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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 15

ΓΕΝΕΣΙΣ ΙΕ΄

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

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

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

Theme

Genesis 15 is the theological summit of the Abram cycle: the divine word comes to Abram ἐν ὁράματι ('in a vision'), God declares himself his shield (ὑπερασπίζω σου, 15:1), and the chapter culminates in the first formal covenant ratification in the patriarchal narrative — the covenant between the pieces (διέθετο κύριος τῷ Αβραμ διαθήκην, 15:18).

Translation & textual notes

The Greek text of Genesis 15 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Genesis 15 is the theological summit of the Abram cycle: the divine word comes to Abram ἐν ὁράματι ('in a vision'), God declares himself his shield (ὑπερασπίζω σου, 15:1), and the chapter culminates in the first formal covenant ratification in the patriarchal narrative — the covenant between the pieces (διέθετο κύριος τῷ Αβραμ διαθήκην, 15:18). The chapter's theological crown — one of the most consequential sentences in the entire Bible — is 15:6: καὶ ἐπίστευσεν Αβραμ τῷ θεῷ, καὶ

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. The LXX passive ἐλογίσθη ('it was reckoned') renders the Hebrew Qal active **וַיַּחְשְׁבֵהוּ יְהוָה** ('[YHWH] reckoned it'), shifting grammatical agency into a divine passive and foregrounding the gracious character of the imputation; **τῷ θεῷ** renders Hebrew **בַּיהוָה** ('in YHWH / to God'); **εἰς δικαιοσύνην** renders **לְצַדִּיקָה** ('as / for righteousness'). This verse is quoted verbatim at Romans 4:3, Galatians 3:6, and James 2:23 — the LXX text form is the direct source for all three NT citations and the engine of Paul's justification-by-faith argument. At 15:2 the LXX offers one of its most notoriously difficult renderings: **ὁ δὲ υἱὸς Μασεκ τῆς οἰκογενοῦς μου, οὗτος Δαμασκὸς Ἐλιεζερ** ('the son of Masek, of my home-born servants — this Damascene Eliezer'). The Hebrew **וּבֶן־מֶשֶׁק בֵּיתִי הוּא דְּמֶשֶׁק אֶלְיָעָזָר** is itself obscure; the LXX reads the hapax **מֶשֶׁק** as a proper name **Μασεκ**, a rendering without parallel elsewhere in the Greek Bible. At 15:13 the prediction of 400 years of sojourn and affliction is quoted at Acts 7:6. The covenant ceremony of 15:17 is narrated with the Hebraizing phrase **κλίβανος καπνίζόμενος καὶ λαμπάδες πυρός** ('a smoking furnace and lamps of fire') — the fiery divine theophany that prefigures the Sinai smoke and the pillar of fire in the wilderness (Exod 13:21; 19:18). The land-grant of 15:18–21 names ten nations, from the river of Egypt to the Euphrates; the covenant closes with **τοὺς Γεργασαίους καὶ τοὺς Ιεβουσαίους** ('the Girgashites and the Jebusites'), anchoring the promise to the boundaries that will define the later Davidic kingdom.

Discourse structure of the chapter

A · 15:1–6

Vision, shield, and the reckoning of faith

God speaks to Abram in a vision, pronouncing himself his shield and promising a very great reward (15:1). Abram protests his childlessness and identifies the enigmatic 'son of Masek' — Damascene Eliezer — as his likely heir (15:2–3). God counters immediately: Abram's own son will inherit him, and his seed will be as numerous as the stars (15:4–5). The movement closes with the theological summit of the entire patriarchal cycle: Abram believed God and it was reckoned to him as righteousness (15:6) — the text that Paul, James, and the Reformed tradition will make the centre of biblical soteriology.

B · 15:7–12

Covenant preparation: the divided animals and the trance

God grounds the land-promise in his prior redemptive act — ἐγώ εἰμι κύριος ὁ ἐξαγαγών σε, the Exodus formula before the Exodus (15:7). Abram asks for a confirmatory sign (15:8), and God instructs him to prepare a five-part covenant sacrifice: three large animals divided in two and two birds left whole (15:9–10). Abram spends the day driving off birds of prey from the carcasses (15:11), and as the sun sets a divine ἔκστασις ('trance / stupor') and a great dark fear fall upon him (15:12), marking the transition from preparation to the oracle and fiery theophany.

C · 15:13–17

Oracle of affliction and the covenant sealed by fire

The oracle spoken into the darkness prophesies with a figura etymologica (γινώσκων γνώση) the 400 years of sojourn, slavery, and affliction in a foreign land (15:13), then promises divine judgment on the enslaving nation and a glorious exodus with great possessions (15:14). Abram himself will depart to his fathers in peace at a good old age (15:15); his seed will return in the fourth generation, for God deliberately withholds the land until Amorite sin has run its full course (15:16). The unit is sealed by theophany: as the sun fully sets, a smoking furnace and lamps of fire pass through the divided pieces — God alone passes through, making this a unilateral divine oath (15:17).

D · 15:18–21

The covenant grant: promised land and ten dispossessed nations

On that very day the LORD formally cuts covenant with Abram (διέθετο κύριος τῷ Ἀβραμ διαθήκην, 15:18) and specifies the grant: the land from the river of Egypt to the great river Euphrates — the most expansive boundary description in the Pentateuch. The grant is delimited by listing ten nations who currently occupy the land: Kenites, Kenizzites, Kadmonites (15:19), Hittites, Perizzites, Rephaim (15:20), Amorites, Canaanites, Girgashites, Jebusites (15:21). The closing pair τοὺς Γεργεσαίους καὶ τοὺς Ιεβουσαίους anchors the promise to the territory of the later Davidic kingdom, including the Jebusite stronghold that will become Jerusalem.

1 Μετὰ δὲ τὰ ῥήματα ταῦτα ἐγενήθη ῥῆμα κυρίου πρὸς Ἀβραμ ἐν ὁράματι λέγων· Μὴ φοβοῦ, Ἀβραμ· ἐγὼ ὑπερασπίζω σου· ὁ μισθός σου πολὺς ἔσται σφόδρα.

And after these things the word of the LORD came to Abram in a vision, saying: 'Fear not, Abram; I am your shield; your reward shall be exceedingly great.'

Narrative transition / divine encounter

Μετὰ δέ

Μετὰ δὲ τὰ ῥήματα ταῦτα is the standard LXX transitional formula opening a new divine-encounter episode (cf. Gen 22:1, 20; 39:7); the word of the LORD coming ἐν ὁράματι formally designates the following as a prophetic vision, distinguishing this theophany from the waking encounters of Gen 12–14. The divine address μὴ φοβοῦ + ἐγὼ ὑπερασπίζω σου is the classic patriarchal reassurance oracle, establishing the two poles of the chapter: divine adequacy (shield and reward) over against human need (the childlessness lamented in vv.2–3).

Μετὰ

after

preposition + accusative (temporal: 'after these things')

→ spatial or relational framing

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

δὲ

and / now

postpositive continuative particle

→ discourse linkage or contrast

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

τὰ

the

Accusative

article with ῥήματα

→ noun-phrase marking

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

ῥήματα

things / words

Accusative

accusative object of Μετά (temporal accusative)

→ object specification

ῥῆμα: 'word / thing / matter'; renders Hebrew הַדְּבָרִים הָאֵלֶּה ('these things/words'); the phrase Μετὰ τὰ ῥήματα ταῦτα is a standard LXX episodic transition (cf. Gen 22:1; 22:20; 39:7), marking a fresh divine initiative following the preceding narrative block (Gen 14).

ταῦτα

these

Accusative

demonstrative adjective attributive (anaphoric: the events of Gen 14)

→ object specification

ταῦτα: meaning 'these'; it serves as demonstrative adjective attributive (anaphoric: the events of Gen 14).

ἐγενήθη

came to pass / came

Aor Pass Indic 3 Sg · γίνομαι

main verb (existential-narrative frame)

→ constative aorist (onset of the revelation event)

γίνομαι: the aorist passive ἐγενήθη calques Hebrew וַיָּהִי ('and it was / came to pass'); used with ῥῆμα κυρίου as subject it is the formulaic vocabulary of prophetic oracle-reception, first appearing here in the Pentateuch and predominating in the classical prophets (Jer 1:4, 11; Ezek 1:3 LXX).

ῥῆμα

word

Nominative

subject (of ἐγενήθη)

→ participant prominence

ῥῆμα: 'word / utterance'; renders דְּבַר יְהוָה ('word of YHWH'), the standard prophetic formula for a divine communication authorizing the following speech; this is the first occurrence of the full formula ῥῆμα κυρίου ἐγενήθη πρὸς in the Pentateuch — pointing forward to the classical prophet formula.

κυρίου

of the LORD

Genitive

subjective genitive (the LORD as source of the word)

→ relational specification

κύριος: the standard LXX rendering of the divine name יְהוָה (YHWH); the genitive marks the word as issuing from the covenant God.

πρὸς

to

preposition + accusative (recipient of divine communication)

→ spatial or relational framing

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

Αβραμ

Abram

indeclinable proper noun, accusative object of πρὸς (recipient)

→ participant identification

Αβραμ: LXX transliteration of אַבְרָם ('exalted father'); the pre-rename form, which will give way to Αβρααμ ('father of a multitude') at 17:5. Paul names him Αβραάμ throughout Romans 4, drawing on the Gen 17 name; but the faith-reckoning of 15:6 occurs while he is still Αβραμ — before circumcision (Rom 4:10).

ἐν

in

preposition + dative (modal: manner of the revelation)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (modal: manner of the revelation).

ὄραματι

a vision

Dative

dative of manner ('in a vision')

→ sphere or reference

ὄραμα: 'vision'; renders Hebrew מַחְזֵן, the specific vocabulary for a prophetic vision received in an altered state (cf. Num 24:4, 16; Isa 1:1 LXX); this is the first occurrence of ἐν ὄραματι in the Pentateuch, formally marking Gen 15 as a visionary experience distinct from the waking divine encounters of Gen 12, 13, 18.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

attendant circumstance participle (introducing direct divine speech)

→ progressive (speech in progress)

λέγω: the participial formula λέγων calques Hebrew לֵאמֹר ('saying'), the standard LXX formula for introducing direct discourse; it is grammatically masculine singular, failing to agree in gender with the neuter ῥῆμα — a Hebraizing frozen form preserved from the idiom of the Hebrew Vorlage.

Μή

not

negative particle (with imperative: prohibition)

→ discourse linkage or contrast

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

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

imperative (divine prohibition: 'do not be afraid')

→ present prohibition (cessation of ongoing fear or protection against beginning to fear)

φοβέομαι: 'fear / be afraid'; the formula μή φοβοῦ is the standard divine reassurance address in the patriarchal tradition (cf. Gen 21:17; 26:24; 46:3) and the Isaianic servant songs (Isa 41:10, 13, 44:3 LXX); it introduces a divine self-disclosure followed by a protective promise.

Ἀβραμ

Abram

indeclinable proper noun in vocative function (direct address)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun in vocative function (direct address).

ἐγὼ

I

Nominative

subject pronoun (emphatic: 'I myself am your shield')

→ participant reference

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

ὑπερασπίζω

I shield / I protect

Pres Act Indic 1 Sg · ὑπερασπίζω

main verb (divine self-declaration with genitive of person protected)

→ gnomic / durative present ('I stand as your shield')

ὑπερασπίζω: 'shield / protect / cover with a shield'; renders Hebrew אֲנִי מִגֹּדֶלְךָ ('I am a shield for you'); the LXX uses the verb rather than the noun ὑπερασπιστής found in later psalmodic usage (Ps 18:3 LXX); the divine warrior image of the shield is foundational for the Psalter's protective theology.

σου

you

Genitive

genitive of the person protected (genitive of advantage with ὑπερασπίζω)

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of the person protected (genitive of advantage with ὑπερασπίζω).

ὁ

the

Nominative

article with μισθός

→ noun-phrase marking

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

μισθός

reward

Nominative

subject (of ἔσται)

→ participant prominence

μισθός: 'reward / wages / recompense'; renders Hebrew רָכַשׁ ('reward / hire'); the word appears again in the patriarchal tradition at Gen 30:18 and in Ruth 2:12 (Boaz's blessing); Paul exploits the wage/grace contrast in Rom 4:4 — ὁ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν — citing the same Abram narrative (Rom 4:3 = Gen 15:6).

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.

πολύς

great / much

Nominative

predicate adjective (with ἔσται: 'shall be great')

→ participant prominence

πολύς: 'much / many / great'; in the masculine agreeing with μισθός; the predicate construction closely renders Hebrew מְאֹד מְאֹד מְאֹד.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copulative verb (predicate with πολύς σφόδρα)

→ predictive future

εἰμί (fut.): copula.

σφόδρα

exceedingly / very

adverb of degree (modifying πολύς: 'exceedingly great')

→ clausal contribution

σφόδρα: 'very / exceedingly'; renders Hebrew מְאֹד ('very / greatly'); a characteristic LXX intensifier recurring throughout Genesis (Gen 1:31; 7:19; 13:2, 13; 17:2, 6).

2 Λέγει δὲ Ἀβραμ· Δέσποτα κύριε, τί μοι δώσεις; ἐγὼ δὲ ἀπολύομαι ἄτεκνος· ὁ δὲ υἱὸς Μασεκ τῆς οἰκογενοῦς μου, οὗτος Δαμασκὸς Ἐλιεζερ.

And Abram said: 'Master LORD, what will you give me? For I am departing childless; and the son of Masek, of my home-born servants — this is Damascene Eliezer.'

Character speech / lament and protest Λέγει δέ

The historical present Λέγει (in place of the narrative aorist εἶπεν) marks Abram's protest as dramatically vivid — recorded as it were in real time. His complaint is twofold: he is ἄτεκνος ('childless') and thus cannot benefit from the promised reward, and the Masek clause names the likely heir by default — the notoriously obscure crux of the chapter. The verse is a subordinate complication at level 1, providing the human problem that the divine counter-statement of vv.4–6 resolves.

Λέγει

says / said

Pres Act Indic 3 Sg · λέγω

main verb (historical present — introducing character speech)

→ historical present (dramatic vividness)

λέγω: the historical present Λέγει vivifies the narrative by presenting Abram's protest as immediate and direct; it contrasts with the aorist εἶπεν used for the divine speech of v.1 — the human protest stands in tension with the divine promise.

