

τοῦ

the

Genitive

article (with infinitive, genitive after πρὸ)

→ noun-phrase marking

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

καταστρέψαι

to overthrow

Aor Act Inf · καταστρέφω

articular infinitive (temporal: 'before the overthrowing')

→ aorist infinitive (single decisive future event, from narrative past)

καταστρέφω: 'overturn / overthrow / destroy'; renders Hebrew הָפֹךְ (hāpōk, 'overturn'); the verb used throughout Genesis for the divine judgment on Sodom (cf. 19:25, 29); its noun form καταστροφή appears in 2 Pet 2:6 describing the same event.

τὸν

the

Accusative

article (with subject of infinitive in accusative)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative subject of infinitive

→ object specification

θεός: 'God'; subject of καταστρέψαι in the accusative-infinitive construction; the narrator identifies the coming destruction as God's direct act.

Σοδομα

Sodom

accusative (direct object of καταστρέψαι, indeclinable proper noun)

→ participant identification

Σοδομα: LXX rendering of Hebrew סֹדֹם (Sēdōm); one of the cities of the plain; its destruction in Gen 19 is one of the most significant divine judgments in Genesis; indeclinable.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Γομορρα

Gomorrah

accusative (second object of καταστρέψαι, indeclinable proper noun)

→ participant identification

Γομορρα: LXX rendering of Hebrew עֲמֹרָה (ʿĀmōrâ, Gomorrah); paired with Sodom throughout the prophetic and NT tradition as a paradigm of divine judgment on wickedness (cf. Isa 1:9–10; Amos 4:11; Matt 10:15; Rom 9:29; 2 Pet 2:6; Jude 7).

ὥς

like

comparative particle (introducing the 'paradise of God' simile)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the double simile; the comparison with paradise and Egypt encapsulates everything attractive about the Jordan plain.

ὁ

the

Nominative

article

→ noun-phrase marking

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

παράδεισος

paradise / garden

Nominative

nominative (subject of comparative clause: 'like the paradise of God is')

→ participant prominence

παράδεισος: an Old Persian loanword (pardēs, 'enclosed park / royal garden') via Aramaic; adopted by the LXX as its standard rendering of גֶּן־עֵדֶן (the Garden of Eden) in Gen 2–3 and of cultivated gardens generally; here the comparison ὥς ὁ παράδεισος τοῦ θεοῦ explicitly evokes the Eden narrative, casting Lot's choice as a tragic repetition of Adam and Eve's preference for the attractive and fatal. The word παράδεισος entered NT Greek and became the standard term for the eschatological dwelling of God (Luke 23:43; 2 Cor 12:4; Rev 2:7).

τοῦ

of

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession / divine genitive ('God's paradise')

→ relational specification

θεός; the genitive θεοῦ makes this the divine garden, distinguishing it from ordinary gardens; in Hebrew usage 'of God' in such constructions often functions as a superlative ('the most magnificent garden / a garden of divine excellence').

καὶ

and

coordinating conjunction (joining the two similes)

→ discourse linkage or contrast

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

ὥς

like

comparative particle (second simile)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

land

Nominative

nominative (subject of second comparative clause)

→ participant prominence

γῆ; the land of Egypt was famous in antiquity for the Nile's annual flood and the extraordinary fertility it produced; to a Semitic reader, Egypt was the archetype of agricultural abundance; Lot's Jordan plain is compared to it.

Αἰγύπτου

of Egypt

Genitive

genitive of identification

→ participant identification

Αἴγυπτος; as at v.1; the comparison recalls Abram's recent time in Egypt and functions as an ironic contrast: Abram returned from Egypt, Lot's choice draws him toward what Egypt-like fertility conceals — divine judgment.

ἕως

as far as

preposition + articular infinitive (extent: 'as far as Zoar')

→ spatial or relational framing

ἕως; 'as far as / until'; here governing the infinitive ἐλθεῖν in a clause of spatial extent.

ἐλθεῖν

to come / reaching

Aor Act Inf · ἔρχομαι

articular infinitive (extent clause: 'until you reach Zoar')

→ aorist infinitive (point of arrival)

ἔρχομαι: 'come / arrive'; ἕως ἐλθεῖν εἰς Ζογόρα = 'as far as one reaches Zoar / all the way to Zoar'; a common LXX formula of geographical extent.

εἰς

to

preposition + accusative (direction of arrival)

→ spatial or relational framing

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

Ζογορα

Zoar

accusative (object of εἰς, indeclinable proper noun)

→ participant identification

Ζογορα: LXX transliteration of Hebrew זְעָרָה (ṣō'ar, 'smallness'); one of the five cities of the plain; later the city Lot flees to in 19:20–22 when Sodom is destroyed; the name Ζογορα (and alternative Σηγωρ) appears in Genesis 14 and 19.

11 καὶ ἐξελέξατο ἑαυτῷ Λωτ παῖσαν τὴν περίχωρον τοῦ Ιορδάνου, καὶ ἀπῆρεν Λωτ ἀπὸ ἀνατολῶν, καὶ διεχωρίσθησαν ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ.

And Lot chose for himself all the surrounding region of the Jordan, and Lot journeyed from the east, and they were separated each from his brother.

