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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 16

ΓΕΝΕΣΙΣ ΙΖ΄

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 16 marks the first appearance in the LXX of the ἄγγελος κυρίου ('the angel of the LORD') — a figure of enormous theological weight who speaks with the divine first person and promises what only God can grant (16:10), so that Hagar names God himself (16:13).

Translation & textual notes

The Greek text of Genesis 16 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 16 marks the first appearance in the LXX of the ἄγγελος κυρίου ('the angel of the LORD') — a figure of enormous theological weight who speaks with the divine first person and promises what only God can grant (16:10), so that Hagar names God himself (16:13). The debut of this figure at 16:7 inaugurates the pattern of theophanic encounter that runs through the Pentateuch and into the NT christophany traditions. The cognate-participle idiom Πληθύνων πληθυνῶ at 16:10 is a

direct Hebraism calquing the Hebrew infinitive-absolute construction **וַיִּשְׁמַע**; the LXX preserves the idiom rather than rendering it idiomatically. At 16:11 the name **Ισμαηλ** is glossed by **ἐπήκουσεν κύριος τῇ ταπεινώσει σου** — 'the LORD heard your humiliation'; **ταπείνωσις** renders Hebrew **עָנִי** ('affliction / subjugation'), focusing on Hagar's social degradation. At 16:12 the oracle renders Hebrew **פֶּרֶא אִשָּׁה** ('wild-ass of a man') as **ἄγροικος ἄνθρωπος** — a 'wild / rustic man' — replacing the animal metaphor with a social one, a significant LXX interpretive shift. The double naming of 16:13–14 is the chapter's theological crux: Hagar's name for God — **Σύ ὁ θεὸς ὁ ἐπιδών με**, 'You are the God who looked upon me' — and the well named **Φρέαρ οὗ ἐνώπιον εἶδον** are the LXX's interpretive rendering of Beer-lahai-roi. This chapter is the narrative base for Paul's Hagar-Sarah allegory in Gal 4:21–31, where Hagar (the slave, Sinai, present Jerusalem) stands over against Sarah (the free woman, the Jerusalem above), and the language of **ταπείνωσις** and slavery in this chapter underpins the typological argument.

Discourse structure of the chapter

A · 16:1–6

Sarah's proposal and Hagar's contempt

Sarai's barrenness — stated in the opening clause — is the presupposition of the whole chapter (16:1). She attributes it to divine action (**συνέκλεισέν με κύριος**, 16:2) and proposes the surrogate arrangement; Abram complies (16:2). The legal transaction is narrated with chronological precision — after ten years in Canaan — and Hagar is given to Abram **αὐτῷ γυναικᾶ**, 'to him as wife' (16:3). When Hagar conceives she despises her mistress: **ἡτιμάσθη ἡ κυρία ἐναντίον αὐτῆς** (16:4). Sarai's complaint to Abram invokes the LORD as judge (**κρίναι κύριος**, 16:5), and Abram's reply places Hagar entirely in Sarai's hands; the harsh treatment that follows drives Hagar to flight (16:6), setting up the theophanic encounter of the next movement.

B · 16:7–12

The angel of the LORD at the spring: command, promise, and prophecy

The ἄγγελος κυρίου appears for the first time in the LXX at 16:7, finding Hagar at a spring on the road to Shur — Egypt's border, confirming her flight homeward. The angel's double question (16:8) draws out her self-identification and confession: 'I am fleeing from the face of Sarai my mistress.' Two imperatives — return and submit (ταπεινώθητι, 16:9) — reverse the humiliation dynamic. The promise of 16:10 (Πληθύνων πληθυνῶ) extends the Abrahamic multiplication formula to the slave woman; the naming oracle of 16:11 explains Ishmael as 'God has heard your affliction'; and the portrait of the future man — ἄγροικος ἄνθρωπος, hostile to all, yet dwelling over against his kinsmen (16:12) — functions simultaneously as prophecy and as a counter-image to Abraham's peaceable covenantal vocation.

C · 16:13–16

Hagar names God and the well; Ishmael born and Abram's age recorded

Hagar's naming of God — Σὺ ὁ θεὸς ὁ ἐπιδών με (16:13) — is a unique act: a woman names God, giving this slave woman a theological status comparable to the patriarchs. The well Φρέαρ οὗ ἐνώπιον εἶδον (16:14), located between Kadesh and Bered, becomes a named landmark anchoring the encounter in geography. Verse 15 narrates Ishmael's birth and naming plainly (Ἀβραμ calling the child Ἰσμαηλ as commanded), and the chapter closes with the chronological note that Abram was eighty-six years old when Hagar bore Ishmael (16:16) — a marker linking this chapter to the covenant of circumcision at 17:1 (Abram at ninety-nine).

1 Σαρα δὲ ἡ γυνὴ Ἀβραμ οὐκ ἔτικτεν αὐτῷ· ἣν δὲ αὐτῇ παιδίσκη Αἰγυπτία ἦ ὄνομα Αγαρ.

Now Sarai, the wife of Abram, bore him no children; but she had an Egyptian maidservant whose name was Hagar.

Scene-setting / exposition **δέ**

The opening δέ marks a new scene following ch.15 (the covenant of the pieces). The verse presents Sarai's barrenness as established fact, then introduces Hagar in a relative clause — the two characters whose stories will collide. Hebraizing word order places Σαρα in the topic position. The imperfects (ἔτικτεν, ἦν) set a background state against which the narrative will act.

Σαρα

Sarai

indeclinable proper noun, subject (topic position)

→ participant identification

Σαρα: the LXX spelling of שָׂרַי (Sarai), still using the pre-covenant form (her name becomes Σαρρα at 17:15); indeclinable throughout.

δὲ

now

postpositive continuative-adversative particle (scene transition)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

wife

Nominative

nominative appositive to Σαρα (identifying her role)

→ participant prominence

γυνή: 'woman / wife'; the appositive ἡ γυνή Αβραμ defines Sarai's identity in relation to the patriarch; the same phrase recurs at 16:3.

Αβραμ

of Abram

indeclinable proper noun, genitive of relationship (wife of Abram)

→ participant identification

Αβραμ: the pre-covenant name (אַבְרָם, 'exalted father'); renamed Αβρααμ at 17:5. Indclinable in LXX.

οὐκ

not

negation particle

→ discourse linkage or contrast

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

ἔτικτεν

was bearing

Impf Act Indic 3 Sg · τίκτω

main verb (predicate of subject Σαρα)

→ progressive / iterative imperfect (sustained state of barrenness)

τίκτω: 'bear / give birth'; the imperfect οὐκ ἔτικτεν depicts ongoing barrenness as a narrative state, not a single event; echoes the barrenness of Sarah in Gen 11:30 LXX. The same verb recurs at vv.11, 15, 16.

αὐτῷ

to him

Dative

dative of disadvantage (bearing to Abram's benefit / lack thereof)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (bearing to Abram's benefit / lack thereof).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there was to her')

→ imperfect of existing state

εἰμί: the construction ἦν δὲ αὐτῇ + nominative ('there was to her') is a Hebraism calquing the Hebrew הָיָה-שָׁהּ idiom of possession.

δὲ

but

postpositive adversative particle (contrast: no child, but a maidservant)

→ discourse linkage or contrast

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

αὐτῇ

to her

Dative

dative of possession (she had)

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (she had).

παιδίσκη

maidservant

Nominative

nominative subject (predicate with existential ἦν)

→ participant prominence

παιδίσκη: 'young female slave / maidservant'; diminutive of παῖς; the term consistently marks Hagar's servile status throughout this chapter and is the word Paul picks up in Gal 4:22–23, 30–31 (ἡ παιδίσκη).

Αἰγυπτία

Egyptian

Nominative

attributive adjective (ethnic identification)

→ participant prominence

Αἰγυπτία: the ethnic adjective identifies Hagar as Egyptian — a Gentile slave — and may recall the Abram-in-Egypt episode of ch.12, where such a servant could plausibly have been acquired. The detail is significant for Paul's reading in Gal 4.