δὲ

and / but

postpositive continuative-adversative particle

→ discourse linkage or contrast

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

Ἀβραμ

Abram

indeclinable proper noun (subject)

→ participant identification

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

Δέσποτα

Master

Vocative

vocative (direct address: double divine title)

→ direct address

δεσπότης: 'master / lord / sovereign'; renders Hebrew יְיָ (my Lord/Master'), the substitution-form used in prayer when addressing God; the double address Δέσποτα κύριε is unusual and heightens the formal, petitionary character of Abram's complaint (cf. Deut 3:24 LXX: Κύριε κύριε).

κύριε

LORD

Vocative

vocative (second element of double divine address)

→ direct address

κύριος: in the vocative κύριε; the double title Δέσποτα κύριε renders יהוה יְהוָה, the prayer-form combining the substitution-title with the divine name.

τί

what

Accusative

interrogative pronoun (accusative direct object of δώσεις)

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (accusative direct object of δώσεις).

μοι

to me

Dative

dative of indirect object / dative of advantage

→ participant reference or interest

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

δώσεις

will you give

Fut Act Indic 2 Sg · δίδωμι

main verb of the question (future deliberative: 'what can you give?')

→ predictive / deliberative future

δίδωμι: 'give / grant'; the question echoes the promised μισθός of v.1 — Abram in effect says: 'You promised a reward, but what can any reward mean when I have no heir to inherit it?'

ἐγώ

I

Nominative

subject pronoun (emphatic: Abram places himself in contrast to the promise)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject pronoun (emphatic: Abram places himself in contrast to the promise).

δὲ

for / but

postpositive explanatory particle (introducing the reason for the protest)

→ discourse linkage or contrast

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

ἀπολύομαι

I am departing / am being dismissed

Pres Mid Indic 1 Sg · ἀπολύω

main verb (present of present state: 'I go away / I am departing')

→ progressive present (ongoing state of childlessness approaching death childless)

ἀπολύω: 'release / dismiss / depart'; the middle ἀπολύομαι here renders Hebrew הוֹלֵךְ עִרְיָי ('I am going / departing childless'); the sense is 'I am going to my death childless' — a cry of despair rather than a simple report.

ἄτεκνος

childless

Nominative

predicate adjective (with ἀπολύομαι: manner of departing)

→ participant prominence

ἄτεκνος: 'childless / without offspring' (ἀ-privative + τέκνον 'child'); renders Hebrew עִרְיָי ('childless / bereaved of children'); the word captures the social and theological weight of barrenness in the ancient world: no heir means no future, no name, no continuation of the covenant line.

ὁ

the

Nominative

article with *υἱός*

→ noun-phrase marking

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

δὲ

and / but

postpositive adversative-continuative particle (introducing the heir clause)

→ discourse linkage or contrast

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

υἱός

son

Nominative

subject of the nominal clause (with *Δαμασκὸς Ἐλιεζερ* as predicate)

→ participant prominence

υἱός: 'son'; the heir-designate is introduced as 'son of Masek' — a patronymic/matronymic construction whose referent is disputed. The LXX's phrasing suggests a named person (Μασεκ) whose son Eliezer would inherit by default.

Μασεκ

Masek

indeclinable proper noun (genitive in sense: 'son of Masek')

→ participant identification

Μασεκ: the LXX reads the Hebrew hapax *קִשְׁקָה* (possibly 'management / possession' or a personal name) as a proper name Μασεκ — a rendering unique in the Greek Bible. The Hebrew is obscure and has generated widely divergent translations (Targums, Peshitta, Aquila, Symmachus all differ); the LXX appears to take *קִשְׁקָה* as the name of the mother or an estate manager's name. This is flagged by all major commentators (e.g., Westermann, Skinner) as one of the most difficult textual cruxes in Genesis. Hebraism: the construction is a calque of the genitive-chain idiom *יֶלֶד + proper name*.

τῆς

of the

Genitive

article with *οἰκογενοῦς*

→ noun-phrase marking

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

οἰκογενοῦς

home-born servant

Genitive

genitive of source / origin (appositive expansion on *Μασεκ*)

→ relational specification

οἰκογενής: 'home-born / born in the household'; renders Hebrew *יֶלֶד בֵּיתִי* ('one born in my house'); a person born into slavery in the household, as opposed to one bought from outside; cf. Gen 14:14 where the same word appears (*ἠρίθμησεν τοὺς ἰδίους οἰκογενεῖς*).

μου

my

Genitive

genitive of possession (my household)

→ relational specification

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

οὗτος

this one / this

Nominative

subject (demonstrative, pointing to the following named person)

→ participant reference

οὗτος: meaning 'this one'; pronoun marking person, possession, or reference within the clause; here it functions as subject (demonstrative, pointing to the following named person).

Δαμασκός

Damascene / of Damascus

Nominative

predicate adjective / ethnic epithet (identifying Eliezer's origin)

→ participant prominence

Δαμασκός: 'Damascus / Damascene'; renders Hebrew דַּמְסָקִי, functioning here as an ethnic adjective modifying Ελιεζερ ('this Damascene Eliezer'); Eliezer's Damascene origin makes him a foreigner, and thus his potential inheritance of Abram's household would represent a failure of the covenantal line — the theological problem the verse poses.

Ελιεζερ

Eliezer

indeclinable proper noun (predicate: name of the heir-designate)

→ participant identification

Ελιεζερ: LXX transliteration of עֲלִיעֶזֶר ('my God is help'); the steward of Abram's household (cf. Gen 24:2 where he is 'the eldest servant'), now identified as the default heir in the absence of a biological son. His name ironically invokes God as helper at the very moment Abram protests that God has not helped him.

3 Καὶ εἶπεν Ἀβραμ· Ἐπειδὴ ἐμοὶ οὐκ ἔδωκας σπέρμα, ὁ δὲ οἰκογενὴς μου κληρονομήσει με.

And Abram said: 'Since you have given me no seed, the one born in my house will inherit me.'

Continuation / reinforcement of lament Καὶ

Abram's second speech (v.3, immediately following v.2) reinforces his protest with a causal ἐπειδή-clause — 'since you have given no seed' — and states the logical conclusion: the home-born slave will inherit him. The double-speech pattern in vv.2–3 reflects the Hebrew rhetorical device of doubly expressing an urgent complaint (cf. Ps 22:1–2 LXX), and positions the divine counter-statement of v.4 as the more emphatic for the protest it overrides.

Καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis, connecting the second speech)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction, now aorist — returning to narrative pace after the vivid present of v.2)

→ constative aorist

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

Ἀβραμ

Abram

indeclinable proper noun (subject)

→ participant identification

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

Ἐπειδὴ

since / because

causal conjunction (introducing the ground for the conclusion)

→ discourse linkage or contrast

ἐπειδὴ: 'since / inasmuch as'; renders Hebrew ׀, the conditional-causal particle ('behold / since'); the LXX's choice of ἐπειδὴ tightens the logical inference: 'given that you have not given me seed, therefore the home-born will inherit.'

ἐμοὶ

to me

Dative

dative of disadvantage (emphatic personal pronoun: 'to me specifically')

→ participant reference or interest

ἐμοὶ: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (emphatic personal pronoun: 'to me specifically').

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔδωκας

you gave

Aor Act Indic 2 Sg · δίδωμι

main verb of the causal clause ('you have given')

→ constative aorist (summarizing a state of affairs to date)

δίδωμι: 'give / grant'; here directed at God — Abram holds God responsible for the lack of seed, a boldness characteristic of the patriarchal dialogue with the divine (cf. Gen 18:23–25).

σπέρμα

seed / offspring

Accusative

direct object (of ἔδωκας: the promised but absent offspring)

→ object specification

σπέρμα: 'seed / offspring / descendants'; renders Hebrew זרע ('seed / offspring'); the key covenant-word of the Abram narrative (cf. Gen 12:7; 13:15, 16; 15:5, 13, 18; 17:7–8); Paul's argument in Gal 3:16 that τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ turns on the collective/individual semantic range of this word.

ὁ

the

Nominative

article with οἰκογενής

→ noun-phrase marking

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

δὲ

but / and

postpositive particle (introducing the consequence: 'therefore the home-born ...')

→ discourse linkage or contrast

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

οἰκογενής

home-born servant

Nominative

subject (of κληρονομήσει: the default heir)

→ participant prominence

οἰκογενής: 'home-born / born in the house' (οἶκος + γίγνομαι); the same word as in v.2 (τῆς οἰκογενοῦς μου); here used as a substantive noun (the home-born one = the house-slave born in his household). The repetition links v.3 to v.2 and confirms that the 'son of Masek' and the 'home-born one' are the same person — Eliezer.

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.

κληρονομήσει

will inherit

Fut Act Indic 3 Sg · κληρονομέω

main verb of the apodosis (predictive future: the anticipated but unwanted outcome)

→ predictive future (Abram's grim projection)

κληρονομέω: 'inherit / be heir'; renders Hebrew שָׁרַי ('inherit / take possession'); this is the key inheritance-vocabulary of Genesis 15 (occurring five times in vv.3–8); Paul's theology of the inheritance of the promise (κληρονόμος, Gal 3:29; Rom 4:13–14) is built on this exact vocabulary.

με

me

Accusative

direct object (of κληρονομήσει: Abram as the estate to be inherited)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (of κληρονομήσει: Abram as the estate to be inherited).

4 Καὶ εὐθὺς φωνὴ κυρίου ἐγένετο πρὸς αὐτὸν λέγων· Οὐ κληρονομήσει σε οὗτος, ἀλλ' ὃς ἐξελεύσεται ἐκ σοῦ, οὗτος κληρονομήσει σε.

And immediately the word of the LORD came to him, saying: 'This one shall not inherit you; but one who shall come out of you — that one shall inherit you.'

Divine counter-assertion / promise

Καὶ εὐθὺς

The adverb εὐθὺς ('immediately') marks the urgency of the divine response: God does not wait for Abram to finish his lament but intervenes without delay. The counter-assertion is absolute and chiasmic: Οὐ ... οὗτος / ὃς ἐξελεύσεται ἐκ σοῦ / οὗτος ... — 'not this one / one from you / that one.' The double κληρονομήσει (bracketing the relative clause) frames the promise by direct verbal contrast with Abram's use of κληρονομήσει in v.3, inverting the grim projection.

Καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

εὐθὺς

immediately

adverb of time (marking the immediacy of the divine response)

→ clausal contribution

εὐθὺς: 'immediately / at once / straightway'; renders Hebrew הִנֵּה ('behold!'), which the LXX here renders as an adverb of immediacy rather than the more usual ἰδοὺ — a rare rendering that heightens the urgency of the divine counter-promise.

φωνή

voice / word

Nominative

subject (of ἐγένετο)

→ participant prominence

φωνή: 'voice / sound'; renders Hebrew קוֹל as a variant of ῥῆμα (cf. v.1); the LXX uses φωνή rather than ῥῆμα here, perhaps reflecting variation in the Hebrew tradition or emphasizing the auditory character of the communication within the vision.

κυρίου

of the LORD

Genitive

subjective genitive (the LORD as source)

→ relational specification

κυρίου: meaning 'of the LORD'; it serves as subjective genitive (the LORD as source).

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative frame: the word 'came' / 'was')

→ constative aorist

γίνομαι: καὶ ἐγένετο, narrative time-marker.

πρὸς

to

preposition + accusative (recipient of divine communication)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Abram, the recipient)

→ participant reference

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

attendant circumstance participle (Hebraizing formula: introducing direct speech)

→ progressive

λέγω: the frozen Hebraizing λέγων (calque of רַמַּל) again fails to agree in gender with its grammatical antecedent φωνή (fem.); this confirms the idiom is a fixed formula independent of gender agreement.

Οὐ

not

negative particle (with future indicative: strong denial)

→ discourse linkage or contrast

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

κληρονομήσει

will inherit

Fut Act Indic 3 Sg · κληρονομέω

main verb of the denial (future indicative with Οὐ: absolute negation)

→ predictive future negated

κληρονομέω: the first of three κληρονομήσει in vv.3–4, here denying Eliezer's inheritance — a direct verbal refutation of Abram's projected οικογενής κληρονομήσει με of v.3.

σε

you

Accusative

direct object (of κληρονομήσει)

→ participant reference

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

οὗτος

this one

Nominative

subject (demonstrative: referring to Eliezer)

→ participant reference

οὗτος: meaning 'this one'; pronoun marking person, possession, or reference within the clause; here it functions as subject (demonstrative: referring to Eliezer).

ἀλλ

but

strong adversative conjunction (contrasting the false heir with the true)

→ discourse linkage or contrast

ἀλλά: 'but / on the contrary'; renders Hebrew וְכִּי ('but rather'), the strong contrastive particle; the adversative construction Οὐ ... ἀλλ is a LXX standard for the divine corrective formula.

ὃς

one who

Nominative

relative pronoun (subject of the relative clause: anticipating the promised son)

→ participant reference

ὃς: meaning 'one who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (subject of the relative clause: anticipating the promised son).

ἐξελεύσεται

will come out

Fut Mid Indic 3 Sg · ἐξέρχομαι

predicate of the relative clause ('one who shall come out from you')

→ predictive future (the promised son's birth)

ἐξέρχομαι: 'come out / go forth'; renders Hebrew יֵצֵא מִלְּךָ ('shall come out from your inward parts / loins'); the LXX ἐκ σοῦ slightly softens the anatomical precision of the Hebrew but preserves the biological sonship.

ἐκ

out of / from

preposition + genitive (source / origin: biological fatherhood)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of ἐκ (Abram as biological father)

→ relational specification

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

οὗτος

that one / he

Nominative

resumptive demonstrative (cataphoric: anticipating the true heir)

→ participant reference

οὗτος: meaning 'that one'; pronoun marking person, possession, or reference within the clause; here it functions as resumptive demonstrative (cataphoric: anticipating the true heir).