Narrative event (Lot's choice and departure) καὶ

The decisive verb is ἐξελέξατο ἑαυτῷ — 'chose for himself' — with the reflexive pronoun ἑαυτῷ emphasizing self-regarding choice. The verb echoes the Edenic 'choosing what was good' (cf. Gen 3:6 LXX). The double-clause ending διεχωρίσθησαν ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ ('they were separated each from his brother') gives the separation a relational finality, using ἀδελφός ('brother / kinsman') — the very word Abram used in his appeal (v.8) to argue against separation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγω

main verb (decisive choice)

→ constative aorist (single act of selection)

ἐκλέγω: 'choose / select / elect'; the middle ἐξελέξατο intensifies the self-regarding nature of the act ('chose for himself'); renders Hebrew וַיִּבְחַר (wayyibḥar, 'and he chose'); a theologically loaded verb — ἐκλέγω is the standard LXX term for divine election; its application here to Lot's self-selection is ironic.

ἑαυτῷ

for himself

Dative

dative of advantage / reflexive (intensifying self-interest)

→ participial qualification

ἑαυτοῦ: reflexive pronoun; the dative ἑαυτῷ with the middle verb underscores self-serving motivation; the grammar enacts the selfishness of the choice.

Λωτ

Lot

subject (indeclinable proper noun)

→ participant identification

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

πᾶσαν

all

Accusative

modifier of direct object

→ attributive qualification

πᾶσαν: meaning 'all'; it serves as modifier of direct object.

τὴν

the

Accusative

article

→ noun-phrase marking

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

περίχωρον

surrounding region

Accusative

accusative (direct object of ἐξελέξατο)

→ object specification

περίχωρος: as at v.10; the entirety of the Jordan plain — Lot takes it all.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

Ιορδάνου

Jordan

Genitive

genitive of definition

→ participant identification

Ιορδάνου: transliterated proper name rendered in Greek letters; here it functions as genitive of definition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆρεν

journeyed / set out

Aor Act Indic 3 Sg · ἀπαίρω

main verb (departure)

→ constative aorist (completed departure)

ἀπαίρω: 'depart / set out / move away'; renders Hebrew וַיֵּצֵא (wayyissa, 'and he journeyed / broke camp'); the verb of the nomadic journey, used of tent-breaking-up and onward movement.

Λωτ

Lot

subject (repeated for clarity after second καί)

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as subject (repeated for clarity after second καί).

ἀπὸ

from

preposition + genitive (direction from / point of departure)

→ spatial or relational framing

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

ἀνατολῶν

the east

Genitive

genitive (object of ἀπό: 'from the east')

→ relational specification

ἀνατολή: 'east / rising (of the sun)'; the plural ἀνατολῶν is a standard LXX plural of direction ('from the east'); renders Hebrew מִקְדֶּם (miqqedem, 'from the east' or 'eastward'); in Genesis, movement eastward often signals departure from God's presence (Gen 3:24; 4:16; 11:2).

καὶ

and

narrative conjunction (finalizing the separation)

→ discourse linkage or contrast

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

διεχωρίσθησαν

were separated

Aor Pass Indic 3 Pl · διαχωρίζω

main verb (resultant state: the separation achieved)

→ constative aorist (the separation as a completed fact)

διαχωρίζω: 'separate / divide / part'; passive here ('they were separated'); the same root Abram used in his imperative διαχωρίσθητι (v.9) — Lot's departure fulfils Abram's request, but the passive form of the verb with the note on kinship gives a tone of loss rather than mere logistics.

ἕκαστος

each

Nominative

subject in apposition (distributive: 'each from his kinsman')

→ participant prominence

ἕκαστος: 'each / each one'; distributive pronoun; ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ = 'each one from his brother.'

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother / kinsman

Genitive

genitive of separation (object of ἀπό)

→ relational specification

ἀδελφός: 'brother / kinsman'; the word Abram used in his kinship-appeal (v.8) now appears as the closing note of the separation — the bond of kinship (ἀδελφοί ἐσμεν, v.8) is not broken but stretched by geography.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

12 Αβραμ δὲ κατώκησεν ἐν γῇ Χανάαν, Λωτ δὲ κατώκησεν ἐν πόλει τῶν περιχώρων καὶ ἐσκήνωσεν ἐν Σοδόμοις.

Abram dwelt in the land of Canaan, and Lot dwelt in one of the cities of the surrounding region and pitched his tent near Sodom.

Contrasting parallel statements (bipartite distribution)

δέ ... δέ

The double δέ structure (Αβραμ δέ ... Λωτ δέ) is a classic Greek antithetical parallelism that the LXX adapts from the Hebrew contrast structure. The contrast is theological as much as geographical:

Abram settles in Canaan (the promised land), Lot among the cities of the plain and specifically near Sodom. ἐσκήνωσεν ('pitched his tent') deliberately recalls σκηνή language from vv.3, 5, intensifying the ominous quality of Lot's proximity to Sodom, whose character the narrator will reveal in v.13.

Αβραμ

Abram

subject (first branch of contrast)

→ participant identification

Αβραμ: transliterated proper name rendered in Greek letters; here it functions as subject (first branch of contrast).

δὲ

and / now

postpositive conjunction (first δέ of contrast pair)

→ discourse linkage or contrast

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

κατώκησεν

dwelt

Aor Act Indic 3 Sg · κατοικέω

main verb (settlement narrative)

→ constative aorist (Abram's settled dwelling)

κατοικέω: 'settle / dwell'; renders Hebrew **וַיֵּשֶׁב** (wayyēšeb, 'and he settled / dwelt'); Abram's settlement in the land of the promise — not the paradise-looking plain — is the theologically correct choice.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: here without the article — ἐν γῇ Χανάαν = 'in the land of Canaan,' a fixed phrase.

Χανάαν

Canaan

genitive of definition (indeclinable proper noun: of Canaan')

→ participant identification

Χανάαν: 'Canaan'; the land of promise; indeclinable in the LXX.