ἥ

whose

Dative

dative relative pronoun (attraction to antecedent παιδίσκη; dative of possession)

→ participant reference or interest

ἥ: meaning 'whose'; pronoun marking person, possession, or reference within the clause; here it functions as dative relative pronoun (attraction to antecedent παιδίσκη; dative of possession).

ὄνομα

name

Nominative

nominative subject (ἡ ὄνομα = 'to whom [the] name [was]')

→ participant prominence

ὄνομα: 'name'; the ἡ ὄνομα construction (dative relative + anarthrous ὄνομα) is a Hebraism calquing חַוְּשָׁה; names in Genesis consistently signal theological significance — Hagar (רָחָב) means 'flight / stranger'

Αγαρ

Hagar

indeclinable proper noun, predicate of ἡ ὄνομα

→ participant identification

Αγαρ: transliteration of רָחָב; indeclinable. The name is traditionally associated with the root רָחַח ('to flee / sojourn'), apt for a character who flees twice (16:6; 21:14). She is the ancestor of the Ishmaelite tribes and the typological figure of the old covenant in Gal 4:24–25.

2 εἶπεν δὲ Σαρα πρὸς Αβραμ· Ἴδου συνέκλεισέν με κύριος τοῦ μὴ τίκτειν· εἴσελθε οὖν πρὸς τὴν παιδίσκην μου, ἵνα τεκνοποιήσης ἐξ αὐτῆς. ὑπήκουσεν δὲ Αβραμ τῆς φωνῆς Σαραι.

And Sarai said to Abram, 'Behold, the LORD has shut me up from bearing; go in, then, to my maidservant, so that I may have children by her.' And Abram listened to the voice of Sarai.

Direct speech / proposal εἶπεν δέ

Sarai's speech frames the crisis theologically: she attributes her barrenness to divine action (συνέκλεισέν με κύριος), then proposes the surrogate arrangement using the purpose clause ἵνα τεκνοποιήσης. Abram's compliance is noted with the verb ὑπήκουσεν — the same verb used of Abraham's obedience elsewhere, its use here preparing an ironic echo when the same compliance will be recalled as both obedience and failure in the Isaac narrative.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction frame)

→ constative aorist (single speech act)

λέγω: standard LXX speech-introduction formula; the aorist εἶπεν + δέ is the characteristic narrative introduction for a new speaker turn.

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

Σαρα

Sarai

indeclinable proper noun, subject

→ participant identification

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

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).

Ἀβραμ

Abram

indeclinable proper noun, object of πρὸς

→ participant identification

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

Ἰδοὺ

behold

interjection / attention-marker (Hebraism)

→ participant identification

ἰδοὺ: a frozen imperative ('see!') used as a presentative particle, calquing Hebrew יִּדְּוּ; draws attention to the following explanatory clause. Frequent in LXX speech.

συνέκλεισέν

has shut up

Aor Act Indic 3 Sg · συγκλείω

main verb (theological attribution of barrenness)

→ constative aorist (completed divine act)

συγκλείω: 'shut up / enclose / confine'; renders Hebrew רָצַץ ('to restrain / shut up [the womb]'); the LXX idiom depicts the womb as 'closed' by divine decree; cf. 1 Sam 1:5–6 LXX (Peninnah); the verb occurs in the NT at Gal 3:22–23 (ἡ γραφή συνέκλεισεν τὰ πάντα ὑπὸ ἁμαρτίαν) where Paul echoes the confinement/liberation dialectic.

με

me

Accusative

accusative direct object

→ participant reference

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

κύριος

the LORD

Nominative

nominative subject

→ participant prominence

κύριος: the standard LXX rendering of יהוה; Sarai attributes her barrenness to a divine act — the first theological interpretation of infertility in this narrative.

τοῦ

from

Genitive

article with infinitive (genitive of result / purpose after συγκλείω)

→ noun-phrase marking

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

μὴ

not

negation with infinitive

→ clausal qualification or emphasis

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

τίκτειν

to bear children

Pres Act Inf · τίκτω

articular infinitive, genitive of result (shut up from bearing)

→ progressive infinitive (ongoing inability)

τίκτω: same verb as v.1's ἔτικτεν; the articular infinitive τοῦ μὴ τίκτειν picks up the imperfect's state and presents it as the content of divine restraint.

εἵσελθε

go in

Aor Act Imper 2 Sg · εἰσέρχομαι

main verb (imperative command)

→ ingressive aorist imperative (enter into this relationship)

εἰσέρχομαι: 'enter / go in to'; the idiom εἵσελθε πρὸς + person is the standard LXX euphemism for sexual union (cf. Gen 6:4; 38:8); renders Hebrew לָךְ נָכָב.

οὖν

therefore / then

inferential particle (drawing the logical conclusion from the divine closure)

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (recipient of the union)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

παιδίσκη

maidservant

Accusative

accusative object of πρὸς

→ object specification

παιδίσκη: cf. v.1; the article τὴν παιδίσκη μου makes Hagar the already-introduced character.

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.

ἵνα

so that

subordinating conjunction (purpose clause)

→ discourse linkage or contrast

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

τεκνοποιήσης

you may have children

Aor Act Subj 2 Sg · τεκνοποιέω

subjunctive in purpose clause

→ constative aorist subjunctive (achieve the state of having offspring)

τεκνοποιέω: 'to make children / beget'; a compound found rarely outside the LXX; renders Hebrew הָבֵנִי בְנֵיךָ — lit. 'I may be built up from her' — which is itself a wordplay on בֶּן ('son') and בָּנָה ('to build'); the LXX renders the idiom interpretively with a straightforward childbearing verb.

ἐξ

by / from

preposition + genitive (source of the offspring)

→ spatial or relational framing

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

αὐτῆς

her

Genitive

genitive object of ἐξ

→ relational specification

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

ὑπήκουσεν

listened / obeyed

Aor Act Indic 3 Sg · ὑπακούω

main verb (narrative close: Abram's compliance)

→ constative aorist (completed act of obedience/compliance)

ὑπακούω: 'obey / listen to'; renders ὡς ἤκουσεν ('hear the voice of'); the same verb is used of Abraham's covenantal obedience in 22:18; 26:5 — its use here is charged with irony, since this 'obedience' to Sarai's voice produces the crisis that Genesis will have to resolve through Isaac.

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

Αβραμ

Abram

indeclinable proper noun, subject

→ participant identification

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ὑπακούω

→ relational specification

φωνή: 'voice'; the phrase ὑπήκουσεν τῆς φωνῆς ('obeyed the voice of') mirrors the formula of 22:18 (ὑπήκουσας τῆς ἐμῆς φωνῆς) — the obedience Abram shows his wife anticipates the obedience he will show God.

Σαρὰς

of Sarai

Genitive

indeclinable proper noun (genitive form), genitive of source

→ participant identification

Σαρὰς: the genitive form of Σαρά (LXX allows this declensional form of the name before ch.17).

3 καὶ ἔλαβεν Σαρα ἡ γυνὴ Ἀβραμ Ἀγαρ τὴν Αἰγυπτίαν τὴν ἑαυτῆς παιδίσκη, μετὰ δέκα ἔτη τοῦ οἰκεῖν Ἀβραμ ἐν γῇ Χανααν, καὶ ἔδωκεν αὐτὴν Ἀβραμ τῷ ἀνδρὶ αὐτῆς αὐτῷ γυναικα.

And Sarai, the wife of Abram, took Hagar the Egyptian, her own maidservant — after Abram had lived ten years in the land of Canaan — and gave her to Abram her husband as a wife.

Narrative sequence (legal transaction)

καί

The καί-paratactic chain drives the action; the parenthetical time-marker μετὰ δέκα ἔτη τοῦ οἰκεῖν Ἀβραμ ἐν γῇ Χανααν anchors the transaction in elapsed time — ten years since the call of ch.12 and the first covenant promises — heightening the narrative tension of the unfulfilled promise. The formal phrase ἔδωκεν αὐτὴν ... αὐτῷ γυναικα marks a legal act of gift-in-marriage.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (legal acquisition: Sarai takes Hagar to give her)

→ constative aorist (single completed act)

λαμβάνω: 'take'; the marriage-acquisition formula λαμβάνω + γυναῖκα is standard LXX idiom (cf. 4:19; 11:29); here Sarai, not Abram, is the active agent of the taking — an unusual role inversion that the narrative marks.