κληρονομήσει

will inherit

Fut Act Indic 3 Sg · κληρονομέω

main verb of the promise (emphatic repetition: 'that one shall inherit you')

→ predictive future (the divine guarantee of a son)

κληρονομέω: third occurrence in vv.3–4; the repetition of the exact form links the promise directly to the problem — the very act Abram feared the wrong person would perform is now promised to the right person.

σε

you

Accusative

direct object (of κληρονομήσει)

→ participant reference

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

5 Ἐξήγαγεν δὲ αὐτὸν ἔξω καὶ εἶπεν αὐτῷ· Ἀνάβλεψον δὴ εἰς τὸν οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας, εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς· καὶ εἶπεν αὐτῷ· Οὕτως ἔσται τὸ σπέρμα σου.

And he led him outside and said to him: 'Look up now to the heaven and count the stars, if you are able to number them.' And he said to him: 'So shall your seed be.'

Divine action / promise amplification by visual sign

Ἐξήγαγεν δέ

The leading verb Ἐξήγαγεν transitions from speech to action: God leads Abram outside (presumably from the tent or the site of the vision) to demonstrate the promise astronomically. The star-counting command (ἀρίθμησον ... εἰ δυνήσῃ ἐξαριθμῆσαι) is a deliberate rhetorical impossibility that prepares the equally impossible promise of 15:6; the declaration Οὕτως ἔσται τὸ σπέρμα σου ('So shall your seed be') is the Vorlage for Paul's argument at Rom 4:18 (παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν) and is cited at Heb 11:12.

Ἔξήγαγεν

led out / brought outside

Aor Act Indic 3 Sg · ἐξάγω

main verb (divine action: leading Abram outside)

→ constative aorist (single completed action)

ἐξάγω: 'lead out / bring out'; renders Hebrew וַיֵּצֵא ('and he brought out'); the same verb will describe the Exodus (ἐξάγω / וַיֵּצֵא) — God the one who brings out. The action here foreshadows God's self-identification in v.7 as 'the one who brought you out' (ὁ ἐξαγαγών σε).

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

αὐτὸν

him

Accusative

direct object (of Ἔξήγαγεν: Abram led outside)

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (of Ἔξήγαγεν: Abram led outside).

ἔξω

outside

adverb of place (destination of the leading action)

→ clausal contribution

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

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

Ἀνάβλεψον

look up

Aor Act Impv 2 Sg · ἀναβλέπω

imperative (divine command: the visual sign)

→ ingressive aorist imperative (begin to look up)

ἀναβλέπω: 'look up / raise one's eyes'; renders Hebrew וַיִּשָּׂא ('look up / gaze up, I pray'); the compound ἀνα- stresses the upward direction; the same verb is used for restoring sight to the blind in the NT (Mark 10:51–52; Luke 18:41–43), but here it is pure physical direction — toward the night sky.

δὴ

now / pray

emphatic particle (rendering Hebrew נָא: 'please / now')

→ discourse linkage or contrast

δὴ: an emphatic particle with weak hortatory force, rendering Hebrew נָא ('now / pray'); it softens the imperative toward an invitation — 'do look up now' — though the context is still unmistakably a divine command.

εἰς

toward / into

preposition + accusative (direction of gaze)

→ spatial or relational framing

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

τὸν

the

Accusative

article with οὐρανόν

→ noun-phrase marking

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

οὐρανόν

heaven / sky

Accusative

accusative object of εἰς (the sky, locus of the sign)

→ object specification

οὐρανός: 'heaven / sky'; renders Hebrew שָׁמַיִם; the article with οὐρανόν (τὸν οὐρανόν) treats the sky as a known, definite object — the firmament already created in Gen 1:1.

καὶ

and

coordinating conjunction (linking the two imperatives)

→ discourse linkage or contrast

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

ἀρίθμησον

count / number

Aor Act Impv 2 Sg · ἀριθμέω

imperative (second command: the rhetorical impossibility)

→ ingressive aorist imperative (begin counting)

ἀριθμέω: 'count / number'; renders Hebrew חָשַׁב ('count / tell'); the command to count the stars is a rhetorical impossibility that frames the promise as equally beyond calculation — Abram cannot count the stars, and so his descendants will be uncountable (cf. Heb 11:12 ὥσει τὰ ἄστρα τοῦ οὐρανοῦ).

τοὺς

the

Accusative

article with ἀστέρας

→ noun-phrase marking

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

ἀστέρας

stars

Accusative

direct object (of ἀρίθμησον: the sign-objects)

→ object specification

ἀστήρ: 'star'; renders Hebrew כּוֹכָבִים; the star-count simile for the promised seed occurs here and at Gen 22:17 (where it is combined with the sand simile); cf. also Deut 1:10; Heb 11:12.

εἰ

if

conditional particle (introducing the condition of rhetorical impossibility)

→ discourse linkage or contrast

εἰ: the condition εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς is a rhetorical condition implying impossibility — 'if you can ... [which of course you cannot]'; a device to highlight the superlative number of the promised descendants.

δυνήσῃ

you are able

Fut Mid Indic 2 Sg · δύναιμι

verb of the conditional clause

→ predictive / potential future (rhetorical: anticipated inability)

δύναιμι: 'be able / have power'; the future indicative here functions as a condition whose outcome is self-evidently negative — Abram cannot number the stars, and so the promise outstrips calculation.

ἐξαριθμῆσαι

to number / to count out

Aor Act Inf · ἐξαριθμέω

complementary infinitive (of δυνήσῃ)

→ constative aorist infinitive (complete enumeration)

ἐξαριθμέω: 'number completely / count out'; the compound ἐξ- intensifies ἀριθμέω — 'to count out to the full'; a rare word (only here and Ps 21:18 LXX in biblical Greek), chosen to underscore the thoroughness that cannot be achieved.

αὐτούς

them

Accusative

direct object (of ἐξαριθμῆσαι: the stars)

→ participant reference

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

καὶ

and

narrative conjunction (introducing the promise-declaration)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (second speech act: the promise itself)

→ constative aorist

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

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

οὕτως

so / thus

adverb of manner (deictic: pointing to the stars as the measure of the promise)

→ adverbial qualification

οὕτως: 'thus / so / in this way'; renders Hebrew כֵּן ('so'); the deictic οὕτως gestures back to the visual sign just given — 'as numerous as those stars, so shall your seed be.'

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copulative verb (predicate: the divine promise)

→ predictive future (unconditional divine promise)

εἰμί (fut.): copula.

τὸ

the

Nominative

article with σπέρμα

→ noun-phrase marking

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

σπέρμα

seed / offspring

Nominative

subject (of ἔσται: the promised seed)

→ participant prominence

σπέρμα: the same word Abram lamented God had not given him (v.3); now God uses it of the vast future offspring — the repetition of the word bridges the human problem and the divine promise. Cited at Rom 4:18 in the context of this star-promise.

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.

6 Καὶ ἐπίστευσεν Ἀβραμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

And Abram believed God, and it was reckoned to him as righteousness.

Narrative climax / theological summit

Καὶ

The verse is the theological crown of the chapter and one of the most consequential in the entire Bible. The simple καί-coordination places Abram's faith and God's reckoning side by side without subordination; ἐπίστευσεν + dative τῷ θεῷ renders Hebrew *וַיִּשְׁתַּחֲוֶה* ('he trusted in YHWH'), while the passive ἐλογίσθη shifts the MT's active imputation (YHWH actively reckoned) into a divine passive, foregrounding God as the gracious agent of justification. Quoted verbatim at Rom 4:3, Gal 3:6, Jas 2:23 — the LXX text form is the direct source for all three NT citations.

Καὶ

and

narrative conjunction (coordinate, not subordinate: faith and reckoning stand side by side)

→ discourse linkage or contrast

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

ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

main verb (the act of faith)

→ constative aorist (the definite, completed act of faith)

πιστεύω: 'believe / trust / have faith'; renders Hebrew *אֱמַן* (Hiphil of *אָמַן*, 'be faithful / trust'); the dative τῷ θεῷ is the dative of the object of belief — 'believed God / trusted God.' Paul cites ἐπίστευσεν ... τῷ θεῷ at Rom 4:3 and Gal 3:6 (ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην), making this exact LXX construction the hinge of his argument that justification is by faith and not by works of Law. James 2:23 cites it equally, using it differently: to show that genuine faith is demonstrated by works.

Ἀβραμ

Abram

indeclinable proper noun (subject of ἐπίστευσεν)

→ participant identification

Ἀβραμ: Note that when this faith-act is performed, Abram is still Ἀβραμ — before his renaming to Ἀβραάμ (Gen 17:5) and before his circumcision (Gen 17:9–14); Paul exploits this chronology at Rom 4:10–11 to argue that Abram was reckoned righteous as an uncircumcised person, so the promise belongs to uncircumcised Gentiles as well.

τῷ

in / to

Dative

article with θεῷ (dative of object of faith)

→ noun-phrase marking

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

θεῶ

God

Dative

dative object of πιστεύω ('believed in / trusted God')

→ sphere or reference

θεός: the LXX uses τῷ θεῷ here where the Hebrew has יהוה ('in YHWH'); this is significant: the LXX replaces the covenant name YHWH with the generic title θεός in this clause, while Paul's citation at Rom 4:3 preserves τῷ θεῷ — the dative of personal trust, not mere intellectual assent.

καὶ

and

coordinating conjunction (linking human faith to divine reckoning)

→ discourse linkage or contrast

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

ἐλογίσθη

it was reckoned / it was credited

Aor Pass Indic 3 Sg · λογίζομαι

main verb (divine passive: God as implied agent of the reckoning)

→ constative aorist (the definite completed act of divine imputation)

λογίζομαι: 'reckon / calculate / credit / count'; the LXX passive ἐλογίσθη renders the Hebrew MT Qal active חָשַׁב ('[YHWH] reckoned it'), shifting the active subject into a divine passive ('it was reckoned [by God]'). Paul's argument in Rom 4:4–8 turns on λογίζομαι: he quotes Ps 31:1–2 LXX (ὃ οὐ μὴ λογίσῃται κύριος ἁμαρτίαν) alongside Gen 15:6 to show that imputation is a matter of grace not debt. The word appears eleven times in Romans 4 alone. NT echo: Rom 4:3, 5, 6, 8, 9, 10, 11, 22, 23, 24; Gal 3:6; Jas 2:23.

αὐτῷ

to him

Dative

dative of advantage (the beneficiary of the reckoning: Abram)

→ participant reference or interest

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

εἰς

as / for

preposition + accusative (predicative: 'reckoned as / for righteousness')

→ spatial or relational framing

εἰς: renders Hebrew לְ ('as / for / unto'), marking the result or equivalence of the reckoning — 'counted as righteousness'; the εἰς + accusative construction of predication (εἰς δικαιοσύνην = 'as righteousness / for righteousness') is a Hebraism calquing חֲסִידָא.

δικαιοσύνην

righteousness

Accusative

accusative object of εἰς (predicate of the reckoning)

→ object specification

δικαιοσύνη: 'righteousness / right-standing before God'; renders Hebrew חֲסִידָא ('righteousness / rightness / justice'); in the LXX the word covers both relational right-standing and the ethical quality. Paul's use in Rom 4 focuses on the forensic / relational dimension — a divine declaration of right-standing — which the LXX passive ἐλογίσθη supports by making God the declarant.

7 Εἶπεν δὲ πρὸς αὐτόν· Ἐγώ εἰμι κύριος ὁ ἐξαγαγών σε ἐκ τῆς χώρας τῶν Χαλδαίων ὥστε δοῦναί σοι τὴν γῆν ταύτην κληρονομήσαι.

And he said to him: 'I am the LORD who brought you out of the land of the Chaldeans so as to give you this land to inherit.'

Divine self-identification / covenant grounding Εἶπεν δέ

God grounds the land-promise not in a future act but in a past redemptive one: ἐγώ εἰμι κύριος ὁ ἐξαγαγών σε — 'I am the LORD who brought you out.' This formula anticipates the great Exodus self-declaration (ἐγώ εἰμι κύριος ὁ θεός σου ὁ ἐξαγαγών σε ἐκ γῆς Αἰγύπτου, Exod 20:2 LXX) and models it: covenants are grounded in prior salvific acts. The articular participle ὁ ἐξαγαγών functions as a permanent divine title.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (recipient of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of πρὸς (Abram)

→ participant reference

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

Ἐγώ

I

Nominative

subject pronoun (emphatic: the divine self-declaration)

→ participant reference

Ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject pronoun (emphatic: the divine self-declaration).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copulative verb (divine self-identification formula)

→ gnomic present (eternal identity)

εἰμί: the formula ἐγώ εἰμι + title is the standard LXX divine self-declaration formula, calquing Hebrew אֲנִי יְהוָה ('I am YHWH'); it recurs at Exod 20:2 (ἐγώ εἰμι κύριος ὁ θεός σου) and throughout Deutero-Isaiah (Isa 41:13; 43:3, 10–11 LXX), and is the background for John's ἐγώ εἰμι sayings.

κύριος

the LORD

Nominative

predicate nominative (the divine name as title)

→ participant prominence

κύριος: rendering YHWH; here functioning as a title in the self-declaration formula rather than a simple address-form; it identifies the covenant God as the speaker.

ὁ

the

Nominative

article with the articular participle ἐξαγαγών (making it a substantival title)

→ noun-phrase marking

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

ἐξαγαγών

who brought you out

Aor Act Ptcp Nom Sg Masc · ἐξάγω

substantival participle in apposition to κύριος (permanent divine title)

→ constative aorist (the prior completed act of deliverance)

ἐξάγω: 'lead out / bring out'; the articular aorist participle ὁ ἐξαγαγών σε functions as a permanent divine title — 'the one who brought you out.' This Exodus formula (cf. Exod 20:2; Deut 5:6) appears here before the Exodus as its paradigm and promise; God's deliverance of Abram from Ur prefigures his deliverance of Israel from Egypt.

σε

you

Accusative

direct object of ἐξαγαγών

→ participant reference

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

ἐκ

out of / from

preposition + genitive (ablative: point of origin)

→ spatial or relational framing

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

τῆς

the

Genitive

article with χώρας

→ noun-phrase marking

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

χώρας

land / country

Genitive

genitive object of ἐκ (place of origin)

→ relational specification

χώρα: 'land / country / region'; renders Hebrew עֵרֶץ ('land'); the LXX uses χώρα here rather than γῆ, possibly to distinguish Abram's land of origin (χώρα τῶν Χαλδαίων) from the promised land (τὴν γῆν ταύτην) below.