Λωτ

Lot

subject (second branch of contrast)

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as subject (second branch of contrast).

δὲ

but / and

postpositive conjunction (second δέ of contrast pair: mild adversative)

→ discourse linkage or contrast

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

κατώκησεν

dwelt

Aor Act Indic 3 Sg · κατοικέω

main verb (second branch of contrast)

→ constative aorist

κατοικέω: same verb used for both Abram and Lot, emphasizing the contrast of their respective locations rather than their activity.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place

→ sphere or reference

πόλις: 'city / town'; Lot, who began as a tent-dweller (v.5), moves into the city — a trajectory away from the nomadic covenant life of Abram.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

περιχώρων

surrounding region

Genitive

genitive of definition (the cities of the Jordan plain)

→ relational specification

περίχωρος: as at vv.10–11; 'in a city of the surrounding region' = in one of the cities of the Jordan plain.

καὶ

and

narrative conjunction (adding more specific information)

→ discourse linkage or contrast

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

ἐσκήνωσεν

pitched his tent

Aor Act Indic 3 Sg · σκηνόω

main verb (more specific action: location near Sodom)

→ constative aorist (the specific pitching near Sodom)

σκηνόω: 'pitch a tent / dwell in a tent / encamp'; cognate of σκηνή ('tent'); Lot who had tents (σκηναί, v.5) now σκηνόω near Sodom — the verb choice recalls the nomadic word while noting proximity to the city of danger; cf. LXX Gen 26:17; the verb is used at Rev 7:15; 21:3 for God's eschatological dwelling.

ἐν

near / in

preposition + dative (location: near/at)

→ spatial or relational framing

ἐν: meaning 'near'; here it marks the relation signaled by preposition + dative (location: near/at).

Σοδόμοις

Sodom

Dative

dative of place (location near Sodom)

→ participant identification

Σοδόμοις; dative of Σόδομα (plural form used with ἐν for location); contrast v.10 where the nominative/accusative form Σόδομα appears; the narrator does not yet say Lot entered Sodom — he pitched his tent near it, a graduated approach that 14:12 and 19:1 show becoming full residence.

13 οἱ δὲ ἄνθρωποι οἱ ἐν Σοδόμοις πονηροὶ καὶ ἁμαρτωλοὶ ἐναντίον τοῦ θεοῦ σφόδρα.

Now the men who were in Sodom were wicked and great sinners before God.

Narrative parenthesis (ominous character note) **δέ**

A verbless sentence in Greek (the copula ἦσαν is implied), a construction the LXX inherits from Hebrew's nominal sentence (יִשְׁכְּבִי בְּדֹם). The double predicate πονηροὶ ... ἁμαρτωλοὶ is intensive — wicked and sinners — heightened by σφόδρα ('exceedingly'). The phrase ἐναντίον τοῦ θεοῦ ('before God') is a Hebraism (לִפְנֵי יְהוָה) that makes the wickedness a direct affront to the divine. This verse is the theological sting in the tail of Lot's choice: his paradise is morally ruinous.

οἱ

the

Nominative

article (subject of verbless clause)

→ noun-phrase marking

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

δὲ

now

postpositive conjunction (introducing ominous parenthesis)

→ discourse linkage or contrast

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

ἄνθρωποι

men

Nominative

subject (of verbless predication)

→ participant prominence

ἄνθρωπος: 'human being / man'; the men of Sodom are characterized as a group, anticipating the mob of Gen 19.

οἱ

the [ones]

Nominative

article (with relative clause: οἱ ἐν Σοδόμοις = 'those in Sodom')

→ noun-phrase marking

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

ἐν

in

preposition + dative (location in the articular phrase)

→ spatial or relational framing

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

Σοδόμοις

Sodom

Dative

dative of place (as at v.12)

→ participant identification

Σοδόμοις: transliterated proper name rendered in Greek letters; here it functions as dative of place (as at v.12).

πονηροὶ

wicked / evil

Nominative

predicate adjective (first of double predicate in verbless clause)

→ participant prominence

πονηρός: 'evil / wicked / bad'; renders Hebrew רָעִים (rā'im, 'evil/bad persons');
πονηρός encompasses both moral evil and harm; in the LXX it is the standard antonym of ἀγαθός ('good'); its use here anticipates the 'evil' of the Sodomites' actions in ch. 19.

καὶ

and

coordinating conjunction (joining double predicate)

→ discourse linkage or contrast

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

ἁμαρτωλοὶ

sinners

Nominative

predicate adjective (second of double predicate)

→ participant prominence

ἁμαρτωλός: 'sinner / one who misses the mark'; renders Hebrew חַטָּאִים (ḥaṭṭā'im, 'sinners'); the doubling πονηροὶ + ἁμαρτωλοὶ creates a cumulative moral indictment; in the NT ἁμαρτωλός will become the designation of the morally degraded (Luke 15:2; 18:13) and of the human condition in Paul (Rom 5:8).

ἐναντίον

before / in the sight of

preposition + genitive (Hebraism: 'before God')

→ spatial or relational framing

ἐναντίον: as at v.9; 'before / in the presence of'; ἐναντίον τοῦ θεοῦ renders / לְפָנֵי יְהוָה; the phrase elevates the moral assessment to the divine court — their wickedness is not merely social but theological.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive (object of ἐναντίον)

→ relational specification

θεός: note that the LXX uses θεός rather than κύριος here — the text varies between κύριος (YHWH) and θεός (ʾēlōhīm) according to the Hebrew source text.