Σαρα

Sarai

indeclinable proper noun, subject

→ participant identification

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

wife

Nominative

appositive to Σαρα (identifying her as Abram's wife)

→ participant prominence

γυνή: cf. v.1; ἡ γυνή Αβραμ is repeated from v.1, framing the verse within the chapter's opening exposition.

Αβραμ

of Abram

indeclinable proper noun, genitive of relationship

→ participant identification

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

Αγαρ

Hagar

indeclinable proper noun, direct object of ἔλαβεν

→ participant identification

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

Αἰγυπτίαν

Egyptian

Accusative

accusative adjective (attributive, identifying Hagar's ethnicity)

→ object specification

Αἰγυπτία: cf. v.1; the ethnic marker is repeated to underscore Hagar's status as a foreigner.

τὴν

the

Accusative

article (with ἐαυτῆς παιδίσκην)

→ noun-phrase marking

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

ἐαυτῆς

her own

Genitive

reflexive genitive of possession (emphatic: her own slave-girl)

→ relational specification

ἐαυτῆς: intensive reflexive pronoun; the emphasis ('her own maidservant') marks the sacrificial character of Sarai's action — she is giving away her own property.

παιδίσκην

maidservant

Accusative

accusative (second object-description of Αγαρ)

→ object specification

παιδίσκη: third occurrence in 3 verses; Hagar is consistently defined by her servile status.

μετὰ

after

preposition + accusative (temporal: after ten years)

→ spatial or relational framing

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

δέκα

ten

cardinal numeral (temporal, with ἔτη)

→ measure or count

δέκα: 'ten'; indeclinable. The ten years in Canaan mark the elapsed time of the unfulfilled promise — Abram arrived at 75 (12:4), so he is now 85, and the birth of Ishmael at 86 (v.16) is imminent.

ἔτη

years

Accusative

accusative of time (duration: for ten years)

→ object specification

ἔτος: 'year'; accusative of extent of time.

τοῦ

of

Genitive

article with infinitive (genitive articular infinitive, temporal)

→ noun-phrase marking

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

οἰκεῖν

dwelling

Pres Act Inf · οἰκέω

articular infinitive (genitive of time: 'after Abram's dwelling')

→ progressive / durative (ongoing residence)

οἰκέω: 'dwell / live in'; renders Hebrew נָחַל ('dwelling / sojourn'); the combination δέκα ἔτη τοῦ οἰκεῖν is a Hebraism of the bound infinitive construct.

Ἀβραμ

Abram

indeclinable proper noun, subject of infinitive

→ participant identification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: 'land'; the phrase ἐν γῇ Χανααν picks up the promised-land setting; ten years in the land of promise with no heir is the narrative pressure that makes Sarai's proposal comprehensible.

Χανααν

Canaan

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

→ participant identification

Χανααν: transliteration of כְּנָעַן; indeclinable; the promised land of the Abrahamic covenant (12:7; 15:18–21).

καὶ

and

narrative conjunction (continuing action)

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (gift/legal transaction: giving Hagar as wife)

→ constative aorist (single completed act of gift)

δίδωμι: 'give'; the formula ἔδωκεν ... γυναῖκα echoes the formal gift of a wife in LXX marriage narratives (29:28; 34:8); Sarai acts as the legal agent, completing the transaction she proposed.

αὐτήν

her

Accusative

accusative direct object (Hagar)

→ participant reference

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

Ἀβραμ

Abram

indeclinable proper noun, indirect object (recipient)

→ participant identification

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ἀνδρὶ

husband

Dative

dative (appositive to Ἀβραμ: her husband)

→ sphere or reference

ἀνὴρ: 'man / husband'; the phrase τῷ ἀνδρὶ αὐτῆς identifies Abram explicitly as Sarai's husband, marking the transaction's legal character.

αὐτῆς

her

Genitive

genitive of possession (her husband)

→ relational specification

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

αὐτῷ

to him

Dative

dative of advantage (to him as wife)

→ participant reference or interest

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

γυναῖκα

as wife

Accusative

accusative predicate (double-accusative: giving her to him as wife)

→ object specification

γυνή: 'wife / woman'; the predicate accusative γυναῖκα marks this as a formal marriage-gift, distinguishing the arrangement from mere concubinage; Hagar receives the legal status of secondary wife (cf. the similar formula at 25:1, 6).

4 εἰσῆλθεν δὲ πρὸς Αἰγάρ, καὶ συνέλαβεν· καὶ εἶδεν ὅτι ἐν γαστρὶ ἔχει, καὶ ἡτιμάσθη ἡ κυρία ἐναντίον αὐτῆς.

And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was dishonored in her sight.

Narrative sequence (rapid consequence)

εἰσῆλθεν δέ

Three rapid aorists — εἰσῆλθεν, συνέλαβεν, εἶδεν — drive the narrative forward without pause, compressing the transaction to its result. The social reversal — ἡτιμάσθη ἡ κυρία ἐναντίον αὐτῆς — is the narrative crisis that the rest of the chapter resolves; the passive verb makes the dishonoring something that happened to Sarai from Hagar's perspective.

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (narrative action: sexual union)

→ constative aorist (completed single act)

εἰσέρχομαι: 'go in / enter'; the same euphemism as εἴσελθε in v.2; Abram's compliance with the instruction is narrated by picking up the imperative's own verb.

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 (object of union)

→ spatial or relational framing

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

Αγαρ

Hagar

indeclinable proper noun, object of πρὸς

→ participant identification

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

καὶ

and

narrative conjunction (immediate result)

→ discourse linkage or contrast

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

συνέλαβεν

conceived

Aor Act Indic 3 Sg · συλλαμβάνω

main verb (result of union)

→ constative aorist (single conception event)

συλλαμβάνω: 'conceive'; the standard LXX term for conception; renders תִּלְכַּד; the immediate juxtaposition of entry and conception signals the divine granting of fertility — ironic, since it is Sarai's own plan that produces the problem.

καὶ

and

narrative conjunction (temporal sequence)

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (perception leading to attitude change)

→ constative aorist (moment of perception)

ὁράω: 'see'; the moment Hagar perceives her pregnancy is the pivot of the verse: knowledge of the pregnancy is what transforms her attitude toward Sarai.

ὅτι

that

subordinating conjunction (content of εἶδεν)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative idiom for pregnancy)

→ spatial or relational framing

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

γαστρὶ

womb

Dative

dative of location (ἐν γαστρὶ ἔχειν = to be pregnant)

→ sphere or reference

γαστήρ: 'belly / womb'; the idiom ἐν γαστρὶ ἔχω is the standard LXX and classical formula for pregnancy ('to have in the womb'), rendering Hebrew תִּלְכַּד; recurs at vv.5, 11.

ἔχει

she has

Pres Act Indic 3 Sg · ἔχω

main verb in subordinate clause (content of 'saw')

→ progressive present (ongoing pregnancy)

ἔχω: 'have'; the present tense within the indirect perception marks the pregnancy as an ongoing state — she is with child.

καὶ

and

narrative conjunction (result of perception)

→ discourse linkage or contrast

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

ἡτιμάσθη

was dishonored

Aor Pass Indic 3 Sg · ἀτιμάζω

main verb (social reversal, passive)

→ constative aorist (shift in status)

ἀτιμάζω: 'dishonor / treat with contempt'; renders Hebrew לָצַח ('be slight / treat lightly / curse'); the passive focuses on what was experienced by Sarai (the mistress is dishonored), while the agent — Hagar — is implied. The same verb recurs at v.5 (ἡτιμάσθην) in Sarai's own mouth.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κυρία

mistress

Nominative

nominative subject of ἡτιμάσθη

→ participant prominence

κυρία: 'mistress / lady'; the feminine of κύριος; the term ἡ κυρία marks Sarai's legal superiority over Hagar, making the dishonoring a formal inversion of the social order.