τῶν

of the

Genitive

article with Χαλδαίων

→ noun-phrase marking

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

Χαλδαίων

Chaldeans

Genitive

genitive of description (the Chaldean land)

→ relational specification

Χαλδαῖοι: 'Chaldeans'; renders Hebrew כַּדְרָיִם; in the LXX Chaldeans (כַּדְרָיִם) are consistently transliterated as Χαλδαῖοι, their southern Mesopotamian homeland identified as the region of Ur; this grounds the promise historically (cf. Gen 11:28, 31; Acts 7:4).

ὥστε

so as to / in order to

consecutive-purpose conjunction (introducing the purpose infinitive)

→ discourse linkage or contrast

ὥστε: 'so that / in order to' (with infinitive, expressing purpose); renders Hebrew מְתַנֵּן ('to give'); the LXX uses ὥστε + infinitive as a purpose clause, tying the exodus from Ur to the land-grant as its goal.

δοῦναί

to give

Aor Act Inf · δίδωμι

infinitive of purpose (with ὥστε: 'so as to give you')

→ constative aorist infinitive

δίδωμι: 'give'; the infinitive δοῦναι unfolds the first charge — giving David bread and sword.

σοι

to you

Dative

dative of indirect object (Abram as recipient of the grant)

→ participant reference or interest

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

τὴν

the

Accusative

article with γῆν

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of δοῦναί (the land to be given)

→ object specification

γῆ: 'land / earth'; the promised land first named τὴν γῆν ταύτην ('this land here') with deictic force; the article + demonstrative identifies a specific, defined territory whose boundaries will be described in vv.18–21.

ταύτην

this

Accusative

demonstrative adjective (deictic: 'this land here')

→ participant reference

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

κληρονομήσαι

to inherit

Aor Act Inf · κληρονομέω

epexegetic infinitive (specifying the nature of the giving: 'to give ... so that you inherit')

→ constative aorist infinitive

κληρονομέω: 'inherit / take as one's inheritance'; renders Hebrew *נחלה* ('to possess / inherit it'); the fifth occurrence of κληρονομ- vocabulary in the chapter (vv.3, 4[×2], 7, 8), making inheritance the dominant theological theme of the first half of the chapter.

8 Εἶπεν δέ· Δέσποτα κύριε, κατὰ τί γνώσομαι ὅτι κληρονομήσω αὐτήν;

And he said: 'Master LORD, how shall I know that I will inherit it?'

Character question / sign-request

Εἶπεν δέ

Abram's question κατὰ τί γνώσομαι ('by what / how shall I know?') is a formal request for a confirmatory sign — not an expression of doubt (contrast Zechariah's κατὰ τί γνώσομαι at Luke 1:18, which is rebuked) but the ancient convention of asking for a legally binding ratification act. This sign-request prompts the entire covenant ceremony of vv.9–17. The double Δέσποτα κύριε (as in v.2) marks this as formal, petitionary address.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction; subject is Abram)

→ constative aorist

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

Δέσποτα

Master

Vocative

vocative (formal address; see v.2)

→ direct address

δεσπότης: 'master / sovereign'; the repeated double address Δέσποτα κύριε (cf. v.2) signals that Abram is making a formal, petitionary request — not idle curiosity.

κύριε

LORD

Vocative

vocative (second element of double divine address)

→ direct address

κύριε: meaning 'LORD'; it serves as vocative (second element of double divine address).

κατὰ

by / according to / how

preposition + accusative (modal: 'by what means / how')

→ spatial or relational framing

κατὰ: with τί in the interrogative construction κατὰ τί = 'by what / how'; renders Hebrew **בְּכִי** ('by what / whereby'); the idiom asks for a tangible, confirmatory sign or covenant-ratification act.

τί

what

Accusative

interrogative pronoun, accusative object of κατὰ

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun, accusative object of κατὰ.

γνώσομαι

shall I know

Fut Mid Indic 1 Sg · γιγνώσκω

main verb of the question (deliberative future: 'how am I to know?')

→ deliberative future (asking for a means of certain knowledge)

γιγνώσκω: 'know / come to know'; the future deliberative γνώσομαι asks not merely 'will I know?' but 'how shall I come to know with certainty?' — a request for assurance through a confirmatory rite.

ὅτι

that

conjunction introducing the content of the knowledge (indirect statement)

→ discourse linkage or contrast

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

κληρονομήσω

I will inherit

Fut Act Indic 1 Sg · κληρονομέω

verb of indirect statement (the promised inheritance as the content of the knowledge)

→ predictive future

κληρονομέω: sixth occurrence of κληρονομ- in the chapter; the promise of inheritance (κληρονομήσω αὐτήν) is the object of Abram's desired certainty, and the covenant ceremony that follows serves as its ratification.

αὐτήν

it

Accusative

direct object of κληρονομήσω (referring to τὴν γῆν of v.7)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κληρονομήσω (referring to τὴν γῆν of v.7).

9 Εἶπεν δὲ αὐτῷ· Λάβε μοι δάμαλιν τριετίζουσας καὶ αἶγα τριετίζουσας καὶ κριὸν τριετίζοντα καὶ τρυγὸνα καὶ περιστερὰν.

And he said to him: 'Take for me a three-year-old heifer and a three-year-old she-goat and a three-year-old ram and a turtledove and a pigeon.'

Divine instruction / covenant preparation

Εἶπεν δέ

God responds to Abram's sign-request by instructing the preparation of a five-part covenant sacrifice — three large animals halved and two birds left whole. The triple repetition of τριετίζουσας/τριετίζοντα ('three-year-old') marks sacrificial maturity and ritual precision. The selection corresponds exactly to the five-part offering whose dividing (v.10) and the divine passing-between (v.17) constitute the covenant-making act, formally answering Abram's demand for a sign.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction; God resumes speaking)

→ constative aorist

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

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

αὐτῷ

to him

Dative

dative of indirect object (Abram)

→ participant reference or interest

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

Λάβε

take

Aor Act Impv 2 Sg · λαμβάνω

imperative (divine command: initiating the covenant rite)

→ ingressive aorist imperative

λαμβάνω: 'take / receive'; the divine command to 'take for me' (λάβε μοι) assigns Abram the role of covenant-preparer; the μοι ('for me') marks the animals as belonging to the divine party of the covenant.

μοι

for me

Dative

dative of advantage (the animals are for the LORD's covenant ceremony)

→ participant reference or interest

μοι: meaning 'for me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the animals are for the LORD's covenant ceremony).

δάμαλιν

a heifer

Accusative

direct object of Λάβε (first animal: the heifer)

→ object specification

δάμαλις: 'heifer / young cow'; renders Hebrew חֲזָאֵה ('heifer'); the heifer appears in covenant and purification rites (Num 19; Deut 21:3–4); here it is the first and largest of the three divided animals. The three-year age (τριετίζουσιν) denotes full physical maturity.

τριετίζουσιν

three years old

Pres Act Ptcp Acc Sg Fem · τριετίζω

attributive participle (modifying δάμαλιν: 'a three-year-old heifer')

→ durative (being three years old as a present state)

τριετίζω: 'be three years old'; a denominative verb from τριετής ('three-year'); used only in Gen 15 in biblical Greek (vv.9[×2], and the cognate below); it renders Hebrew תשִׁלֶּשֶׁה ('threefold / of three [years]'). The three-year age is standard for a fully mature sacrificial animal.

καὶ

and

coordinating conjunction (linking the animals in the list)

→ discourse linkage or contrast

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

αἶγα

a she-goat

Accusative

direct object of Λάβε (second animal)

→ object specification

αἶξ (αἶγα): 'goat / she-goat'; renders Hebrew רִמָּה ('she-goat'); goats feature in the Passover sacrifice (Exod 12:5) and in the atonement rite (Lev 16); here a full three-year-old female.

τριετίζουσιν

three years old

Pres Act Ptcp Acc Sg Fem · τριετίζω

attributive participle (modifying αἶγα)

→ durative

τριετίζω: second occurrence; the repetition of the participial form for each animal underlines the ritual precision of the instruction.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κριὸν

a ram

Accusative

direct object of Λάβε (third animal)

→ object specification

κριός: 'ram'; renders Hebrew כִּזְאֵה ('ram / buck'); rams are the primary burnt-offering animal in the patriarchal narrative (cf. Gen 22:13); the three-year-old ram is a mature sacrificial specimen.

τριετίζοντα

three years old

Pres Act Ptcp Acc Sg Masc · τριετίζω

attributive participle (modifying κριόν; masculine to agree with κριός)

→ durative

τριετίζω: masculine form agreeing with κριόν; the LXX consistently applies the three-year participle to each of the large animals.

καὶ

and

coordinating conjunction (introducing the birds)

→ discourse linkage or contrast

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

τρογὼνα

a turtledove

Accusative

direct object of Λάβε (fourth animal: first bird)

→ object specification

τρογών: 'turtledove'; renders Hebrew תִּרְיֹה ('turtledove'); the turtledove is the standard bird of the purification offering for those who cannot afford a larger animal (Lev 5:7; 12:8; Luke 2:24).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

περιστεράν

a pigeon

Accusative

direct object of Λάβε (fifth animal: second bird)

→ object specification

περιστερά: 'pigeon / dove'; renders Hebrew *ṭîr* ('young pigeon'); the turtledove-and-pigeon pair is the standard two-bird offering formula in the Levitical legislation (Lev 1:14; 5:7; 12:6, 8; Num 6:10). Their non-division in v.10 (τὰ δὲ ὄρνεα οὐ διεῖλεν) sets them apart from the three large animals in the ritual.

10 Ἦλαβεν δὲ αὐτῷ πάντα ταῦτα καὶ διεῖλεν αὐτὰ μέσα καὶ ἔθηκεν αὐτὰ ἀντιπρόσωπα ἀλλήλοις τὰ δὲ ὄρνεα οὐ διεῖλεν.

And he took for him all these things and divided them in two and set each half facing the other; but the birds he did not divide.

Narrative action / covenant preparation

Ἦλαβεν δέ

Abram's compliance is narrated with three coordinated actions: ἔλαβεν ('took'), διεῖλεν ('divided'), ἔθηκεν ('placed'). This threefold procedure — halving the animals and setting the halves facing each other — is the ritual of 'cutting a covenant' (תַּרְתִּימֵי קָרְבָּן / διατίθημι διαθήκην): the covenanting parties were to pass between the pieces, invoking the fate of the animals upon themselves if they broke the oath. The exception for the birds (τὰ δὲ ὄρνεα οὐ διεῖλεν) is unexplained in the LXX text and remains a crux of ancient interpretation (Philo, Quaest. Gen. 3.3–4).

Ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (first of three narrative actions: taking the animals)

→ constative aorist

λαμβάνω: meaning 'took'; it carries the action, process, or state of the clause; here it functions as main verb (first of three narrative actions: taking the animals).

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

αὐτῷ

for him

Dative

dative of advantage (rendering the μοι of the divine command: 'took for him / for the LORD')

→ participant reference or interest

αὐτῷ: meaning 'for him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (rendering the μοι of the divine command: 'took for him / for the LORD').

πάντα

all

Accusative

accusative adjective (modifying ταῦτα: emphatic totality)

→ object specification

πάντα: meaning 'all'; it serves as accusative adjective (modifying ταῦτα: emphatic totality).

ταῦτα

these things

Accusative

direct object of Ἔλαβεν (the five animals of v.9)

→ object specification

ταῦτα: meaning 'these things'; it serves as direct object of Ἔλαβεν (the five animals of v.9).

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

διεῖλεν

divided

Aor Act Indic 3 Sg · διαίρω

main verb (second action: the covenant halving)

→ constative aorist (the completed act of division)

διαίρω: 'divide / cut in two'; renders Hebrew וַיַּחַד (‘and he cut / halved them’); the verb is the technical term for the covenant-halving rite — the same action described in Jer 34:18 LXX (τοὺς ὑπερβάντας τὴν διαθήκην μου ... οὗς ἐποίησαν ... τὸν μόσχον ὃν διεῖλον), confirming this as the standard covenant ratification procedure.

αὐτὰ

them

Accusative

direct object of διεῖλεν (the large animals)

→ participant reference

αὐτὰ: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of διεῖλεν (the large animals).

μέσα

in two / down the middle

Accusative

accusative of manner (rendered adverbially: 'divided them in the middle')

→ object specification

μέσος: 'middle / in half'; here rendered adverbially as an accusative of manner ('down the middle / in two'); renders Hebrew בְּשֵׁנַיִם ('into two'); the compound דִּיחוֹתֵמָטָא ('the divided pieces') in vv.11 and 17 confirms that the halving is the referent.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἔθηκεν

placed / set

Aor Act Indic 3 Sg · τίθημι

main verb (third action: placing the halves)

→ constative aorist

τίθημι: 'place / set / put'; renders Hebrew וַיִּתֵּן ('and he placed'); the deliberate positioning of the halves facing each other creates the corridor through which the covenanting party (God alone, as v.17 will show) will pass.

αὐτὰ

them

Accusative

direct object of ἔθηκεν

→ participant reference

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

ἀντιπρόσωπα

facing / opposite

Accusative

predicate accusative (manner of placement: 'facing each other')

→ object specification

ἀντιπρόσωπος: 'face to face / facing / opposite' (ἀντί + πρόσωπον); renders Hebrew $\text{וַיִּתְּנָהּ תַּחֲתָיוּ שְׂנֵי}$ ('each one towards its counterpart'); the arrangement creates the gap through which the covenant party will walk — the spatial enactment of covenant-union.

ἀλλήλοις

one another / each other

Dative

dative with ἀντιπρόσωπα (reciprocal pronoun: each half facing its counterpart)

→ participant reference or interest

ἀλλήλοις: meaning 'one another'; pronoun marking person, possession, or reference within the clause; here it functions as dative with ἀντιπρόσωπα (reciprocal pronoun: each half facing its counterpart).

τὰ

the

Accusative

article with ὄρνεα (introducing the exception clause)

→ noun-phrase marking

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

δὲ

but

postpositive adversative particle (marking the exception: 'but the birds ...')