σφόδρα

exceedingly

*adverb (intensifier of the double predicate:
'exceedingly wicked and sinful')*

→ clausal contribution

σφόδρα: as at v.2; the Hebraizing intensifier
Τῆς; its placement at the end of the clause
gives climactic weight to the moral verdict
— the Sodomites' wickedness is superlative.

14 Ὁ δὲ θεὸς εἶπεν τῷ Ἀβραμ μετὰ τὸ διαχωρισθῆναι τὸν Λωτ ἀπ' αὐτοῦ· Ἀναβλέψας τοῖς ὀφθαλμοῖς σου ἰδὲ ἀπὸ τοῦ τόπου οὗ νῦν σύ εἰ πρὸς βορρᾶν καὶ λίβα καὶ ἀνατολὰς καὶ θάλασσαν·

And God said to Abram after Lot had separated from him, 'Look up with your eyes and see from the place where you now are — northward and southward and eastward and seaward;'

Divine speech / new promise-oracle

δέ

The divine speech begins immediately after the separation, implying divine endorsement of Abram's magnanimity. The temporal clause μετὰ τὸ διαχωρισθῆναι τὸν Λωτ ἀπ' αὐτοῦ ('after Lot separated from him') uses an articular infinitive construction (μετὰ τό + inf.), a Hebraistic construction common in the LXX. The command Ἀναβλέψας ... ἰδέ ('look up ... and see') mirrors Lot's own act in v.10 (ἐπάρας ... εἶδεν) but with a divine invitation: now Abram surveys the land under divine promise. The four directions (north/south/east/sea) constitute a universal panorama of possession.

ὁ

The

Nominative

article (subject of main clause)

→ noun-phrase marking

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

δὲ

and / now

postpositive conjunction (scene transition: divine speech after separation)

→ discourse linkage or contrast

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

θεός

God

Nominative

subject

→ participant prominence

θεός: the subject of the promise-oracle; the text uses θεός (ʾēlōhīm) here; in the promise of vv.14–17 the deity is consistently θεός, not κύριος.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist (single divine speech act)

λέγω: standard speech-introduction formula.

τῷ

to

Dative

article (dative with λέγω: indirect object marker)

→ noun-phrase marking

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

Αβραμ

Abram

dative (indirect object of εἶπεν, indeclinable proper noun)

→ participant identification

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

μετά

after

preposition + articular infinitive (temporal: after the separation)

→ spatial or relational framing

μετά: 'after'; with the articular infinitive τοῦ + aor. inf. constructs a temporal clause of subsequent action — a Hebraistic construction rendering Hebrew יַרְחֹק + infinitive construct.

τὸ

the

Accusative

article (with infinitive after μετά)

→ noun-phrase marking

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

διαχωρισθῆναι

to be separated

Aor Pass Inf · διαχωρίζω

articular infinitive (temporal clause after μετά)

→ aorist infinitive (completed action of separation)

διαχωρίζω: same root as v.9 and v.11; the use of the passive infinitive ('after Lot was separated') with τὸν Λωτ as accusative subject is the Greek accusative-infinitive construction.

τὸν

the

Accusative

article (accusative subject of infinitive)

→ noun-phrase marking

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

Λωτ

Lot

accusative subject of infinitive (indeclinable proper noun)

→ participant identification

Λωτ: transliterated proper name rendered in Greek letters; here it functions as accusative subject of infinitive (indeclinable proper noun).

ἀπ'

from

preposition + genitive (separation)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive of separation (= from Abram)

→ relational specification

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

Ἐναβλέψας

looking up

Aor Act Part Nom Sg Masc · ἀναβλέπω

adverbial participle (attendant circumstance / modal: 'by looking up ... see')

→ aorist participle (action coinciding with or preceding the main imperative)

ἀναβλέπω: 'look up / lift the eyes / recover sight'; Ἐναβλέψας τοῖς ὀφθαλμοῖς σου mirrors the Hebraism of vv.10 and echoes 13:10 — Lot looked and chose the well-watered plain; God now invites Abram to look and receive the promise.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of instrument (with ἀναβλέπω: 'with your eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; in the Hebraizing idiom ἀναβλέπω τοῖς ὀφθαλμοῖς the dative functions as instrument or specification; contrasts with the eyes of Lot (τοὺς ὀφθαλμοὺς αὐτοῦ, v.10) that saw only earthly fertility.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἰδὲ

see / look

Aor Act Impv 2 Sg · ὁράω

main verb of command (imperative: the divine summons to see)

→ imperative (divine summons to vision and promise reception)

ὁράω: 'see'; aorist imperative ἰδὲ; the divine command to see the land is the performative initiation of the promise — what Abram sees in obedience to God becomes the scope of his inheritance.

ἀπὸ

from

preposition + genitive (point of origin of the vision)

→ spatial or relational framing

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

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 ἀπό: 'from the place where you are')

→ relational specification

τόπος: as at vv.3, 4; theologically marked site; ἀπὸ τοῦ τόπου οὗ νῦν σύ εἶ = 'from the place where you now are' — the highlands near Bethel provide the high vantage point for the divine panorama.

οὗ

where

Genitive

relative pronoun / adverb of place ('where')

→ relational specification

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun / adverb of place ('where').

νῦν

now

temporal adverb (present moment of the divine address)

→ adverbial qualification

νῦν: 'now'; present moment; the 'place where you now stand' is both literally Bethel-Ai highlands and metaphorically the place of covenant renewal.

σύ

you

Nominative

subject of relative clause (emphatic: 'where you yourself now are')

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject of relative clause (emphatic: 'where you yourself now are').