ἐναντίον

in the sight of

preposition + genitive (viewpoint: 'before the eyes of her')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; renders פְּנֵי ('before her face'); a Hebraism; the same phrase recurs in Sarai's speech at v.5.

αὐτῆς

her

Genitive

genitive object of ἐναντίον (Hagar's viewpoint)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐναντίον (Hagar's viewpoint).

5 εἶπεν δὲ Σαρα πρὸς Ἀβραμ· Ἀδικοῦμαι ἐκ σοῦ· ἐγὼ ἔδωκα τὴν παιδίσκην μου εἰς τὸν κόλπον σου, ἰδοῦσα δὲ ὅτι ἐν γαστρὶ ἔχει, ἠτιμάσθην ἐναντίον αὐτῆς· κρίναι κύριος ἀνὰ μέσον ἐμοῦ καὶ σοῦ.

And Sarai said to Abram, 'I am being wronged because of you; I myself gave my maidservant into your bosom, and seeing that she has conceived, I have been dishonored in her sight; may the LORD judge between me and you.'

Direct speech / complaint and judicial appeal εἶπεν δέ

Sarai's speech moves through three rhetorical steps: (1) accusation (Ἀδικοῦμαι ἐκ σοῦ — blame directed at Abram), (2) the evidence of her own complicity and the resulting humiliation (ἐγὼ ἔδωκα ... ἠτιμάσθην), and (3) a judicial appeal to the LORD as arbiter (κρίναι κύριος). The precative optative κρίναι anticipates the divine response — which comes not to Sarai but to Hagar in the next scene.

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.

Σαρα

Sarai

indeclinable proper noun, subject

→ participant identification

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

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).

Αβραμ

Abram

indeclinable proper noun, object of πρὸς

→ participant identification

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

Ἄδικοῦμαι

I am being wronged

Pres Pass Indic 1 Sg · ἀδικέω

main verb (complaint: first-person accusation)

→ progressive present passive (ongoing wrong being done to her)

ἀδικέω: 'wrong / injure / treat unjustly'; the present passive depicts Sarai as the ongoing recipient of a wrong; renders Hebrew אָנֹכִי חַיָּלְךָ ('my violence / wrong is upon you'). The verb echoes legal terminology; Sarai is presenting her case.

ἐκ

because of / from

preposition + genitive (cause: wronged because of you)

→ spatial or relational framing

ἐκ: causal use ('as a result of you / because of you'); renders Hebrew אֲלֵיךָ ('upon you').

σοῦ

you

Genitive

genitive object of ἐκ (causal)

→ relational specification

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

ἐγώ

I

Nominative

emphatic nominative pronoun (subject of ἔδωκα)

→ participant reference

ἐγώ: the emphatic pronoun is contrastive — 'I myself (not you) gave her'; Sarai stresses her own agency in the gift, making her the active initiator and thus doubly aggrieved by the outcome.

ἔδωκα

gave

Aor Act Indic 1 Sg · δίδωμι

main verb (recounting her own act as evidence)

→ constative aorist (her completed act of giving)

δίδωμι: same verb as v.3 (ἔδωκεν), echoed in Sarai's speech; she re-narrates the transaction of v.3 in the first person as grounds for her complaint.

τὴν

the

Accusative

article

→ noun-phrase marking

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

παιδίσκην

maidservant

Accusative

accusative direct object

→ object specification

παιδίσκη: fifth occurrence; the repeated term maintains Hagar's identity as slave throughout, which is the socio-legal point at issue.

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.

εἰς

into

preposition + accusative (direction / location: into your bosom)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

κόλπον

bosom

Accusative

accusative object of εἰς (figurative: your embrace / authority)

→ object specification

κόλπος: 'bosom / lap / chest'; renders Hebrew כֶּתֶף; the phrase εἰς τὸν κόλπον ('into the bosom') denotes the intimate sphere of the husband's authority; cf. Num 11:12 LXX. The image is of Sarai placing Hagar under Abram's authority while retaining her own claim.

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.

ἰδοῦσα

seeing / when she saw

Aor Act Ptc Nom Sg Fem · ὁράω

nominative participle (circumstantial / temporal: subject Hagar)

→ constative aorist participle (prior action)

ὁράω: the participle ἰδοῦσα resumes the perception of v.4 (εἶδεν ὅτι ἐν γαστρὶ ἔχει) from Sarai's perspective, grounding the complaint in Hagar's change of attitude.

δὲ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ὅτι

that

subordinating conjunction (content of ἰδοῦσα)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (pregnancy idiom)

→ spatial or relational framing

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

γαστρὶ

womb

Dative

dative of location (ἐν γαστρὶ ἔχει = is pregnant)

→ sphere or reference

γαστήρ: cf. v.4 and v.11; the formulaic phrase is repeated verbatim.

ἔχει

she has

Pres Act Indic 3 Sg · ἔχω

main verb in ὅτι-clause

→ progressive present (ongoing pregnancy)

ἔχω: 'have / hold'; ἔχει τὴν ἐλπίδα ('he holds/sets his hope') renders יִשְׂרָאֵל נָפְשׁוֹ ('he lifts up his soul/life to it'); the Hebrew idiom of longing is rendered by the language of hope — the laborer's whole expectation hangs on this pay.

ἡτιμάσθην

I have been dishonored

Aor Pass Indic 1 Sg · ἀτιμάζω

main verb (Sarai's self-description, echoing v.4)

→ constative aorist passive (the completed dishonoring she has experienced)

ἀτιμάζω: cf. v.4 (ἡτιμάσθην); Sarai now uses the same verb in the first person, internalizing the dishonoring. The shift from third to first person is rhetorically powerful.

ἐναντίον

in the sight of

preposition + genitive (viewpoint)

→ spatial or relational framing

ἐναντίον: cf. v.4; the phrase ἡτιμάσθην ἐναντίον αὐτῆς directly echoes v.4's ἡτιμάσθη ἡ κυρία ἐναντίον αὐτῆς, with the subject now being the first person — Sarai is applying the same verb to herself.

αὐτῆς

her

Genitive

genitive object of ἐναντίον (Hagar's perspective)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐναντίον (Hagar's perspective).

κρίναι

may he judge

Aor Act Opt 3 Sg · κρίνω

optative (precative / judicial appeal to the LORD)

→ precative aorist optative (prayer for divine adjudication)

κρίνω: 'judge / decide'; the precative optative κρίναι expresses a wish — 'may the LORD judge'; Sarai invokes divine arbitration, which paradoxically is what God will provide — but to Hagar (vv.7–13), not to Sarai. The formula κρίναι κύριος ἀνὰ μέσον X καὶ Y recurs at Gen 31:53; Judg 11:27.

κύριος

the LORD

Nominative

nominative subject of κρίναι

→ participant prominence

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

ἀνὰ

between

preposition (ἀνὰ μέσον = 'in the middle / between')

→ spatial or relational framing

ἀνὰ μέσον: 'between'; a distributive prepositional phrase rendering Hebrew בֵּין וּבֵין ...; a Hebraism for the position of a judge adjudicating between two parties.

μέσον

middle

Accusative

accusative (with ἀνά: ἀνὰ μέσον = between)

→ object specification

μέσον: meaning 'middle'; it serves as accusative (with ἀνά: ἀνὰ μέσον = between).

ἐμοῦ

me

Genitive

genitive object of ἀνὰ μέσον (first party)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of ἀνὰ μέσον (first party).

καὶ

and

connective (between the two parties)

→ discourse linkage or contrast

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

σοῦ

you

Genitive

genitive object of ἀνὰ μέσον (second party)

→ relational specification

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

6 εἶπεν δὲ Ἀβραμ πρὸς Σαραν· Ἴδου ἡ παιδίσκη σου ἐν ταῖς χερσίν σου· χρῶ αὐτῇ ὥς ἂν σοι ἀρεστόν ᾦ. καὶ ἐκάκωσεν αὐτὴν Σαρα, καὶ ἀπέδρα ἀπὸ προσώπου αὐτῆς.