→ discourse linkage or contrast

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

ὄρνεα

birds

Accusative

direct object of οὐ διεῖλεν (the birds as exception)

→ object specification

ὄρνειον: 'bird'; renders Hebrew הָעֶפְרָא ('the bird'); the unexplained non-division of the birds (τὰ δὲ ὄρνεα οὐ διεῖλεν) generated extensive ancient comment: Philo (Quaest. Gen. 3.3–4) reads the undivided birds as symbols of the indivisible divine nature; the Mishnah (m. Zev. 3.5) confirms that birds were not halved in the Temple rite.

οὐ

not

negative particle

→ discourse linkage or contrast

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

διεῖλεν

did not divide

Aor Act Indic 3 Sg · διαίρῃω

main verb of the exception clause

→ constative aorist (negated: the action deliberately not taken)

διαίρῃω: second occurrence in the verse; the verbal repetition (διεῖλεν ... διεῖλεν) places the exception in sharp relief against the main action by using the identical form.

11 Κατέβη δὲ ὄρνεα ἐπὶ τὰ σώματα τὰ διχοτομήματα αὐτῶν, καὶ συνεκάθισεν αὐτοῖς Ἀβραμ.

And birds of prey came down upon the bodies — their divided pieces — and Abram sat beside them.

Narrative complication / ominous vigil Κατέβη δέ

The descent of birds of prey upon the laid-out carcasses creates an ominous threat to the integrity of the offering; Abram must hold his vigil through the whole day to keep the sacrifice pure. The verb συνεκάθισεν αὐτοῖς ('sat beside them') implies a sustained, protective watch that bridges to the trance and terror of v.12 — he is already in the posture of night-watch when the divine sleep falls. Patristic allegorists read the birds as demonic forces opposing the covenant; the text may simply be realistic narrative detail.

Κατέβη

came down

Aor Act Indic 3 Sg · καταβαίνω

main verb (narrative action: the descent of the birds)

→ **constative aorist (the onset of the threat)**

καταβαίνω: 'come down / descend'; renders Hebrew **וַיָּבֹאוּ** ('and they came down'); the verb describes the swoop of scavengers onto the divided carcasses.

δὲ

and

postpositive continuative particle

→ **discourse linkage or contrast**

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

ὄρνεα

birds / birds of prey

Nominative

subject (of κατέβη: the descending birds)

→ **participant prominence**

ὄρνεον: 'bird'; renders Hebrew **טְוֵי** ('the birds of prey / raptors'); the LXX uses the general word ὄρνεα, not specifying the species, but the context (scavenging on carcasses) makes the meaning 'carriion birds / raptors' clear.

ἐπὶ

upon / onto

preposition + accusative (direction onto the carcasses)

→ **spatial or relational framing**

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction onto the carcasses).

τὰ

the

Accusative

article with σώματα

→ **noun-phrase marking**

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

σώματα

bodies / carcasses

Accusative

accusative object of ἐπὶ (the carcasses)

→ **object specification**

σῶμα: 'body'; renders Hebrew **גִּזְזֵי** ('the carcasses'); using σώματα rather than the more specific πτώματα ('corpses') or σφάγια ('slaughtered animals') preserves the general term, though the reference is clearly the divided sacrificial bodies.

τὰ

the

Accusative

article with διχοτομήματα (appositional phrase)

→ **noun-phrase marking**

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

διχοτομήματα

divided pieces / halves

Accusative

accusative in apposition to σώματα (specifying: 'the bodies, namely the divided pieces')

→ **object specification**

διχοτόμημα: 'divided piece / half'; from διχοτομέω ('cut in two'); a rare word appearing only in Gen 15:11, 17 in biblical Greek; it is the technical term for the halved animals of the covenant ceremony. The repetition of the word in v.17 (ἀνὰ μέσον τῶν διχοτομημάτων τούτων) forms an inclusio framing the entire covenant-preparation section.

αὐτῶν

their

Genitive

genitive of possession (the animals' own divided pieces)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the animals' own divided pieces).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνεκάθισεν

sat beside / sat with

Aor Act Indic 3 Sg · συγκαθίζω

main verb (Abram's protective vigil action)

→ ingressive aorist (beginning the watch)

συγκαθίζω: 'sit alongside / sit with'; renders Hebrew וַיֵּשֶׁב אֲבְרָם ('and he sat with/over them'); the compound συν- ('together with') implies that Abram positioned himself beside the carcasses as a guardian; the image of the patriarch sitting in vigil over the covenant offering through the long afternoon foreshadows the sleep and terror of v.12.

αὐτοῖς

with them / beside them

Dative

dative with συνεκάθισεν (comitative: 'sat with / beside them')

→ participant reference or interest

αὐτοῖς: meaning 'with them'; pronoun marking person, possession, or reference within the clause; here it functions as dative with συνεκάθισεν (comitative: 'sat with / beside them').

Αβραμ

Abram

indeclinable proper noun (subject of συνεκάθισεν)

→ participant identification

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

12 Περὶ δὲ ἡλίου δυσμᾶς, ἔκστασις ἐπέπεσεν τῷ Ἀβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ.

And toward the setting of the sun, a trance fell upon Abram, and behold, a great dark fear came over him.

Temporal transition / theophany preparation Περὶ δέ

Περὶ ἡλίου δυσμᾶς ('toward the setting of the sun') is the standard LXX temporal marker for the onset of a night theophany. Ἐκστασις ('trance / stupor / ecstasy') renders the same Hebrew **הִתְחַלְחַל** that fell on Adam in Gen 2:21 LXX, marking the transition from human activity to purely divine encounter. The shift from aorist ἐπέπεσεν to present ἐπιπίπτει for the dark fear is a vivid stylistic detail — the trance has already fallen, but the terror continues to press upon him in the present moment.

Περὶ

around / toward

preposition + genitive (temporal: 'around / at the time of')

→ spatial or relational framing

Περὶ: meaning 'around'; here it marks the relation signaled by preposition + genitive (temporal: 'around / at the time of').

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ἡλίου

of the sun

Genitive

genitive object of Περὶ (temporal genitive in the idiom 'around sun-setting')

→ relational specification

ἥλιος: 'sun'; the genitive construction **περὶ ἡλίου δυσμᾶς** ('around the sun's going down') is the LXX's formulaic expression for late afternoon / sunset (cf. Gen 28:11; Exod 22:26).

δυσμᾶς

setting / going down

Accusative

accusative in the temporal phrase (object of the genitive construction)

→ object specification

δυσμή: 'setting (of the sun) / west'; renders Hebrew **שָׁחַת וָצַד** ('the going in / setting of the sun'); the accusative is idiomatic with **περὶ** in temporal expressions (cf. Josh 10:27 LXX).

ἔκστασις

trance / ecstasy / stupor

Nominative

subject (of ἐπέπεσεν: the trance as agent)

→ participant prominence

ἔκστασις: 'standing outside oneself / trance / ecstasy / stupor'; renders Hebrew עַמְּדָה ('deep sleep / trance'); the same word is used in Gen 2:21 LXX for the deep sleep God causes Adam to fall into before the creation of woman — here it is the God-induced altered state that precedes a formal divine oracle. Philo and later commentators read this as prophetic ecstasy (On Who is the Heir 249–266).

ἐπέπεσεν

fell upon

Aor Act Indic 3 Sg · ἐπιπίπτω

main verb (the onset of the trance)

→ ingressive aorist (the sudden onset)

ἐπιπίπτω: 'fall upon / come over'; the combination ἔκστασις ἐπιπίπτω is the standard LXX formula for the onset of a prophetic trance or deep sleep (cf. 1 Sam 26:12; Dan 10:9 LXX); the aorist marks the sudden onset.

τῷ

upon

Dative

article with Ἀβραμ (dative after ἐπέπεσεν)

→ noun-phrase marking

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

Ἀβραμ

Abram

indeclinable proper noun (dative after ἐπέπεσεν: the one upon whom the trance falls)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (dative after ἐπέπεσεν: the one upon whom the trance falls).

καὶ

and

narrative conjunction (introducing the terror that accompanies the trance)

→ discourse linkage or contrast

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

ἰδοὺ

behold

interjection (Hebraizing הִנֵּה: marking the sudden, vivid appearance of the terror)

→ clausal contribution

ἰδοὺ: 'behold / look!'; renders Hebrew הִנֵּה ('and behold'); the LXX's most characteristic Hebraism, introducing a dramatic or unexpected visual element; here it marks the terror as suddenly appearing within the vision.

φόβος

fear / terror

Nominative

subject (of ἐπιπίπτει: the terror as agent)

→ participant prominence

φόβος: 'fear / terror'; renders Hebrew הַיָּמָה ('dread / terror / awe'); this is the phenomenology of holy terror (the numinous 'tremendum') that precedes a formal divine oracle in the OT (cf. Job 4:14; Dan 10:7–8 LXX). The word picks up μὴ φοβοῦ from v.1 with sharp irony: the very God who said 'fear not' now sends a great dark terror.

σκοτεινός

dark

Nominative

attributive adjective (modifying φόβος)

→ participant prominence

σκοτεινός: 'dark / shadowy'; renders Hebrew חֹשֶׁךְ ('darkness'); the 'dark fear' (φόβος σκοτεινός) is a hendiadys — a dark and terrible dread; darkness and divine encounter are thematically linked in the Sinai theophany tradition (Deut 4:11; 5:23 LXX).

μέγας

great

Nominative

attributive adjective (second modifier of φόβος; intensifying)

→ *attributive qualification*

μέγας: 'great / large / intense'; the double attribution φόβος σκοτεινὸς μέγας ('a great dark terror') intensifies through accumulation, rendering the emphatic Hebrew construction הַגָּדוֹל הַחֹשֶׁךְ הַיָּמִי.

ἐπιπίπτει

falls upon / comes over

Pres Act Indic 3 Sg · ἐπιπίπτω

main verb (present tense — vivid contrast with aorist ἐπέπεσεν: the terror is still pressing upon him)

→ *historical present (vividly ongoing terror)*

ἐπιπίπτω: 'fall upon / come over'; the shift from aorist ἐπέπεσεν (trance: sudden past) to present ἐπιπίπτει (terror: continuing present) is a stylistic heightening — the trance has already fallen, but the terror is falling on him even now, in the reader's present moment.

αὐτῷ

upon him

Dative

dative with ἐπιπίπτει (the one upon whom the terror falls: Abram)

→ *participant reference or interest*

αὐτῷ: meaning 'upon him'; pronoun marking person, possession, or reference within the clause; here it functions as dative with ἐπιπίπτει (the one upon whom the terror falls: Abram).

13 Καὶ ἐρρέθη πρὸς Ἀβραμ· Γινώσκων γνώση ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτοὺς καὶ κακώσουσιν αὐτοὺς τετρακόσια ἔτη.

And it was said to Abram: 'Know for certain that your seed will be sojourners in a land not their own, and they will enslave them and afflict them four hundred years.'

Divine oracle / historical prophecy

Καὶ

The oracle of the Egyptian sojourn begins with the Hebraizing figura etymologica γινώσκων γνώση ('knowing you shall know' = 'know for certain'), calquing Hebrew וְיָדַעְתָּ and functioning as an absolute intensification of the imperative. The 400 years of affliction is the first explicitly time-bound prophecy in the patriarchal narrative; it is quoted verbatim at Acts 7:6 (ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἄλλοτρίᾳ ... ἔτη τετρακόσια) — the LXX form is the direct source for Stephen's speech.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔρρέθη

it was said

Aor Pass Indic 3 Sg · λέγω / ῥέω

main verb (divine passive: God as implied speaker, speaking within the vision)

→ constative aorist

ἔρρέθη: 'it was said / it was spoken'; irregular aorist passive of λέγω (from ῥέω); the divine passive frames the oracle as issuing from God without naming him — appropriate for a communication within the ἔκστασις.

πρὸς

to

preposition + accusative (recipient)

→ spatial or relational framing

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

Ἀβραμ

Abram

indeclinable proper noun (accusative object of πρὸς: recipient of the oracle)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (accusative object of πρὸς: recipient of the oracle).

Γινώσκων

knowing

Pres Act Ptcp Nom Sg Masc · γινώσκω

adverbial participle of manner (intensifying infinitive absolute calque)

→ progressive (durative knowing)

γινώσκων: the construction γινώσκων γνώση is a Hebraism calquing the Hebrew infinitive absolute + finite verb construction יָדַעְתָּ יָדַעְתָּ ('knowing you shall know'); it functions as an intensive assurance — 'you shall certainly / absolutely know!'. The LXX reproduces the Hebrew construction by pairing a cognate participle with the finite verb rather than using an adverb.

γνώση

you shall know

Fut Mid Indic 2 Sg · γινώσκω

main verb (of the divine oracle: absolute certainty of the prophecy)

→ predictive future (certainty of the revealed knowledge)

γινώσκω: the future γνώση paired with the intensive participle γινώσκων constitutes a Hebraizing formula of absolute certainty; Abram is assured that the following oracle is not speculation but guaranteed divine knowledge.

ὅτι

that

conjunction introducing indirect statement (the content of the certain knowledge)

→ discourse linkage or contrast

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

πάροικον

a sojourner

Nominative

predicate adjective (with ἔσται: 'will be sojourners')

→ participant prominence

πάροικος: 'sojourner / resident alien / one who dwells beside'; renders Hebrew רֵאֵם ('stranger / alien / sojourner'); the LXX consistently uses πάροικος for the רֵאֵם, the person living outside their ancestral homeland; the concept is theologically loaded in the NT: the church is described as πάροικοι in 1 Pet 2:11; Heb 11:13 describes the patriarchs as ξένοι καὶ πάροικοι, echoing this very passage.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

copulative verb (of the indirect statement)

→ predictive future

εἰμί (fut.): copula.

τὸ

the

Nominative

article with σπέρμα

→ noun-phrase marking

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

σπέρμα

seed / offspring

Nominative

subject (of ἔσται: the promised seed now revealed as the subject of affliction)

→ participant prominence

σπέρμα: the same word promised as innumerable in v.5 now becomes the subject of the affliction prophecy — the very seed whose greatness was promised will first endure a great suffering. This reversal-through-suffering is structurally anticipatory of the Joseph story and the Exodus. Quoted at Acts 7:6.