εἶ

are

Pres Act Indic 2 Sg · εἰμί

verb of relative clause (existential / locative)

→ present of current state

εἰμί: 'be / be located'; with σύ emphatic — Abram's standing location is the vantage point for the universal promise.

πρός

toward

preposition + accusative (direction: 'toward the north')

→ spatial or relational framing

πρός: 'toward / in the direction of'; governs the four directional accusatives.

βορρᾶν

north

Accusative

accusative of direction (first of four compass points)

→ object specification

βορρᾶς: 'north / north wind'; renders Hebrew בָּרָפָן (šāpōnâ, 'northward'); the four compass points enact the totality of the gift.

καὶ

and

coordinating conjunction (list of directions)

→ discourse linkage or contrast

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

λίβα

south

Accusative

accusative of direction (second compass point: south)

→ object specification

λίψ (gen. λιβός): the southwest wind / direction; here rendered as 'south'; the LXX uses λίψ / νότος / νέγεβ interchangeably for south; renders Hebrew נֶגְבָּא (negbâ, 'southward, Negev direction').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀνατολὰς

east

Accusative

accusative of direction (third compass point: east)

→ object specification

ἀνατολή: 'east / sunrise'; plural ἀνατολάς = 'eastward'; renders Hebrew קֶדְמָא (qēdmâ, 'eastward').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

θάλασσαν

sea / west

Accusative

*accusative of direction (fourth compass point:
west = seaward)*

→ object specification

θάλασσα: 'sea'; in the directional system of the ancient Levant, 'the sea' (𐤓𐤕𐤅) = west (the Mediterranean); renders Hebrew יַמָּא (yāmmā, 'seaward / westward'); the four-direction enumeration comprehensively encloses the whole promised land.

15 ὅτι πᾶσαν τὴν γῆν ἣν σὺ ὀρᾷς, σοὶ δώσω αὐτήν καὶ τῷ σπέρματί σου ἕως τοῦ αἰῶνος.

for all the land that you see, to you I will give it and to your seed forever.

Content of promise (main clause of divine guarantee) ὅτι

The causal / recitative ὅτι introduces the substance of God's promise, following the 'look' command of v.14. The formula πᾶσαν τὴν γῆν ἣν σὺ ὀρᾷς ('all the land that you see') ties the promise to the panoramic vision just commanded: what Abram sees in obedience, God declares his. The phrase σοὶ δώσω αὐτήν ('to you I will give it') with the emphatic dative σοί and the resumptive pronoun αὐτήν is a highly Hebraistic construction. ἕως τοῦ αἰῶνος ('forever / unto the age') renders 𐤅𐤔𐤕𐤍 and is the LXX formula for eternal duration. This verse is the classic formulation of the Abrahamic land-promise; Paul cites the seed-promise of this passage in Gal 3:16.

ὅτι

for / because

subordinating conjunction (causal/recitative: introducing the promise)

→ discourse linkage or contrast

ὅτι: here introduces the content of the divine declaration — both causal ('for...') and recitative ('that I will give...'); the Greek is ambiguous and the translation 'for' captures the sense of grounding the 'look' command with the promise.

πᾶσαν

all

Accusative

modifier of direct object (fronted for emphasis)

→ attributive qualification

πᾶσαν: meaning 'all'; it serves as modifier of direct object (fronted for emphasis).

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, fronted for emphasis)

→ object specification

γῆ: the promised land in its entirety; πᾶσα ἡ γῆ ἣν σὺ ὁρᾷς = 'all the land that you see' — the scope of Abram's visual sweep (v.14) defines the scope of the promise.

ἣν

which

Accusative

relative pronoun (accusative: 'that you see')

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative: 'that you see').

σὺ

you

Nominative

subject of relative clause (emphatic pronoun: 'that you yourself see')

→ participant reference

σὺ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject of relative clause (emphatic pronoun: 'that you yourself see').

ὁρᾷς

see

Pres Act Indic 2 Sg · ὁράω

verb of relative clause

→ present of ongoing action (you are currently seeing)

ὁράω: 'see'; the present tense is contemporaneous with the divine speech — Abram is looking at this moment, and the promise covers what he sees right now.

σοὶ

to you

Dative

dative of advantage (emphatic: recipient of the promise)

→ participant reference or interest

σὺ: emphatic dative σοί; the emphasis on the personal addressee (σοί + σπέρματί σου) makes the promise intensely direct and personal.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (divine promise in future tense)

→ predictive future (unconditional divine commitment)

δίδωμι: 'give'; the future tense δώσω encodes the unconditional divine commitment; the same promise formula recurs at Gen 12:7; 15:7, 18; 17:8; 26:3–4; 28:13; the promise of land to Abraham and his seed is the backbone of the Pentateuchal covenant theology.

αὐτήν

it

Accusative

accusative (resumptive pronoun: 'it' = the land, following the fronted object)

→ participant reference

αὐτή: the resumptive pronoun after the fronted and relative-clause-modified object is a Hebraism — in Hebrew the fronted object is 'resumed' by a pronoun with the verb (הָאֶרֶץ); the LXX preserves this construction.