And Abram said to Sarai, 'Behold, your maidservant is in your hands; deal with her as seems good to you.' And Sarai treated her harshly, and she fled from her presence.

Response / narrative consequence εἶπεν δέ

Abram's reply is a studied non-intervention — he returns Hagar entirely to Sarai's authority (ἐν ταῖς χερσίν σου) and to her discretion (ὥς ἂν σοι ἀρεστόν ᾦ). The consequences unfold in two rapid aorists: Sarai mistreats (ἐκάκωσεν) and Hagar flees (ἀπέδρα). The flight sets up the theophany of v.7.

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.

Ἀβραμ

Abram

indeclinable proper noun, subject

→ participant identification

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

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).

Σαραν

Sarai

indeclinable proper noun (accusative form), object of πρὸς

→ participant identification

Σαραν: accusative form used after πρὸς; cf. Σαρας at v.2.

Ἴδου

behold

presentative particle (drawing attention to the following statement)

→ discourse linkage or contrast

ἰδού: cf. v.2; calques הִנֵּה.

ἡ

the

Nominative

article

→ noun-phrase marking

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

παιδίσκη

maidservant

Nominative

nominative subject (predicate: 'is in your hands')

→ participant prominence

παιδίσκη: sixth occurrence; Abram deliberately echoes Sarai's own term from v.5, reinforcing Hagar's servile status as the ground of Sarai's authority over her.

σου

your

Genitive

genitive of possession (your maidservant)

→ relational specification

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

ἐν

in

preposition + dative (locative: in your hands = under your authority)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

χερσίν

hands

Dative

dative of location (idiom: in your hands = in your power)

→ sphere or reference

χείρ: 'hand'; ἐν ταῖς χερσίν σου is a Hebraism of יְדֵיךָ, meaning 'in your authority / at your disposal'; Abram transfers responsibility to Sarai completely.

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.

χρῶ

deal / use

Pres Mid Imper 2 Sg · χράομαι

main verb (imperative of permission)

→ progressive present imperative (ongoing license to act as she wishes)

χράομαι: 'use / deal with / treat'; the present imperative grants ongoing license; renders הַלְּךְ יְשׁוּעָה ('do to her [what is good in your eyes]'); Abram's response is not protective of Hagar — he grants Sarai full authority.

αὐτῇ

her

Dative

dative object of χράομαι

→ participant reference or interest

αὐτῇ: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of χράομαι.

ὥς

as

comparative conjunction (introducing the manner clause)

→ discourse linkage or contrast

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

ἄν

[modal particle]

modal particle (with subjunctive: indefinite manner)

→ discourse linkage or contrast

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

σοι

to you

Dative

dative of reference (as seems good to you)

→ participant reference or interest

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

ἀρεστὸν

pleasing / good

Nominative

predicate adjective (what seems good)

→ participant prominence

ἀρεστός: 'pleasing / acceptable / right'; renders Hebrew הַטּוֹב בְּעֵינַי ('what is good in your eyes'); the idiom of personal moral judgment appears throughout Judges and Kings with negative connotation — each did what was right in his own eyes.

ἦ

may be

Pres Act Subj 3 Sg · εἰμί

subjunctive in indefinite manner clause (ὥς ἄν + subj.)

→ indefinite / progressive subjunctive

εἰμί: the indefinite manner clause ὥς ἄν σοι ἀρεστὸν ἦ = 'however it may seem good to you.'

καὶ

and

narrative conjunction (consequence of Abram's reply)

→ discourse linkage or contrast

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

ἐκάκωσεν

treated harshly

Aor Act Indic 3 Sg · κακῶω

main verb (Sarai's action)

→ constative aorist (completed act of mistreatment)

κακῶω: 'harm / mistreat / afflict'; renders Hebrew קָנַחְתִּי ('she humbled / afflicted her'); the verb is notably the same root used for Israel's affliction in Egypt (Exod 1:11–12 LXX κακῶω); Hagar's suffering foreshadows the oppression of her descendants.

αὐτήν

her

Accusative

accusative direct object (Hagar)

→ participant reference

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

Σαρα

Sarai

indeclinable proper noun, subject (delayed for emphasis)

→ participant identification

Σαρα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (delayed for emphasis).

καὶ

and

narrative conjunction (consequence: Hagar's flight)

→ discourse linkage or contrast

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

ἀπέδρα

fled

Aor Act Indic 3 Sg · ἀποδιδράσκω

main verb (Hagar's flight)

→ constative aorist (completed act of flight)

ἀποδιδράσκω: 'run away / flee'; renders Hebrew פָּרַחְתִּי; the verb denotes escape from a situation of oppression — the same root used for a runaway slave. Hagar will use a cognate form (ἀποδιδράσκω) to describe herself in v.8.

ἀπὸ

from

preposition + genitive (point of departure)

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

genitive object of ἀπό (idiom: from before her face)

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου is a Hebraism of מִפְּנֵיהֶּר ('from before her'); the same idiom appears in v.8 (ἀπὸ προσώπου Σαρὰς), linking Hagar's speech to the narrator's description here.

αὐτῆς

her

Genitive

genitive of possession (from Sarai's presence)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (from Sarai's presence).

7 εὑρεν δὲ αὐτὴν ἄγγελος κυρίου ἐπὶ τῆς πηγῆς τοῦ ὕδατος ἐν τῇ ἐρήμῳ, ἐπὶ τῆς πηγῆς ἐν τῇ ὁδῷ Σουρ.

And the angel of the LORD found her by the spring of water in the wilderness, by the spring on the road to Shur.

Theophanic encounter / new scene

εὑρεν δέ

The ἄγγελος κυρίου appears here for the first time in the LXX — a moment of enormous theological significance. The double prepositional phrase (ἐπὶ τῆς πηγῆς ... ἐπὶ τῆς πηγῆς) is emphatic repetition marking the encounter's location as a liminal place — a spring in the wilderness between Canaan and Egypt. Shur (Σουρ) is the desert boundary of Egypt, confirming Hagar is fleeing home.

εὑρεν

found

Aor Act Indic 3 Sg · εὐρίσκω

main verb (the divine finding — not accidental)

→ constative aorist (completed act of finding)

εὐρίσκω: 'find'; the subject ἄγγελος κυρίου 'found' Hagar — the same verb used of providential encounters throughout the LXX (cf. Ruth 2:3 περιέπεσεν). The divine messenger's finding of the runaway slave is an act of grace.

δὲ

and

postpositive continuative particle (new scene)

→ discourse linkage or contrast

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

αὐτὴν

her

Accusative

accusative direct object (Hagar)

→ participant reference

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

ἄγγελος

angel / messenger

Nominative

nominative subject

→ participant prominence

ἄγγελος: 'messenger / angel'; first appearance of the ἄγγελος κυρίου in the LXX. The figure speaks in the first person of God (v.10: 'I will multiply your seed'), prompting the question of whether this is a distinct being or a theophany; the answer has generated centuries of exegesis — from identification with the Logos (Justin Martyr, Dial. 56–60; Philo, De Somn. 1.232) to a created intermediary. The NT identifies the pre-incarnate Christ with this figure (Jude 5; 1 Cor 10:4).

κυρίου

of the LORD

Genitive

genitive of source / relationship (angel belonging to / sent by the LORD)

→ relational specification

κύριος: genitive with ἄγγελος; the title ἄγγελος κυρίου renders יהוה ימלאך; the messenger is identified by his sender and speaks with the divine prerogative.

ἐπὶ

by / at

preposition + genitive (location: at the spring)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

πηγῆς

spring

Genitive

genitive object of ἐπὶ (location at the spring)

→ relational specification

πηγή: 'spring / source'; renders Hebrew יַעַר ('eye / spring'); the well / spring is the locus of the theophanic encounter and will be named in v.14 as Beer-lahai-roi.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ὕδατος

water

Genitive

genitive of content (spring of water)

→ relational specification

ὕδωρ: 'water'; πηγὴ ὕδατος = 'spring of water'; the phrase specifies a flowing source, as opposed to a cistern.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

wilderness / desert

Dative

dative of place

→ sphere or reference

ἐρημος: 'desert / uninhabited place'; renders Hebrew מִדְבָּר; the wilderness between Canaan and Egypt is the arena of the theophany — Hagar is between worlds, belonging to neither.