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.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

a land

Dative

dative of place (the land of sojourn)

→ sphere or reference

γῆ: 'land'; the anarthrous γῆ ('a land' rather than 'the land') underlines the foreignness — it is an unnamed land, not their own.

οὐκ

not

negative particle (with ἰδίᾳ: 'not their own')

→ discourse linkage or contrast

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

ἰδίᾳ

their own

Dative

dative predicate adjective (with γῆ: 'in a land not their own')

→ sphere or reference

ἴδιος: 'one's own / private / belonging to oneself'; the phrase ἐν γῇ οὐκ ἰδίᾳ ('in a land not their own') renders Hebrew עַל-אֲדָמָה לֹא-לֵא; at Acts 7:6 Luke quotes this as ἐν γῇ ἀλλοτρίᾳ ('in a foreign land') — slightly rephrasing the LXX but preserving the substance.

καὶ
and

coordinating conjunction (introducing the two verbs of affliction)

→ discourse linkage or contrast

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

δουλώσουσιν
they will enslave

Fut Act Indic 3 Pl · δουλόω

main verb (first affliction: enslavement)

→ predictive future

δουλόω: 'enslave / reduce to slavery'; renders Hebrew **וַיַּעַבְדוּ** ('and they will make them serve'); the subject (implied: the nation / Egyptians) is unspecified — intentionally so, as the enslaving nation will be named (and judged) in v.14.

αὐτούς
them

Accusative

direct object of δουλώσουσιν (the seed = Israel)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of δουλώσουσιν (the seed = Israel).

καὶ
and

coordinating conjunction (linking the two affliction verbs)

→ discourse linkage or contrast

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

κακώσουσιν
they will afflict / oppress

Fut Act Indic 3 Pl · κακόω

main verb (second affliction: oppression)

→ predictive future

κακόω: 'afflict / oppress / treat badly'; renders Hebrew **וַיַּעַבְדוּ** ('and they will afflict them'); the verb recurs in the Exodus narrative (Exod 1:11–12 LXX ἐκάκωσαν αὐτούς) confirming its predictive accuracy; the double affliction formula (enslave + afflict) maps precisely onto the Exodus narrative of Exod 1–2.

αὐτούς
them

Accusative

direct object of κακώσουσιν

→ participant reference

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

τετρακόσια
four hundred

Accusative

accusative of extent of time ('for four hundred years')

→ object specification

τετρακόσια: 'four hundred'; renders Hebrew **אַרְבַּע מֵאוֹת שָׁנָה** ('four hundred years'); this is the LXX figure, cited at Acts 7:6; Paul's figure at Gal 3:17 is 430 years (as in Exod 12:40 LXX), covering a longer period including the sojourn in Canaan before Egypt; the two figures reflect different starting points for the computation.

ἔτη
years

Accusative

accusative of extent of time (with τετρακόσια)

→ object specification

ἔτη: meaning 'years'; it serves as accusative of extent of time (with τετρακόσια).

14 Τὸ δὲ ἔθνος, ᾧ ἐὰν δουλεύσωσιν, κρινῶ ἐγώ· μετὰ δὲ ταῦτα ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς.

And the nation whom they shall serve — I will judge them; and after these things they shall come out here with many possessions.

Divine oracle / judgment and rescue-promise Τὸ δέ

The counter-promise embedded within the affliction prophecy: the enslaving nation will itself face divine judgment (κρινῶ ἐγώ — the emphatic ἐγώ stressing God's personal commitment to act), and Israel will depart with great possessions. The phrase ἐξελεύσονται ὧδε ('they shall come out here') anticipates the Exodus language of ἐξάγω that dominates Exod 12–14; ἀποσκευῆς πολλῆς ('many possessions') corresponds to the 'despoiling of the Egyptians' at Exod 12:35–36.

Τὸ

the

Accusative

article with ἔθνος (anticipatory: the nation is named before the verb)

→ noun-phrase marking

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

δὲ

and / but

postpositive continuative particle (transitioning to the counter-promise)

→ discourse linkage or contrast

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

ἔθνος

nation

Accusative

fronted direct object of κρινῶ (topicalized for emphasis: 'as for the nation ...')

→ object specification

ἔθνος: 'nation / people'; renders Hebrew יֵאָחַד ('the nation!'); the fronting (hyperbaton) of τὸ ἔθνος before the relative clause and main verb is a Hebraizing casus pendens ('as for the nation ... I will judge them'), marking the enslaving nation as the focus of divine attention in this clause.

ᾧ

whom

Dative

dative relative pronoun (object of δουλεύσωσιν: 'the nation whom they will serve')

→ participant reference or interest

ᾧ: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as dative relative pronoun (object of δουλεύσωσιν: 'the nation whom they will serve').

ἐάν

if / whom ever

conditional particle (with subjunctive: general condition 'whichever nation they end up serving')

→ discourse linkage or contrast

ἐάν: with the subjunctive δουλεύωσιν, creating a general relative clause — 'the nation to which they may happen to be enslaved'; the condition leaves the nation unnamed at this point.

δουλεύωσιν

they shall serve

Aor Act Subj 3 Pl · δουλεύω

verb of the general relative clause (aorist subjunctive with ἐάν)

→ constative aorist subjunctive (the completed act of servitude viewed as a whole)

δουλεύω: 'serve / be a slave to'; the cognate of δουλώσουσιν in v.13, creating a verbal link — the nation that 'enslaves' (δουλώω) them is the same to whom they 'serve as slaves' (δουλεύω).

κρινῶ

I will judge

Fut Act Indic 1 Sg · κρίνω

main verb (divine commitment: first-person future)

→ predictive future (the divine judgment as certain as the affliction)

κρίνω: 'judge / pass judgment on'; renders Hebrew יִכְנֹחַ (I will judge); the LXX κρινῶ carries the full weight of the divine judicial act that will be narrated in the Exodus plague narratives (cf. Exod 7–12). The verb is used for God's legal action against the enslaving nation, placing the Exodus within the framework of divine justice.

ἐγώ

I

Nominative

subject pronoun (emphatic: 'I myself will judge' — personal divine commitment)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject pronoun (emphatic: 'I myself will judge' — personal divine commitment).

μετά

after

preposition + accusative (temporal: 'after these things')

→ spatial or relational framing

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

δὲ

and

postpositive particle

→ discourse linkage or contrast

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

ταῦτα

these things

Accusative

accusative object of μετά (temporal: 'after the affliction and the judgment')

→ object specification

ταῦτα: meaning 'these things'; it serves as accusative object of μετά (temporal: 'after the affliction and the judgment').

ἐξελεύσονται

they shall come out

Fut Mid Indic 3 Pl · ἐξέρχομαι

main verb (the promised exodus as God's counter to the affliction)

→ predictive future (the guaranteed Exodus)

ἐξέρχομαι: 'come out / go out'; renders Hebrew יֵצֵאוּ ('they will come out'); the verb anticipates the ἐξάγω / ἐξέρχομαι language of the Exodus (Exod 12:41, 51; 13:3), placing this prophecy as the proto-Exodus oracle.

ᾧδε

here / to this place

adverb of place (deictic: 'here' = to Canaan, the land of the covenant)

→ clausal contribution

ᾧδε: 'here / to this place'; the deictic ᾧδε ('here' = to this land, Canaan) is spoken within the land-grant context of the chapter; it anticipates the territorial destination of the Exodus — not Egypt but Canaan, the promised land.

μετὰ

with

preposition + genitive (accompaniment: 'with many possessions')

→ spatial or relational framing

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

ἀποσκευῆς

possessions / baggage

Genitive

genitive object of μετὰ

→ relational specification

ἀποσκευή: 'baggage / movable property / possessions'; renders Hebrew לִיטָא שְׂרָר ('great property'); the same word was used at Gen 12:5 for the possessions Abram took to Canaan; the promise that the seed will depart 'with many possessions' is fulfilled at Exod 12:35–36 (the Israelites plunder the Egyptians).

πολλῆς

many / great

Genitive

genitive adjective (modifying ἀποσκευῆς)

→ relational specification

πολλῆς: meaning 'many'; it serves as genitive adjective (modifying ἀποσκευῆς).

15 Σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου μετ' εἰρήνης, τραφεὶς ἐν γήρει καλῷ.

But you shall depart to your fathers in peace, nourished in a good old age.

Divine oracle / personal promise to Abram Σὺ δέ

The emphatic personal pronoun Σὺ ('you yourself') sharply distinguishes Abram's personal fate from his seed's collective suffering: while they will endure 400 years of affliction, Abram himself will die peacefully at a good old age. The contrast is both comforting and covenantally precise — Abram is told he will not see the affliction (cf. 15:16). The expression πρὸς τοὺς πατέρας σου ('to your fathers') is the patriarchal euphemism for death by joining the ancestral dead (cf. Gen 25:8; 35:29).

Σὺ

you

Nominative

subject pronoun (emphatic: 'you yourself' — contrasted with the seed's fate)

→ participant reference

Σὺ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject pronoun (emphatic: 'you yourself' — contrasted with the seed's fate).

δὲ

but

postpositive adversative particle (contrast with the affliction of the seed)

→ discourse linkage or contrast

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

ἀπελεύση

you will depart

Fut Mid Indic 2 Sg · ἀπέρχομαι

main verb (personal promise: Abram's own death)

→ predictive future (the promised peaceful death)

ἀπέρχομαι: 'depart / go away'; renders Hebrew לָךְ ('you will go'); used here as a euphemism for death — 'you will depart to your fathers' is the standard patriarchal death-formula (cf. Gen 25:8 LXX ἀπέθανεν ... πρὸς τὸν λαὸν αὐτοῦ).

πρὸς

to

preposition + accusative (direction: going to the ancestral dead)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction: going to the ancestral dead).

τοὺς

the

Accusative

article with πατέρας

→ noun-phrase marking

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

πατέρας

fathers / ancestors

Accusative

accusative object of πρὸς (the ancestral dead)

→ object specification

πατήρ: 'father / ancestor'; renders Hebrew אֲבֹתָיִךְ ('your fathers'); the phrase πρὸς τοὺς πατέρας ('to his fathers') is the standard LXX formulaic expression for dying and being gathered to one's ancestors (cf. Gen 25:8, 17; 35:29; Judg 2:10); it implies a continuity of the dead with their family — perhaps an early form of ancestor-community belief.

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.

μετ'

in / with

preposition + genitive (accompanying circumstance: 'in peace')

→ spatial or relational framing

μετ': meaning 'in'; here it marks the relation signaled by preposition + genitive (accompanying circumstance: 'in peace').

εἰρήνης

peace

Genitive

genitive object of μετ' (accompaniment: 'in / with peace')

→ relational specification

εἰρήνη: 'peace'; renders Hebrew עִירָאן ('in peace'); the promise of dying 'in peace' (μετ' εἰρήνης) stands in direct contrast to the affliction (κακώσουσιν) of v.13 — Abram will not share his seed's suffering but will die in עִירָאן, wholeness and well-being. The promise is fulfilled at Gen 25:8 (LXX: ἐν γήρει καλῷ πρεσβύτης καὶ πλήρης).

τραφεὶς

nourished / reared / having grown

Aor Pass Ptcp Nom Sg Masc · τρέφω

adverbial participle of manner (describing the manner of Abram's death)

→ constative aorist (the completed life nourished to old age)

τρέφω: 'nourish / feed / rear'; the aorist passive τραφεὶς ('having been nourished / having grown up') renders Hebrew שִׁבַּח טוֹב ('in a good old age'); the LXX translates the Hebrew noun phrase into a participial construction, emphasizing the process of being sustained to ripe old age.

ἐν

in

preposition + dative (locative-temporal: 'in a good old age')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative-temporal: 'in a good old age').

γήρει

old age

Dative

dative of place/state (the stage of life in which Abram will be nourished)

→ sphere or reference

γήρας: 'old age'; renders Hebrew שִׁבַּח ('grey hair / old age'); the phrase ἐν γήρει καλῷ ('in a good old age') renders Hebrew טוֹב שִׁבַּח ('in a good old age') — a life full and ripe; fulfilled verbatim at Gen 25:8 LXX.

καλῷ

good

Dative

attributive adjective (modifying γήρει: 'a good old age')

→ sphere or reference

καλῷ: meaning 'good'; it serves as attributive adjective (modifying γήρει: 'a good old age').

16 Τετάρτη δὲ γενεᾷ ἀποστραφήσονται ὧδε· οὕπω γὰρ ἀναπεπλήρωνται αἱ ἀμαρτίαι τῶν Ἀμορραίων ἕως τοῦ νῦν.

And in the fourth generation they shall return here; for the sins of the Amorites are not yet fulfilled until now.

Divine oracle / timeline and ethical justification

Τετάρτη δέ

The fourth generation (τετάρτη γενεά) bounds the return as deliberate and covenantally measured. The explanatory γάρ-clause — 'for the sins of the Amorites are not yet fulfilled until now' — is remarkable for its ethical theology: God explicitly justifies the delay of Israel's possession of the land on the grounds that the current inhabitants have not yet exhausted their moral credit. The LXX perfect ἀναπεπλήρωνται ('are not yet fulfilled / completed') captures the ongoing, accumulating character of the sin; this is divine patience as theodicy — the dispossession is deferred until the sentence is just.

Τετάρτη

fourth

Dative

attributive adjective (modifying γενεᾷ: 'in the fourth generation')

→ sphere or reference

τέταρτος: 'fourth'; renders Hebrew רביעי ('and the fourth generation'); the 'fourth generation' is commonly reckoned as approximately 100 years each (400 years / 4 generations = the sojourn of v.13), though the LXX-MT relationship here has been debated by commentators.

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

γενεᾷ

generation

Dative

dative of time ('in the fourth generation')

→ sphere or reference

γενεά: 'generation'; renders Hebrew דור ('generation / age'); the dative of time γενεᾷ expresses 'within / in the course of the fourth generation.'

ἀποστραφήσονται

they will return

Fut Pass Indic 3 Pl · ἀποστρέφω

main verb (the promised return to Canaan)

→ predictive future

ἀποστρέφω: 'turn back / return'; the passive ἀποστραφήσονται ('they shall be turned back / returned') renders Hebrew ישובו ('they will return'); the passive form may emphasize that the return is divinely directed — they are returned, not merely returning on their own initiative.