καὶ

and

coordinating conjunction (extending the promise to seed)

→ discourse linkage or contrast

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

τῷ

to the

Dative

article

→ noun-phrase marking

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

σπέρματί

seed / offspring

Dative

dative of advantage (second recipient: 'and to your seed')

→ sphere or reference

σπέρμα: 'seed / offspring / descendants'; renders Hebrew זָרַע (zar'ākā, 'your seed'); a theologically central term in Genesis — the seed-promise is first given in Gen 3:15 and repeated in the covenant with Abraham (12:7; 13:15; 15:5, 13, 18; 17:7–8; 22:17–18). Paul argues in Gal 3:16 that the singular σπέρμα (not σπέρματα) refers to Christ as the individual fulfiller of the promise, making this verse an important NT proof-text.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἕως

until / forever

preposition + genitive (temporal extent: 'until the age / forever')

→ spatial or relational framing

ἕως: 'until / as far as'; with τοῦ αἰῶνος = 'forever / unto the age'; renders Hebrew עַד עֹלָם ('ad 'ōlām), the standard formula for perpetual, unconditional duration.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἰῶνος

age / eternity

Genitive

genitive (object of ἕως: 'forever')

→ relational specification

αἰών: 'age / era / eternity'; ἕως τοῦ αἰῶνος = 'unto the age / forever'; this formula occurs frequently in the LXX for Hebrew עַד עֲדָה; in NT usage εἰς τὸν αἰῶνα similarly means 'forever' (John 6:51; 8:51; 12:34).

16 καὶ θήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς γῆς· εἰ δύνатаί τις ἐξαριθμῆσαι τὴν ἄμμον τῆς γῆς, καὶ τὸ σπέρμα σου ἐξαριθμηθήσεται.

And I will make your seed like the sand of the earth; if anyone is able to count the sand of the earth, then your seed also will be counted.

Promise continuation (seed quantification)

καὶ

Verse 16 extends the land-promise of v.15 into a seed-promise, using the simile τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς γῆς ('your seed like the sand of the earth'). The sand-simile renders Hebrew כְּעֹפָר כְּאֶדְמָה ('as the dust of the earth'), but the LXX gives ἄμμος ('sand') rather than χοῦς ('dust') — both represent the uncountable. The rhetorical conditional εἰ δύνатаί τις ἐξαριθμῆσαι ... is a reductio ad absurdum: if the sand is uncountable (impossible), then so is Abram's seed. The apodosis (καὶ τὸ σπέρμα σου ἐξαριθμηθήσεται) states the same impossibility positively, enacting the immensity of the promise.

καὶ

and

narrative conjunction (continuing the promise)

→ discourse linkage or contrast

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

θήσω

I will make / set

Fut Act Indic 1 Sg · τίθημι

main verb (divine promise in future tense)

→ predictive future (unconditional divine action)

τίθημι: 'place / make / set'; θήσω τὸ σπέρμα σου ὡς renders Hebrew אֶתְּיָצִיקְךָ ('and I will make/set your seed like'); the verb is used for God's performative shaping of a future reality.

τὸ

the

Accusative

article

→ noun-phrase marking

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

σπέρμα

seed / offspring

Accusative

accusative (direct object of θήσω)

→ object specification

σπέρμα: as at v.15; the central covenant term.

σου

your

Genitive

genitive of possession

→ relational specification

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

ὡς

like

comparative particle (introducing the sand simile)

→ discourse linkage or contrast

ὡς: meaning 'like'; 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.

ἄμμον

sand

Accusative

accusative (object of comparison: 'like the sand')

→ object specification

ἄμμος: 'sand'; renders Hebrew אֶפְרָא ('āpār, 'dust / earth / soil') in the MT, but the LXX uses ἄμμος ('sand') — a slight divergence, perhaps harmonising with the later parallel star-promise (15:5) or simply preferring the more graphic and countable-yet-uncountable image of sand; cf. the parallel sand-promise at Gen 22:17; 32:12.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

earth / land

Genitive

genitive of definition ('sand of the earth')

→ relational specification

γῆ: 'earth / land'; τὴν ἄμμον τῆς γῆς = 'the sand of the earth' — every grain of sand on the planet is the comparative standard.

εἰ

if

conditional conjunction (first-class condition, leading to absurd apodosis)

→ discourse linkage or contrast

εἰ: 'if'; the rhetorical conditional assumes the impossibility of counting sand; the impossibility of the protasis proves the immensity of the promise.

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

verb of conditional protasis

→ present of potential (hypothetical capacity)

δύναμαι: 'be able / can'; the present δύναται with εἰ creates an open (first-class) condition; the rhetorically implied answer is 'no one can.'

τις

anyone

Nominative

nominative subject (indefinite pronoun: 'any person')

→ participant reference

τις: 'someone / anyone'; the indefinite sets up the universal rhetorical question — is there any person who can count sand?

ἐξαριθμῆσαι

to count out

Aor Act Inf · ἐξαριθμέω

complementary infinitive (object of δύναται)

→ aorist infinitive (complete enumeration, impossible task)

ἐξαριθμέω: 'count out / enumerate fully'; the compound ἐξ- intensifies completeness; renders Hebrew *לִמְנוֹת* (limnôt, 'to count'); the impossibility of complete enumeration is the rhetorical point.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἄμμον

sand

Accusative

accusative (direct object of ἐξαριθμῆσαι)

→ object specification

ἄμμος: repeated from the simile — the sand that cannot be counted equals the seed that cannot be counted.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of definition (repeated phrase)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of definition (repeated phrase).

καὶ

also / then

apodotic conjunction (καὶ ... apodosis: 'then also your seed...')

→ discourse linkage or contrast

καί: here apodotic, introducing the consequence of the impossible protasis — 'if sand can be counted, then (καὶ) your seed will be counted'; a Hebraizing use of καί in the apodosis (cf. Hebrew *וְגַם*).