ἐπὶ

by

preposition + genitive (repeated for emphasis: by the spring on the road)

→ spatial or relational framing

ἐπὶ: meaning 'by'; here it marks the relation signaled by preposition + genitive (repeated for emphasis: by the spring on the road).

τῆς

the

Genitive

article

→ noun-phrase marking

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

πηγῆς

spring

Genitive

genitive object of ἐπὶ (second occurrence, emphatic localization)

→ relational specification

πηγή: the repeated ἐπὶ τῆς πηγῆς is not redundant but a Hebraizing emphatic localization, pinpointing the site for the later naming in v.14.

ἐν

on

preposition + dative (road: location specification)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῶ

road / way

Dative

dative of place (on the road)

→ sphere or reference

ὁδός: 'road / way'; ἐν τῇ ὁδῶ Σουρ = 'on the road to Shur'; the road to Shur (= Egyptian frontier) identifies Hagar's direction of travel: back toward her homeland.

Σουρ

Shur

indeclinable proper noun, genitive of direction (road to Shur)

→ participant identification

Σουρ: transliteration of שׁוּר; the desert east of Egypt; Hagar is fleeing homeward. Israel will later cross this same wilderness (Exod 15:22 LXX), creating a typological resonance between Hagar and the Exodus.

8 καὶ εἶπεν αὐτῇ· Ἀγαρ ἡ παιδίσκη Σαρας, πόθεν ἔρχη καὶ ποῦ πορεύη; ἡ δὲ εἶπεν· ἀπὸ προσώπου Σαρας τῆς κυρίας μου ἐγὼ ἀποδιδράσκω.

And he said to her, 'Hagar, maidservant of Sarai, where do you come from and where are you going?'
And she said, 'I am fleeing from the presence of Sarai my mistress.'

Dialogue / interrogation καί

The angel's double question (πόθεν ... ποῦ;) — whence and whither — is a standard theophanic interrogation formula (cf. 1 Kgs 19:9, 13 LXX to Elijah: τί σύ ἐνταῦθα;). The address Ἀγαρ ἡ παιδίσκη Σαρας simultaneously names and defines her identity in her slave-status; Hagar's answer addresses only the first question ('whence') — a significant half-silence that the angel does not press.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg· λέγω

main verb (speech-introduction, subject = angel)

→ constative aorist

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

αὐτῇ

to her

Dative

dative indirect object (recipient of speech)

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (recipient of speech).

Ἀγαρ

Hagar

indeclinable proper noun, vocative-function address

→ participant identification

Ἀγαρ: the angel addresses Hagar by name — a sign of divine knowledge and personal attention; the messenger knows who she is before she speaks.

ἡ

the

Nominative

article

→ noun-phrase marking

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

παίδισκη

maidservant

Nominative

nominative appositive to *Σαραί* (identifying her as Sarai's slave)

→ participant prominence

παίδισκη: the title used throughout by Sarai (vv.1–6) is now used by the angel — he accepts the social reality of Hagar's status even as he addresses her with grace.

Σαραί

of Sarai

Genitive

indeclinable proper noun (genitive form), genitive of relationship

→ participant identification

Σαραί: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitive form), genitive of relationship.

πόθεν

from where

interrogative adverb (source / origin)

→ clausal contribution

πόθεν: 'from where / whence'; the first of the angel's two questions; cf. the theophanic double-question to Elijah at 1 Kgs 19:9 LXX.

ἔρχη

are you coming

Pres Mid Indic 2 Sg · ἔρχομαι

main verb in interrogative clause

→ progressive present (ongoing journey)

ἔρχομαι: 'come / go'; the present tense asks about her current state of travel.

καὶ

and

connective (joining the two questions)

→ discourse linkage or contrast

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

ποῦ

where

interrogative adverb (destination)

→ clausal contribution

ποῦ: 'where / to where'; the second question, about destination — which Hagar does not answer, suggesting she has not resolved where she is going.

πορεύη

are you going

Pres Mid Indic 2 Sg · πορεύομαι

main verb in second interrogative clause

→ progressive present (ongoing travel)

πορεύομαι: 'go / travel / proceed'; distinguished from ἔρχομαι here by direction: ἔρχη = coming from, πορεύη = going to.

ἡ

she

Nominative

article used as pronoun (subject of response)

→ noun-phrase marking

ἡ δέ: the Attic/LXX construction using the article as a demonstrative pronoun for a new speaker in dialogue.

δὲ

and

postpositive continuative particle (speaker change)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Hagar's reply)

→ constative aorist

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

ἀπὸ

from

preposition + genitive (point of departure / cause of flight)

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

genitive object of από (Hebraism: from before her face)

→ relational specification

πρόσωπον: ἀπὸ προσώπου Σαρας echoes the narrator's phrase ἀπὸ προσώπου αὐτῆς at v.6, confirming this as the continuation of the flight described there.

Σαρας

of Sarai

Genitive

indeclinable proper noun (genitive), genitive of source

→ participant identification

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

κυρίας

mistress

Genitive

genitive appositive to Σαρας (identifying her mistress)

→ relational specification

κυρία: cf. v.4; Hagar herself uses the title κυρία — she acknowledges Sarai's authority even in the act of fleeing, and Sarai's ownership is the very thing she is trying to escape.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐγώ

I

Nominative

emphatic nominative pronoun (subject of ἀποδιδράσκω)

→ participant reference

ἐγώ: emphatic; Hagar identifies herself as the agent of the flight she confesses, taking ownership of her action.

ἀποδιδράσκω

I am fleeing

Pres Act Indic 1 Sg · ἀποδιδράσκω

main verb (confession of flight)

→ progressive present (ongoing act of fleeing)

ἀποδιδράσκω: cf. v.6 (ἀπέδρα); Hagar uses the same root the narrator used to describe her flight — she owns the label. The present tense makes the flight an ongoing state rather than a past event, suggesting she is still in mid-flight.

9 εἶπεν δὲ αὐτῇ ὁ ἄγγελος κυρίου· Ἀποστράφηθι πρὸς τὴν κυρίαν σου καὶ ταπεινώθητι ὑπὸ τὰς χεῖρας αὐτῆς.

And the angel of the LORD said to her, 'Return to your mistress and submit yourself under her hands.'

Divine command εἶπεν δέ

Two imperatives — ἀποστράφηθι (return) and ταπεινώθητι (submit / humble yourself) — constitute the angel's command. The second is the most theologically charged: ταπεινός renders the same root (תַּגַּל, 'to humble / afflict') whose noun form (ταπείνωσις) appears in v.11 as the ground of the naming of Ishmael. The command reverses the dynamic of v.6: Sarai's affliction will become the platform for divine deliverance.

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.

αὐτῇ

to her

Dative

dative indirect object (recipient: Hagar)

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (recipient: Hagar).

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελος

angel

Nominative

nominative subject (with κυρίου: the angel of the LORD)

→ participant prominence

ἄγγελος: cf. v.7; ὁ ἄγγελος κυρίου (with the article) marks the same figure now re-identified in the narrative.

κυρίου

of the LORD

Genitive

genitive of relationship (angel of the LORD)

→ relational specification

κυρίου: meaning 'of the LORD'; it serves as genitive of relationship (angel of the LORD).

Ἀποστρέφηθι

return / turn back

Aor Pass Imper 2 Sg · ἀποστρέφω

main verb (imperative command: return to your mistress)

→ ingressive aorist imperative (begin the return)

ἀποστρέφω: 'turn back / return'; the passive-form imperative ἀποστρέφηθι renders Hebrew יָבֹשׁ ('return!'); the reversal of Hagar's flight is commanded — but the command comes with a promise (vv.10–12), transforming it from mere restitution of servitude into a mission.