ὧδε

here

adverb of place (deictic: 'to this land / here to Canaan')

→ clausal contribution

ὧδε: second occurrence (cf. v.14); again pointing deictic to the promised land as the goal of the return.

οὐπω

not yet

negative temporal adverb (introducing the reason for the delay)

→ clausal contribution

οὐπω: 'not yet'; renders Hebrew כִּי לֹא עָלָה ('for not yet complete'); the temporal negation marks the present moment (ἕως τοῦ νῦν) as the point before the tipping point of Amorite sin.

γὰρ

for

causal-explanatory postpositive particle (introducing the ethical justification)

→ discourse linkage or contrast

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

ἀναπεπλήρωνται

are fulfilled / are completed

Perf Pass Indic 3 Pl · ἀναπληρώω

main verb of the explanatory clause

→ intensive perfect (present state of incompleteness: the sins have not yet reached their full measure)

ἀναπληρώω: 'fill up / complete / fulfil'; renders Hebrew מָלַא ('be complete / full'); the perfect tense ἀναπεπλήρωνται expresses the current state — 'are not yet in a state of having been filled up'; the concept is that sin has a measure (cf. Matt 23:32; 1 Thess 2:16, both echoing this passage) that must be completed before divine judgment is executed.

αἱ

the

Nominative

article with ἁμαρτίαι

→ noun-phrase marking

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

ἁμαρτίαι

sins

Nominative

subject (of ἀναπεπλήρωνται: the sins not yet complete)

→ participant prominence

ἁμαρτία: 'sin / offense / failure'; renders Hebrew חַטָּאת ('iniquity / guilt'); the use of ἁμαρτίαι (plural, the individual acts accumulating) rather than ἀνομία (lawlessness as a state) captures the accumulative sense — the Amorites' sins are piling up but have not yet reached the threshold that demands divine intervention.

τῶν

of the

Genitive

article with Ἀμορραίων

→ noun-phrase marking

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

Ἀμορραίων

Amorites

Genitive

genitive of source/possession (the Amorites as the moral agents whose sin is accumulating)

→ relational specification

Ἀμορραῖοι: 'Amorites'; renders Hebrew אֲמֹרִי ('the Amorite'); in the LXX Pentateuch the Amorites often stand as a synecdoche for all the Canaanite peoples (cf. Gen 15:21; Deut 1:7). Their sin measured against a divine standard of completeness is a remarkable concept: God as moral accountant who tallies transgression before acting.

ἕως

until

preposition + genitive (temporal limit: 'until now')

→ spatial or relational framing

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

τοῦ

the

Genitive

article with vñv (substantivizing the adverb)

→ noun-phrase marking

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

vñv

now

Genitive

substantivized adverb (in the phrase ἕως τοῦ vñv: 'until now / until the present')

→ adverbial qualification

vñv: 'now'; renders Hebrew עַדְכֵּן ('until now / until this point'); the phrase ἕως τοῦ vñv ('until now') is spoken from Abram's present — the oracle is saying that at this moment in time the Amorite sin-measure has not been reached.

17 Ἐπεὶ δὲ ἐγένετο ὁ ἥλιος πρὸς δυσμὰς, φλόξ ἐγένετο, καὶ ἰδοὺ κλίβανος καπνιζόμενος καὶ λαμπάδες πυρὸς αἱ διήλθον ἀνὰ μέσον τῶν διχοτομημάτων τούτων.

And when the sun was at its setting, a flame appeared, and behold, a smoking furnace and lamps of fire that passed between these divided pieces.

Narrative action / theophany climax

Ἐπεὶ δέ

The temporal clause Ἐπεὶ δὲ ἐγένετο ὁ ἥλιος πρὸς δυσμὰς frames the theophany at the precise moment of sunset, the threshold of night and divine encounter. The κλίβανος καπνιζόμενος καὶ λαμπάδες πυρὸς ('smoking furnace and lamps of fire') are the divine fire-theophany — God alone passes between the divided pieces, making this a unilateral divine covenant oath. By passing through without requiring Abram to pass through, God binds himself alone to the covenant terms, invoking upon himself the fate of the divided animals if he breaks it. The smoke and fire recall the Sinai theophany (Exod 19:18) and the pillar of cloud and fire (Exod 13:21).

Ἐπεὶ

when

temporal conjunction (introducing the time of the theophany)

→ discourse linkage or contrast

ἐπεὶ: 'when / after / since'; the temporal ἐπεὶ + imperfect expresses the process of the sun's setting ('when the sun was [in the process of] setting') — the theophany begins at twilight, not after full dark.

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ἐγίνετο

was becoming / was going

Impf Mid Indic 3 Sg · γίνομαι

verb of the temporal clause (imperfect: the sun in the process of setting)

→ imperfect (progressive / ongoing action: the setting of the sun as a process)

γίνομαι: 'become / come to be'; the imperfect ἐγίνετο here describes a process in progress ('was coming to its setting'), rather than a completed event; it captures the twilight moment between day and full darkness.

ὁ

the

Nominative

article with ἥλιος

→ noun-phrase marking

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

ἥλιος

sun

Nominative

subject of ἐγίνετο

→ participant prominence

ἥλιος: 'sun'; cf. v.12 (Περὶ ἡλίου δυσμᾶς); the verse picks up and advances the solar time-marker of v.12, indicating that the full darkness of the theophany comes after the trance-inducing sunset already described.

πρὸς

toward

preposition + accusative (directional: 'toward the setting')

→ spatial or relational framing

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

δυσμᾶς

setting / west

Accusative

accusative object of πρὸς (the direction of the sun's movement)

→ object specification

δυσμή: 'setting / west'; cf. the cognate use in v.12; the sun 'toward the setting' creates the liminal threshold moment of the theophany.

φλόξ

a flame

Nominative

subject (of ἐγένετο: the flame as a first sign of the theophany)

→ participant prominence

φλόξ: 'flame'; renders Hebrew תִּפְלַז ('torch / flame'); the LXX's φλόξ is slightly broader than 'torch' — it can mean any flame; but the following λαμπάδες πυρός confirms torches are meant. The flame's sudden appearing (ἐγένετο) marks the onset of the divine manifestation.

ἐγένετο

appeared / came to be

Aor Mid Indic 3 Sg · γίνομαι

main verb (ingressive: the flame suddenly appeared)

→ ingressive aorist (the sudden onset of the theophany)

γίνομαι: 'come to be / appear'; the aorist following the imperfect of ἐγένετο creates a temporal sequence — while the sun was still setting, the flame suddenly appeared.

καὶ

and

narrative conjunction (introducing the vision proper)

→ discourse linkage or contrast

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

ἰδοὺ

behold

interjection (Hebraizing מֵאֵינִי: marking the sudden appearance of the divine theophany-objects)

→ clausal contribution

ἰδοὺ: third use of ἰδοὺ in the chapter (also vv.4's εὐθύς and v.12); here it introduces the central theophanic objects at the climax of the chapter.

κλίβανος

furnace / oven

Nominative

subject (nominative absolute: the furnace and torches as the theophany)

→ participant prominence

κλίβανος: 'oven / furnace / kiln'; renders Hebrew כִּיּוּן ('furnace / oven'); the κλίβανος καπνιζόμενος is a clay or iron oven emitting smoke — an image of intense, contained heat. The furnace recalls the smoking mountain of Sinai (Exod 19:18: ὥσει ἀτμὶς καμίνου, 'like smoke from a furnace') and the pillar-cloud; it is the first of the two divine symbols here. NT/crux note: the smoking furnace is a symbol of divine presence interpreted variously as theophanic fire, as forge of affliction (the 'furnace of iron' of Deut 4:20 is Egypt), or as divine judgment.

καπνιζόμενος

smoking

Pres Mid/Pass Ptcp Nom Sg Masc · καπνίζω

attributive participle (modifying κλίβανος: 'a smoking furnace')

→ progressive (actively smoking in the present of the vision)

καπνίζω: 'smoke / emit smoke'; renders Hebrew נָשַׁח ('smoke / smoking'); the participial form suggests the ongoing emission of smoke — the furnace is actively smoking as Abram watches it pass.

καὶ

and

coordinating conjunction (linking the two theophany-objects)

→ discourse linkage or contrast

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

λαμπάδες

lamps / torches

Nominative

second subject (of the nominal sentence: the torches)

→ participant prominence

λαμπάς: 'torch / lamp / light'; renders Hebrew מִנְיָן ('torch / firebrand'); the λαμπάδες πυρός ('torches of fire') are distinct from the smoking furnace — the pair furnace + torches (smoke + fire) corresponds to the two aspects of the Sinai theophany (smoke = presence; fire = judgment) and to the cloud-pillar by day and fire-pillar by night (Exod 13:21). The plural λαμπάδες suggests multiple torches.

πυρός

of fire

Genitive

genitive of material / description ('torches of fire')

→ relational specification

πῦρ: 'fire'; the genitive πυρός describes the material of the torches — 'fire-torches'; fire is the pre-eminent symbol of divine presence in the OT (burning bush, Exod 3:2; Sinai, Exod 19:18; Elijah, 1 Kgs 18:38).

αἱ

which / that

Nominative

relative pronoun (feminine plural, referring to λαμπάδες: 'which passed between')

→ participant reference

αἱ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (feminine plural, referring to λαμπάδες: 'which passed between').

διήλθον

passed through

Aor Act Indic 3 Pl · διέρχομαι

main verb of the relative clause (the divine covenant-act: passing between the pieces)

→ constative aorist (the completed act of covenant-ratification)

διέρχομαι: 'pass through / pass between'; renders Hebrew וַיַּעֲבֹר ('and it passed'); the act of passing between (ἀνὰ μέσον) the divided pieces ratifies the covenant oath. Crucially, only the divine fire passes through — Abram does not; this makes the Gen 15 covenant a unilateral divine commitment, unlike the bilateral passing-through attested in Jer 34:18–19. The unilateral structure undergirds Paul's argument in Gal 3:15–18 that the covenant is not bilateral and therefore cannot be annulled by Law.

ἀνὰ

through / between

preposition + accusative (distributive: through the middle / between)

→ spatial or relational framing

ἀνά: 'through / along / between'; with μέσον the distributive ἀνὰ μέσον = 'through the middle of / between'; this is the standard LXX formula for the covenant-passing ritual (cf. Jer 34:18 LXX).

μέσον

middle / between

Accusative

accusative object of ἀνά (in the distributive phrase ἀνὰ μέσον: 'through the middle of')

→ object specification

μέσον: meaning 'middle'; it serves as accusative object of ἀνά (in the distributive phrase ἀνὰ μέσον: 'through the middle of').

τῶν

of the

Genitive

article with διχοτομημάτων

→ noun-phrase marking

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

διχοτομημάτων

divided pieces / halves

Genitive

genitive object of ἀνὰ μέσον (the halved animals)

→ relational specification

διχοτόμημα: third and final occurrence in the chapter (cf. v.11); the word creates an inclusio from v.10 (the cutting), through v.11 (the vigil), to v.17 (the passing-through). The full circle: prepare → guard → the divine fire passes through.

τούτων

these

Genitive

demonstrative genitive (anaphoric: 'these divided pieces' = the ones prepared in v.10)

→ relational specification

τούτων: meaning 'these'; it serves as demonstrative genitive (anaphoric: 'these divided pieces' = the ones prepared in v.10).

18 Ἐν τῇ ἡμέρᾳ ἐκείνῃ διέθετο κύριος τῷ Αβραμ διαθήκην λέγων· Τῷ σπέρματί σου δώσω τὴν γῆν ταύτην ἀπὸ τοῦ ποταμοῦ Αἰγύπτου ἕως τοῦ ποταμοῦ τοῦ μεγάλου, ποταμοῦ Εὐφράτου,

On that day the LORD made a covenant with Abram, saying: 'To your seed I will give this land, from the river of Egypt to the great river, the river Euphrates —'

Narrative formula / covenant grant declaration Ἐν τῇ ἡμέρᾳ ἐκείνῃ

The formula Ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') is a solemn temporal marker — 'on the very day of the theophany' — introducing the formal legal enactment that the ceremony ratified. The key verb διέθετο κύριος τῷ Αβραμ διαθήκην uses the LXX's standard covenant-making formula (διατίθημι + διαθήκη) rendering כָּרַת בְּרִית ('cut a covenant'), preserving the 'cutting' idiom in the naming of the ceremony even as it moves to declare the grant's content. The verse introduces the land-grant formula that continues through vv.19–21.

Ἐν

in / on

preposition + dative (temporal: 'on that day')

→ spatial or relational framing

Ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal: 'on that day').

τῇ

the

Dative

article with ἡμέρα

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on the day')

→ sphere or reference

ἡμέρα: 'day'; the phrase Ἐν τῇ ἡμέρᾳ ἐκείνῃ is a formulaic temporal marker for a significant divine act on a specified occasion (cf. Gen 17:23, 26; Exod 12:17 LXX); it solemnly ties the covenant grant to the specific day of the theophany.

ἐκείνῃ

that

Dative

demonstrative adjective (modifying ἡμέρα: anaphoric reference to the theophany day)

→ sphere or reference

ἐκείνῃ: meaning 'that'; it serves as demonstrative adjective (modifying ἡμέρα: anaphoric reference to the theophany day).

διέθετο

made / cut

Aor Mid Indic 3 Sg · διατίθημι

main verb (the covenant-making act)

→ constative aorist (the completed act of covenant-cutting)

διατίθημι: 'arrange / dispose / make (a covenant)'; the middle διέθετο with κύριος as subject renders Hebrew כָּרַךְ ('cut') in the idiom כָּרַךְ בְּרִית (‘cut a covenant’); the LXX's choice of διατίθημι (rather than ποιέω) is standard for covenant-language throughout the OT. The verbal root of διαθήκη ('covenant') comes from διατίθημι — 'a disposition / arrangement made.' Paul uses διαθήκη at Gal 3:15–17 and Heb 9:16–17 exploits its double meaning (covenant / testament).