τὸ

the

Nominative

article

→ noun-phrase marking

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

σπέρμα

seed

Nominative

subject of apodosis

→ participant prominence

σπέρμα: third occurrence in vv.15–16; the repeated emphasis on the σπέρμα gives these two verses the character of a concentrated seed-promise formula.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐξαριθμηθήσεται

will be counted

Fut Pass Indic 3 Sg · ἐξαριθμέω

verb of apodosis (future passive: result of impossible counting)

→ predictive future passive (the counting that cannot happen = immeasurable multitude)

ἐξαριθμέω: passive future; the rhetorical force is: just as sand cannot be counted (= is innumerable), so your seed cannot be counted (= will be innumerable); the passive voice renders the promise impersonal and universal.

17 ἀναστὰς διόδευσον τὴν γῆν εἰς τε τὸ μῆκος αὐτῆς καὶ εἰς τὸ πλάτος· ὅτι σοὶ δώσω αὐτήν.

Rise and walk through the land both in its length and in its breadth, for to you I will give it.

Divine command (symbolic act of possession)

ἀναστὰς

The double imperative ἀναστὰς διόδευσον ('rise up, traverse') signals a symbolic act: walking through the land in its length and breadth is a performative claim of possession. ἀναστὰς (aorist participle of ἀνίστημι, 'rise') is an attendant-circumstance participle with the force of a first imperative. The promise clause ὅτι σοὶ δώσω αὐτήν ('for to you I will give it') with emphatic σοὶ repeats the exact phrasing of v.15, creating a verbal inclusio around the promise section (vv.15–17).

ἀναστὰς

rising up

Aor Act Part Nom Sg Masc · ἀνίστημι

adverbial participle (attendant circumstance: 'rise and...')

→ aorist participle (action accompanying the main imperative)

ἀνίστημι: 'rise up / stand up'; ἀναστὰς + imperative is a common LXX idiom rendering Hebrew קוּם (qûm, 'arise!') before the main command — the rising marks the beginning of a decisive action; cf. Gen 28:2; 35:1; Num 22:20.

διόδευσον

traverse / walk through

Aor Act Impv 2 Sg · διοδεύω

main verb (imperative: the symbolic act of walking the land)

→ imperative (divine command to claim possession by traversal)

διοδεύω: 'travel through / traverse / walk through'; renders Hebrew הִיטַלְתָּ (hithalēk, Hithpael 'walk about / walk through'); the Hithpael of הִלַּךְ signals a deliberate, repeated traversal; later covenant texts speak of walking the land as a symbolic act of inheritance.

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 διόδευσον)

→ object specification

γῆ: the promised land; the object of the symbolic traversal that enacts the promise.

εἰς

in respect to

preposition + accusative (εἰς τε ... καὶ εἰς: 'both ... and')

→ spatial or relational framing

εἰς: 'to / in respect to'; with τε ... καὶ constructs the 'both ... and' correlation of the two dimensions.

τε

both

enclitic conjunction (paired with καί: 'both ... and')

→ discourse linkage or contrast

τε ... καί: 'both ... and'; a Greek correlative pair; the LXX uses this to render the dual aspect (length and breadth) of the traversal; uncommon in the LXX but classically Greek.

τὸ

the

Accusative

article

→ noun-phrase marking

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

μῆκος

length

Accusative

accusative (object of εἰς: 'in its length')

→ object specification

μῆκος: 'length'; renders Hebrew אָרְכָּהּ (lě'ārkhāh, 'in its length'); the vertical dimension of the land (north–south).

αὐτῆς

its

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction (completing the τε ... καί pair)

→ discourse linkage or contrast

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

εἰς

in respect to

preposition + accusative (second dimension)

→ spatial or relational framing

εἰς: meaning 'in respect to'; here it marks the relation signaled by preposition + accusative (second dimension).

τὸ

the

Accusative

article

→ noun-phrase marking

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

πλάτος

breadth / width

Accusative

accusative (object of εἰς: 'in its breadth')

→ object specification

πλάτος: 'breadth / width'; renders Hebrew רָחֵב (lērāḥbāh, 'in its breadth'); the horizontal dimension (east–west); the pair μήκος–πλάτος renders the whole two-dimensional extent of the land and recurs in Ezek 45:1–5; Rev 21:16.

ὅτι

for / because

subordinating conjunction (causal: 'for I will give it to you')

→ discourse linkage or contrast

ὅτι: causal, grounding the command to traverse with the promise of ownership.

σοὶ

to you

Dative

dative of advantage (emphatic: 'to you — I will give it')

→ participant reference or interest

σύ: emphatic dative; echoes exactly σοὶ δώσω αὐτήν of v.15, creating an inclusio around the promise core.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (divine promise repeated)

→ predictive future (unconditional divine gift)

δίδωμι: as at v.15; the verbal echo seals the promise section.

αὐτήν

it

Accusative

accusative (resumptive pronoun: the land)

→ participant reference

αὐτή: as at v.15; the resumptive pronoun for τὴν γῆν; the formula σοὶ δώσω αὐτήν is verbatim from v.15.

18 καὶ ἀπάρας Αβραμ ἐσκήνωσεν παρὰ τὴν δρῦν τὴν Μαμβρη, ἣ ἐστὶν ἐν Χεβρων· καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον κυρίῳ.

And Abram moved and pitched his tent by the oak of Mamre, which is in Hebron; and he built there an altar to the Lord.