πρὸς

to

preposition + accusative (direction / recipient)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κυρίαν

mistress

Accusative

accusative object of πρὸς

→ object specification

κυρία: cf. vv.4, 8; the angel uses the same social title as Hagar herself used in v.8 (τῆς κυρίας μου), accepting the reality of the social order while moving within it.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

connective (joining the two imperatives)

→ discourse linkage or contrast

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

ταπεινώθητι

humble yourself / submit

Aor Pass Imper 2 Sg · ταπεινώω

main verb (second imperative: submission to authority)

→ constative aorist imperative (submit, accept the position)

ταπεινώω: 'humble / lower / afflict'; renders Hebrew יגַעְתָּהּ ('humble yourself / allow yourself to be afflicted'); the same root גַּעַץ whose noun form ταπείνωσις appears in v.11 as the ground of the name Ishmael: 'the LORD heard your ταπείνωσιν.' The command to submit to affliction becomes the very affliction that God hears. The verb is theologically significant in the NT: ταπεινώω is the verb of the kenosis hymn (Phil 2:8, ἑταπείνωσεν ἑαυτόν).

ὑπὸ

under

preposition + accusative (subordination: under her hands)

→ spatial or relational framing

ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (subordination: under her hands).

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

accusative object of ὑπό (under her authority)

→ object specification

χείρ: cf. ἐν ταῖς χερσίν σου at v.6, where Abram placed Hagar ἐν ταῖς χερσίν of Sarai; now the angel echoes that phrase — ὑπὸ τὰς χεῖρας αὐτῆς — and commands Hagar to accept it. The authority she fled is the authority she is told to re-enter.

αὐτῆς

her

Genitive

genitive of possession (Sarai's hands)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Sarai's hands).

10 καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου· Πληθύνων πληθυνῶ τὸ σπέρμα σου, καὶ οὐκ ἀριθμηθήσεται ἀπὸ τοῦ πλήθους.

And the angel of the LORD said to her, 'Multiplying I will multiply your seed, and it shall not be numbered for multitude.'

Divine promise / oracle καὶ

The promise of innumerable descendants (Πληθύνων πληθυνῶ τὸ σπέρμα σου) is structurally the Abrahamic multiplication promise (cf. 13:16; 15:5; 22:17) extended to Hagar — a slave woman — by the ἄγγελος κυρίου speaking in divine first person. The cognate-participle Hebraism (πληθύνων πληθυνῶ) marks this as a formal promise speech. The promise that the seed 'shall not be numbered' is verbally parallel to 13:16 (οὐ δυνήσεται ἀριθμηθῆναι).

καὶ
and

narrative conjunction (continuing the divine speech)

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (introducing the promise speech)

→ constative aorist

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

αὐτῇ
to her

Dative

dative indirect object

→ participant reference or interest

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

ὁ
the

Nominative

article

→ noun-phrase marking

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

ἄγγελος

angel

Nominative

nominative subject

→ participant prominence

ἄγγελος: meaning 'angel'; it serves as nominative subject.

κυρίου

of the LORD

Genitive

genitive of relationship

→ relational specification

κυρίου: meaning 'of the LORD'; it serves as genitive of relationship.

Πληθύνων

multiplying

Pres Act Ptc Nom Sg Masc · πληθύνω

*nominative participle (cognate-participle
Hebraism: intensifying the main verb)*

→ progressive participle (continuous multiplication)

πληθύνω: 'multiply / increase'; the cognate-participle construction Πληθύνων πληθυνῶ calques the Hebrew infinitive absolute + finite verb construction $\text{הַיְבִיחַ הַיְבִיחַ}$ — a Hebraism for intensifying emphasis ('I will most certainly multiply'). The identical formula appears at 22:17 for the Abrahamic promise. The promise to Hagar thus mirrors and parallels the promise to Abraham, a theological equivalence Paul will exploit in Gal 4.

πληθυνῶ

I will multiply

Fut Act Indic 1 Sg · πληθύνω

*main verb (divine promise, first person of the
angel = divine first person)*

→ predictive future (certain promise)

πληθύνω: the future first person (πληθυνῶ) with the cognate participle constitutes the formal promise speech; the angel speaks in the divine first person — 'I will multiply' — confirming that the ἄγγελος κυρίου is the divine presence itself.

τὸ

the

Accusative

article

→ noun-phrase marking

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

σπέρμα

seed / offspring

Accusative

accusative direct object (what will be multiplied)

→ object specification

σπέρμα: 'seed / offspring / descendants'; renders Hebrew זָרְעֶךָ ; the Abrahamic seed-promise vocabulary is deliberately applied here to Hagar's son — a theological statement that Ishmael's descendants too are within the sphere of God's covenantal attention, even if Isaac is the covenant heir.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

connective (expanding the promise)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἀριθμηθήσεται

will be numbered / counted

Fut Pass Indic 3 Sg · ἀριθμέω

main verb (passive: the seed will be innumerable)

→ predictive future passive

ἀριθμέω: 'count / number'; the fut. pass. 'shall not be counted' is the standard LXX formula for innumerability (cf. 13:16; 15:5); the negative promise is rhetorical superlative — so many they cannot be counted.

ἀπὸ

because of / for

preposition + genitive (cause / measure: 'on account of its multitude')

→ spatial or relational framing

ἀπὸ: meaning 'because of'; here it marks the relation signaled by preposition + genitive (cause / measure: 'on account of its multitude').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πλήθους

multitude / abundance

Genitive

genitive object of ἀπό (cause of uncountability)

→ relational specification

πλήθος: 'multitude / great number'; ἀπὸ τοῦ πλήθους = 'because of the multitude' — the seed will be so vast it cannot be numbered. The cognate πληθύνω / πλήθος in one verse creates an internal wordplay: the multiplication (πληθύνω) produces such a multitude (πλήθος) that counting fails.

11 καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου· Ἴδου σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
Ισμαηλ, ὅτι ἐπήκουσεν κύριος τῇ ταπεινώσει σου.

And the angel of the LORD said to her, 'Behold, you have conceived and will bear a son, and you shall call his name Ishmael, because the LORD has heard your humiliation.'

Naming oracle **καί**

The announcement of Ishmael's birth follows the standard annunciation pattern (ἰδοὺ + pregnancy statement + gender + name + etymology): cf. the angelic announcements to Samson's mother (Judg 13:3–5 LXX), to Mary (Luke 1:31). The etymological gloss ὅτι ἐπήκουσεν κύριος τῇ ταπεινώσει σου makes explicit what the name Ισμαηλ encodes: לָא שָׁמַע = 'God has heard.' ταπείνωσις (v.9's ταπεινώθητι) is now named as the very thing the LORD heard.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

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

αὐτῇ
to her

Dative

dative indirect object

→ participant reference or interest

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

ὁ
the

Nominative

article

→ noun-phrase marking

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

ἄγγελος

angel

Nominative

nominative subject

→ participant prominence

ἄγγελος: meaning 'angel'; it serves as nominative subject.

κυρίου

of the LORD

Genitive

genitive of relationship

→ relational specification

κυρίου: meaning 'of the LORD'; it serves as genitive of relationship.

Ἴδου

behold

presentative particle (annunciation formula opener)

→ discourse linkage or contrast

ἴδου: cf. vv.2, 6; here it opens the formal birth-announcement oracle.

σύ

you

Nominative

emphatic nominative pronoun (subject: Hagar specifically)

→ participant reference

σύ: emphatic pronoun; the annunciation is personal and direct — 'you yourself are pregnant.' The σύ echoes and anticipates Hagar's address to God at v.13: Σύ ὁ θεὸς ὁ ἐπιδὼν με — a verbal rhyme binding divine address and human response.

ἐν

in

preposition + dative (pregnancy idiom)

→ spatial or relational framing

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

γαστρὶ

womb

Dative

dative of location (ἐν γαστρὶ ἔχεις = you are pregnant)

→ sphere or reference

γαστήρ: cf. vv.4, 5; the formula now on the angel's lips confirms what Hagar already knew and fled from.

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb (present state of pregnancy)

→ progressive present

ἔχω: 'have / hold / possess'; 'as you have it today' — the Transjordan conquest (chs. 2–3) is the down-payment guaranteeing the fuller possession to come.