κύριος

the LORD

Nominative

subject (of διέθετο: YHWH as the covenant-making party)

→ participant prominence

κύριος: YHWH; notably, it is κύριος alone who makes this covenant — Abram is the recipient (τῷ Ἀβραμ, dative), not a party who swears on his own behalf. This unilateral structure is emphasized by v.17's imagery of only the divine fire passing between the pieces.

τῷ

with / to

Dative

article with Ἀβραμ (dative of benefit / indirect object)

→ noun-phrase marking

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

Ἀβραμ

Abram

indeclinable proper noun (dative object of διέθετο: Abram as covenant recipient)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (dative object of διέθετο: Abram as covenant recipient).

διαθήκην

a covenant

Accusative

direct object of διέθετο ('made/cut a covenant')

→ object specification

διαθήκη: 'covenant / testament / arrangement'; renders Hebrew בְּרִית ('covenant / agreement / treaty'); the word διαθήκη (from διατίθημι, 'to arrange / dispose') acquires in the NT the additional meaning 'testament / will' — exploited in Heb 9:16–17 and Gal 3:15. The LXX's choice of διαθήκη rather than συνθήκη ('agreement / compact') reflects the unilateral, promissory character of the Hebrew בְּרִית when made by God.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

attendant circumstance participle (Hebraizing λέγων formula: introducing the covenant terms)

→ progressive

λέγω: the λέγων formula here introduces not speech but the terms of the covenant grant — what the LORD 'said' in making the covenant is the land-grant declaration that follows.

τῷ

to

Dative

article with σπέρματί (dative of indirect object: the beneficiary of the grant)

→ noun-phrase marking

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

σπέρματί

seed / offspring

Dative

dative of indirect object of δώσω (Abram's seed as the beneficiary)

→ sphere or reference

σπέρμα: the covenant-word of the chapter reappears as the beneficiary of the land-grant; the same σπέρμα promised in vv.5–6 now receives the land; Paul's argument in Gal 3:16 (καὶ τῷ σπέρματί σου, οὐ λέγει καὶ τοῖς σπέρμασιν ... ἀλλ' ὡς ἐφ' ἑνός) turns on the singular form here — 'to your seed (singular) = Christ!'

σου

your

Genitive

genitive of possession (Abram's seed)

→ relational specification

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb of the covenant grant (first-person divine promise)

→ predictive future (the unconditional divine grant)

δίδωμι: 'give / grant'; the divine first-person δώσω ('I will give') is the formal language of a royal land-grant — an unconditional gift from a superior party, not a bilateral contract. This structure undergirds Paul's argument at Gal 3:18 that the inheritance is by promise (ἐπαγγελία), not by law.

τὴν

the

Accusative

article with γῆν

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of δώσω (the land granted)

→ object specification

γῆ: 'land / earth'; the definite article τὴν γῆν ταύτην ('this land') is deictic — 'this very land' on which Abram is standing; the boundaries follow in vv.18–21.

ταύτην

this

Accusative

demonstrative adjective (deictic: pointing to the land where the covenant ceremony took place)

→ participant reference

ταύτην: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (deictic: pointing to the land where the covenant ceremony took place).

ἀπὸ

from

preposition + genitive (marking the southern boundary of the grant)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (marking the southern boundary of the grant).

τοῦ

the

Genitive

article with ποταμοῦ

→ noun-phrase marking

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

ποταμοῦ

river

Genitive

genitive object of ἀπὸ (the southern boundary river)

→ relational specification

ποταμός: 'river'; ποταμός Αἰγύπτου ('river of Egypt') is the Wadi el-Arish (the brook of Egypt, נַחַל מִצְרַיִם) on the Sinai border — not the Nile; the grant extends from this southern border-wadi to the Euphrates in the north-east, the maximum extent of Solomonic Israel (1 Kgs 4:21).

Αἴγυπτου

of Egypt

Genitive

genitive of description (the Egyptian river / the river on the Egyptian border)

→ relational specification

Αἴγυπτος; 'Egypt'; renders Hebrew מִצְרַיִם; in the land-grant formula, 'river of Egypt' denotes the Wadi el-Arish, the natural south-west boundary of Canaan (cf. Num 34:5; Josh 15:4; 1 Kgs 8:65).

ἕως

to / until

preposition + genitive (marking the northern / eastern limit of the grant)

→ spatial or relational framing

ἕως; meaning 'to'; here it marks the relation signaled by preposition + genitive (marking the northern / eastern limit of the grant).

τοῦ

the

Genitive

article with ποταμοῦ

→ noun-phrase marking

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

ποταμοῦ

river

Genitive

genitive object of ἕως (the northern boundary river)

→ relational specification

ποταμοῦ; meaning 'river'; it serves as genitive object of ἕως (the northern boundary river).

τοῦ

the

Genitive

article with μεγάλου

→ noun-phrase marking

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

μεγάλου

great

Genitive

genitive adjective (attributive with ποταμοῦ: 'the great river')

→ relational specification

μέγας; 'great / large'; renders Hebrew גָּדוֹל ('the great'); the epithet 'great river' for the Euphrates (ποταμός μέγας Εὐφράτης) is formulaic in the Pentateuch (cf. Deut 1:7; Josh 1:4); the Euphrates represents the north-eastern boundary of the idealized Israelite territorial claim.

ποταμοῦ

river

Genitive

genitive in apposition (clarifying 'the great river' as the river Euphrates)

→ relational specification

ποταμοῦ; meaning 'river'; it serves as genitive in apposition (clarifying 'the great river' as the river Euphrates).

Εὐφράτου

Euphrates

Genitive

genitive in apposition / epexegetic genitive (identifying the great river as the Euphrates)

→ relational specification

Εὐφράτης; 'Euphrates'; renders Hebrew נָהָר; the Euphrates is the north-eastern boundary of the idealized grant, achieved historically under Solomon (1 Kgs 4:21) and invoked as the eschatological boundary of renewed Israel (Rev 9:14; 16:12 — where the Euphrates appears as the boundary of the great kingdom).

19 τοὺς Καιναίους καὶ τοὺς Κενεζαίους καὶ τοὺς Κεδμωναίους

the Kenites and the Kenizzites and the Kadmonites

List / land-grant enumeration (nations 1–3)

ASYNDETON

Asyndeton continues from v.18; the ten-nation list begins. The first three peoples — Καιναῖοι (Kenites), Κενεζαῖοι (Kenizzites), Κεδμωναῖοι (Kadmonites) — are the rarest in the OT. The Kenites appear at Num 24:21–22 and Judg 1:16 (the Kenite, Moses' father-in-law's family). The Kenizzites are associated with Caleb (Num 32:12). The Kadmonites ('easterners' — from Hebrew **קִדְמוֹנִי**, 'east') appear only here in the entire OT, suggesting very ancient ethnographic tradition.

τοὺς

the

Accusative

article (accusative plural masculine: introducing the first nation)

→ noun-phrase marking

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

Καιναίους

Kenites

Accusative

accusative direct object (of the implied δώσω of v.18: 'the land of the Kenites')

→ object specification

Καιναῖος: 'Kenite'; renders Hebrew **כִּנְזִי**; the Kenites are a semi-nomadic metalworking group associated with Midian and the Sinai region; Moses' father-in-law Jethro is identified as a Kenite (Judg 1:16); the name is related to Hebrew **קַיִן** ('Cain' / 'smith').

καὶ

and

coordinating conjunction (list continuation)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (second nation)

→ noun-phrase marking

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

Κενεζαίους

Kenizzites

Accusative

accusative direct object (of implied δώσω)

→ object specification

Κενεζαῖος: 'Kenizzite'; renders Hebrew כְּנִזְזִי ('easterner / of the east'), associated with Caleb son of Jephunneh the Kenizzite (Num 32:12; Josh 14:6, 14), who inherits Hebron; the Kenizzites are evidently absorbed into Judah during the settlement period.

καὶ

and

coordinating conjunction (list continuation)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (third nation)

→ noun-phrase marking

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

Κεδμωναίους

Kadmonites

Accusative

accusative direct object (of implied δώσω)

→ object specification

Κεδμωναῖος: 'Kadmonite'; renders Hebrew כְּדִמְוִי ('easterner / of the east'), from Hebrew קְדָמָה ('east / antiquity'); this people appears only here in the entire OT. The name may be a generic ethnic designation ('the eastern ones') rather than a specific tribal name. Their singularity here suggests the list preserves very ancient territorial memory.

20 καὶ τοὺς Χετταίους καὶ τοὺς Φερεζαίους καὶ τοὺς Ραφαιν

and the Hittites and the Perizzites and the Rephaim

List / land-grant enumeration (nations 4–6) **καί**

The middle group: Hittites, Perizzites, Rephaim. The Hittites (Χετταῖοι) are among the most frequently named Canaanite peoples (Gen 23; 26:34; Num 13:29); the Perizzites appear in the standard six-/seven-nation dispossession lists throughout Deuteronomy and Joshua. The Rephaim (Ραφαιν, indeclinable) are the giant pre-Israelite peoples of the Transjordan (Deut 2:10–11, 20–21), their name suggesting great stature and antiquity; they appear in the LXX as an indeclinable transliteration.

καὶ

and

coordinating conjunction (continuing the list from v.19)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (fourth nation)

→ noun-phrase marking

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

Χετταίους

Hittites

Accusative

accusative direct object (of implied δώσω)

→ object specification

Χετταῖος: 'Hittite'; renders Hebrew חִתִּי; the Hittites are prominent in the patriarchal narratives (Gen 23: Abraham buys the cave of Machpelah from Ephron the Hittite; Gen 26:34: Esau's Hittite wives) and in the standard dispossession lists; modern archaeology has confirmed a major Hittite empire in Anatolia, but the 'Hittites' of Canaan may have been a distinct or remnant southern branch.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (fifth nation)

→ noun-phrase marking

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

Φερεζαίους

Perizzites

Accusative

accusative direct object (of implied δώσω)

→ object specification

Φερεζαῖος: 'Perizzite'; renders Hebrew פְּרִזִּי; possibly meaning 'village-dweller' (from Hebrew תִּירוּרָה, 'unwalled villages'); the Perizzites appear in every standard six-nation dispossession list (Exod 3:8, 17; 23:23; Deut 7:1; Josh 3:10; 9:1; Judg 3:5) and seem to have inhabited the hill country of Judah.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (sixth nation; article with indeclinable noun)

→ noun-phrase marking

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

Ραφαῖν

Rephaim

*indeclinable proper noun (accusative in sense:
sixth nation, the Rephaim)*

→ participant identification

Ραφαῖν: LXX indeclinable transliteration of Hebrew רִפְּיָיִם ('Rephaim'); an ancient giant people of the Transjordan and southern Canaan (cf. Gen 14:5; Deut 2:10–11, 20; 3:11, 13); associated with Og king of Bashan and with Goliath's kin (2 Sam 21:16–22); they represent the pre-Israelite inhabitants of the land in its deepest historical memory.

21 καὶ τοὺς Ἀμορραῖους καὶ τοὺς Χαναναῖους καὶ τοὺς Γεργεσαῖους καὶ τοὺς Ἰεβουσαῖους.

and the Amorites and the Canaanites and the Gergashites and the Jebusites.

List / land-grant enumeration (nations 7–10) — closing pair **καί**

The list closes with the four best-known peoples of the promised land. The Amorites and Canaanites are the two most frequently named dispossession targets throughout the Pentateuch. The Gergashites (Γεργεσαῖοι) appear in the standard seven-nation lists of Deut 7:1 and Josh 3:10 but are not prominent elsewhere. The Jebusites (Ἰεβουσαῖοι) are the inhabitants of Jerusalem (Ἰεβούς = pre-Israelite name for Jerusalem, cf. Josh 15:8; Judg 19:10; 2 Sam 5:6–8); their inclusion as the final name in the list gives the land-grant its most theologically charged terminus — the promise encompasses the very ground on which David will build his capital and Solomon his Temple.

καὶ

and

coordinating conjunction (continuing from v.20)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (seventh nation)

→ noun-phrase marking

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

Ἀμορραίους

Amorites

Accusative

accusative direct object (of implied δώσω)

→ object specification

Ἀμορραῖος: 'Amorite'; renders Hebrew אֲמֹרִי; the Amorites are among the most frequently attested Canaanite peoples (appearing over 80 times in the OT) and often serve as a synecdoche for all Canaanite peoples; they recur at Gen 15:16 earlier in this chapter as the paradigm of accumulating sin awaiting divine judgment.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (eighth nation)

→ noun-phrase marking

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

Χαναναίους

Canaanites

Accusative

accusative direct object (of implied δώσω)

→ object specification

Χαναναῖος: 'Canaanite'; renders Hebrew כְּנַעֲנִי; 'Canaanites' in the Pentateuch can refer both to the inhabitants of the lowlands specifically and to all the peoples of the land generically; the name Χαναάν (LXX spelling) derives from Hebrew כְּנָעַן and in the Pentateuch denotes both the land and its pre-Israelite population.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (ninth nation)

→ noun-phrase marking

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

Γεργεσαίους

Girgashites

Accusative

accusative direct object (of implied δώσω)

→ object specification

Γεργεσαῖος: 'Girgashite'; renders Hebrew גִּרְגָּשִׁי; the Girgashites appear in the standard seven-nation lists of Deut 7:1 and Josh 3:10 but are not attested archaeologically and are rarely mentioned outside these lists; their location is unknown. The LXX form Γεργεσαῖος is consistent throughout.

καὶ

and

coordinating conjunction (final element of the list)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (tenth and final nation)

→ noun-phrase marking

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

Ιεβουσαίους

Jebusites

Accusative

accusative direct object (of implied δώσω: the final nation in the grant list)

→ object specification

Ιεβουσαῖος: 'Jebusite'; renders Hebrew יְבוּסִי; the Jebusites inhabit Jerusalem (Ιεβούς = the pre-Israelite name for the city, Josh 15:8; Judg 19:10–11); their king Araunah sells David his threshing floor as the site for the Temple altar (2 Sam 24:16–25). Placing the Jebusites last in the list gives the covenant grant a Davidic and Solomonic horizon — the land promised to Abram's seed includes the future holy city of Jerusalem. The ten-nation list is the most comprehensive land-grant formula in the Pentateuch, exceeding the standard six- and seven-nation lists of Deuteronomy and Joshua.

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.