Narrative resolution / closure καὶ

The final verse enacts the pattern established at 12:7–8 and 13:3–4: divine promise → altar. ἀπάρας (aorist participle of ἀπαίρω, 'depart') + ἐσκήνωσεν ('pitched his tent') narrates the movement and settlement. The site is given as παρὰ τὴν δρῦν τὴν Μαμβρη — 'by the oak of Mamre' — where the LXX's singular δρῦς ('oak') differs from the MT's plural אֲרָזִים מִמְּרֵי ('oaks/terebinths of Mamre'), a text-critical distinction that makes the site more distinctively singular in the LXX tradition. Χεβρων (Hebron) will be the base of operations for Abram through chs. 14–19 and is the traditional burial place of the patriarchs (Gen 23; 25:9; 49:31; 50:13). The altar-building ὠκοδόμησεν θυσιαστήριον κυρίῳ echoes 12:7, 8; 13:4 and gives the chapter a circular closure of worship.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπάρας

departing / having moved

Aor Act Part Nom Sg Masc · ἀπαίρω

adverbial participle (attendant circumstance: antecedent to ἐσκήνωσεν)

→ aorist participle (breaking camp precedes pitching tent)

ἀπαίρω: 'depart / set out'; as at v.11; the same verb used for Lot's departure, now applied to Abram's movement toward Mamre; the echo underscores the contrast — Lot moved eastward toward Sodom, Abram moves toward the land of promise and covenant.

Αβραμ

Abram

subject (indeclinable proper noun)

→ participant identification

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

ἐσκήνωσεν

pitched his tent

Aor Act Indic 3 Sg · σκηνόω

main verb (settlement at Mamre)

→ constative aorist (single act of settling)

σκηνόω: as at v.12; the same verb used for Lot's camping near Sodom is now used for Abram's camping at Mamre — the narrative contrast is complete. Abram settles at a named and holy landmark; Lot settled near a doomed city.

παρά
beside / by

preposition + accusative (location beside: 'by the oak')

→ spatial or relational framing

παρά: 'beside / near / by'; with accusative denotes location alongside; renders Hebrew ב ('by / at').

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 παρά: 'beside the oak')

→ object specification

δρῦς: 'oak tree'; the LXX uses the SINGULAR δρῦν here (accusative of δρῦς) where the MT has אֲרָמִים יְגִלְאֵל — a plural construct 'oaks/terebinths of Mamre.' This is the chapter's principal text-critical crux: the LXX consistently uses the singular in Gen 13:18 and 14:13 (ἐπὶ τῆς δρυός τῆς Μαμβρη), whereas the MT suggests a grove or stand of trees. The singular δρῦς makes 'the oak of Mamre' a single landmark-tree, more consonant with the definite article τὴν.

τὴν
the

Accusative

article (second article: defining the oak as 'the Mamre [oak]')

→ noun-phrase marking

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

Μαμβρη
Mamre

accusative in apposition / genitive-like qualifier (proper noun as landmark name)

→ participant identification

Μαμβρη: LXX form of Hebrew אֲרָמִים (Mamrē); the site near Hebron that becomes Abram's home in chs. 13–18; traditionally identified with a sacred tree; in ch. 18 the LORD appears to Abram ἐπὶ τῇ δρυὶ τῇ Μαμβρη. The name may derive from a local Amorite chieftain (cf. 14:13: Μαμβρη ὁ Ἀμορραῖος). Indeclinable in the LXX.

ἣ
which

Nominative

relative pronoun (feminine nominative: antecedent is δρῦν or the site Μαμβρη)

→ participant reference

The relative clause ἣ ἔστιν ἐν Χεβρων ('which is in Hebron') identifies the location geographically for the reader; it is a parenthetical gloss.

ἔστιν
is

Pres Act Indic 3 Sg· εἰμί

verb of relative clause (locative / identificatory)

→ gnomic present (the site's enduring geographical identity)

εἰμί: 'be / be located'; ἣ ἔστιν ἐν Χεβρων is a geographical gloss common in LXX narrative to orient readers unfamiliar with Canaanite topography.

ἐν
in

preposition + dative (location)

→ spatial or relational framing

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

Χεβρων

Hebron

dative of place (indeclinable proper noun)

→ participant identification

Χεβρων: LXX transliteration of Hebrew חֶבְרֹן (Hebrōn, 'alliance / confederation'); one of the most important Patriarchal sites in Canaan; Sarah will die here (Gen 23:2), and the cave of Machpelah nearby becomes the family tomb (Gen 23; 25:9; 49:29–32); Hebron is also prominent in the Conquest (Josh 10:3ff.) and as David's first capital (2 Sam 2:1–11). Indeclinable.

καὶ

and

narrative conjunction (final action of chapter)

→ discourse linkage or contrast

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

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (climactic worship act)

→ constative aorist (single completed act of altar-building)

οἰκοδομέω: 'build / construct'; renders Hebrew וַיִּבֶן (wayyiben, 'and he built'); used for altar-construction at Gen 8:20; 12:7; 22:9; the pattern build-altar-call-on-the-LORD / build-altar marks every major stage of Abram's covenantal journey through the land.

ἐκεῖ

there

adverb of place (at the oak of Mamre)

→ adverbial qualification

ἐκεῖ: 'there'; echoes ἐκεῖ of vv.3, 4 — Abram builds altars 'there' at every new site of covenant encounter.

θυσιαστήριον

altar

Accusative

accusative (direct object of ὠκοδόμησεν)

→ object specification

θυσιαστήριον: as at v.4; the altar is the physical mark of Abram's covenantal relationship with YHWH and his claim on the land; each altar-building establishes a new site of divine encounter and covenant renewal in Canaan.

κυρίῳ

to the Lord

Dative

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

→ sphere or reference

κύριος: 'Lord'; dative of dedication — 'an altar to/for the LORD'; the return to κύριος (after θεός in vv.13–17) signals the end of the divine speech and the return to narrative; the chapter closes as it began — with Abram in relationship with YHWH, now settled in the land of promise.

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.