καὶ

and

connective (to the birth prediction)

→ discourse linkage or contrast

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

τέξῃ

you will bear

Fut Mid Indic 2 Sg · τίκτω

main verb (predictive: future birth)

→ predictive future

τίκτω: cf. vv.1, 2, 15, 16; the same verb whose denial (οὐκ ἔτικτεν, v.1) opened the chapter now appears as promise — Hagar will bear what Sarai could not.

υἱόν

a son

Accusative

accusative direct object (object of τέξῃ)

→ object specification

υἱός: 'son'; the gender specification in the annunciation is the standard form; cf. the annunciation at Judg 13:3; Luke 1:31.

καὶ

and

connective (to the naming command)

→ discourse linkage or contrast

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

καλέσεις

you shall call

Fut Act Indic 2 Sg · καλέω

main verb (naming command in future form)

→ volitive future (command expressed as future indicative)

καλέω: 'call / name'; the naming of a child in an annunciation is a divine prerogative delegated to the parent; cf. 17:19 (Isaac), Luke 1:13 (John), Luke 1:31 (Jesus).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object (the name to be given)

→ object specification

ὄνομα: cf. v.1 (ἡ ὄνομα Αγαρ); naming scenes frame the chapter — Hagar was introduced by name in v.1, the child is named in v.11, and God is named in v.13.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

Ισμαηλ

Ishmael

indeclinable proper noun, predicate of naming

→ participant identification

Ισμαηλ: transliteration of לְיִשְׁמָאֵל = 'God hears / God has heard' (from יָשָׁע + שָׁמַע); the name encodes the divine act explained in the following ὅτι-clause. In Gal 4:22–23 Paul names Ισμαηλ as the son of the παῖδίσκη, 'born according to the flesh,' over against Isaac, 'born according to the Spirit' (κατὰ πνεῦμα).

ὅτι

because

causal conjunction (etymological explanation of the name)

→ discourse linkage or contrast

ὅτι: causal — the name is given because of the following divine act; this is the standard onomastic-etymology formula in Genesis name-giving scenes.

ἐπήκουσεν

has heard / listened

Aor Act Indic 3 Sg · ἐπακούω

main verb (etymology: explaining the name Ishmael)

→ constative aorist (completed act of divine hearing)

ἐπακούω: 'hear / listen attentively'; renders שָׁמַע (the verbal element of the name לְיִשְׁמָאֵל); the aorist marks the divine hearing as already accomplished — God heard Hagar's affliction before the child was even born.

κύριος

the LORD

Nominative

nominative subject

→ participant prominence

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ταπεινώσει

humiliation / affliction

Dative

dative object of ἐπακούω (heard to / responded to your humiliation)

→ sphere or reference

ταπείνωσις: 'lowliness / humiliation / affliction'; renders Hebrew תַּיִשָּׁבַח ('your affliction'); a dative of reference or indirect object after ἐπακούω. The root ταπειν- connects this verse to the ταπεινώθητι command of v.9 — the very submission the angel commanded has already been heard by God as affliction calling for response.

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.

12 οὗτος ἔσται ἄγροικος ἄνθρωπος· αἱ χεῖρες αὐτοῦ ἐπὶ πάντας, καὶ αἱ χεῖρες πάντων ἐπ' αὐτόν· καὶ κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει.

This one will be a wild man; his hands against all, and the hands of all against him; and he will dwell over against all his brothers.

Prophetic character portrait

οὗτος

The oracle about Ishmael shifts to a third-person prophetic portrait using the demonstrative οὗτος ('this one'). Three parallel clauses describe a life of perpetual conflict: the ἄγροικος ἄνθρωπος is hostile to all, all are hostile to him, and yet he 'dwells over against all his brothers' — a position of independent, combative presence rather than annihilation. The LXX's rendering of מְדַבֵּר אִשְׁמָאֵל ('wild-ass of a man') as ἄγροικος ἄνθρωπος softens the animal image into a social one.

οὗτος

this one

Nominative

demonstrative pronoun, subject (referring to the unborn Ishmael)

→ participant reference

οὗτος: 'this one'; the demonstrative picks up the previously named *vión* and individualizes the oracle — the prophecy is about this specific child.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive: characterizing the future man)

→ predictive future

εἰμί: the future copula introduces the character oracle.

ἄγροικος

wild / rustic

Nominative

predicate adjective (characterizing Ishmael)

→ participant prominence

ἄγροικος: 'of the field / rustic / wild / boorish'; from *ἀγρός* ('field') + *οἶκος* ('house') — 'one whose home is the open field'; renders Hebrew *נֶדֶן* ('wild donkey'), but the LXX replaces the animal metaphor with a social description: a man who lives outside civilization. The word can denote both geographic wildness and social coarseness.

ἄνθρωπος

man

Nominative

predicate nominative (ἄγροικος ἄνθρωπος = a wild man)

→ participant prominence

ἄνθρωπος: 'human being / man'; the compound phrase *ἄγροικος ἄνθρωπος* renders Hebrew *דֶּן נֶדֶן* ('wild-ass of a man'); the LXX translators chose to interpret rather than transliterate the animal comparison, producing a social characterization rather than a zoological one — a significant interpretive choice.

αἱ

the

Nominative

article

→ noun-phrase marking

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

χεῖρες

hands

Nominative

nominative subject (his hands against all)

→ participant prominence

χεῖρ: 'hand'; αἱ χεῖρες αὐτοῦ ἐπὶ πάντας = 'his hands against everyone' — a Hebraism for hostility and conflict; the *χεῖρες* motif echoes *ταῖς χερσίν σου* (v.6) and *χεῖρας αὐτῆς* (v.9), now in an entirely different register: the slave woman's child will be beyond anyone's authority.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

against

preposition + accusative (hostility: against all)

→ spatial or relational framing

ἐπὶ + acc.: hostile direction ('against'); the same preposition is reversed in the next clause (*αἱ χεῖρες πάντων ἐπ' αὐτόν*) to express the counter-hostility — a chiasmic reversal.

πάντας

all / everyone

Accusative

accusative object of ἐπί

→ object specification

πάντας: meaning 'all'; it serves as accusative object of ἐπί.

καὶ

and

connective (chiastic counterpart)

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

χεῖρες

hands

Nominative

nominative subject (counter-clause: all's hands against him)

→ participant prominence

χεῖρες: meaning 'hands'; it serves as nominative subject (counter-clause: all's hands against him).

πάντων

of all

Genitive

genitive of possession (hands of all)

→ relational specification

πάντων: meaning 'of all'; it serves as genitive of possession (hands of all).

ἐπ'

against

preposition + accusative (hostility reversed)

→ spatial or relational framing

ἐπ': meaning 'against'; here it marks the relation signaled by preposition + accusative (hostility reversed).

αὐτόν

him

Accusative

accusative object of ἐπ'

→ participant reference

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

καὶ

and

connective (final clause of the portrait)

→ discourse linkage or contrast

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

κατά

over against / before

preposition + accusative (position: facing / in front of)

→ spatial or relational framing

κατά + acc.: 'facing / before / over against'; κατά πρόσωπον = 'before the face of / in the presence of' — renders Hebrew יגד-לפני ('over the face of'); the phrase denotes Ishmael's dwelling as conspicuously present among his brothers, not hidden.

πρόσωπον

face

Accusative

accusative object of κατά (κατά πρόσωπον = over against the face of)

→ object specification

πρόσωπον: cf. vv.6, 8; the πρόσωπον motif (facing, fleeing from the face, looking upon) continues through the chapter into v.13 (ἐπιδών = 'the God who looked upon').

πάντων

of all

Genitive

genitive object of κατά πρόσωπον

→ relational specification

πάντων: meaning 'of all'; it serves as genitive object of κατά πρόσωπον.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

genitive (Ishmael's brothers — including Isaac's line)

→ relational specification

ἀδελφός: 'brother'; Ishmael's brothers include Isaac (Gen 25:9, where they bury Abraham together) and the sons of Keturah; the oracle describes perpetual proximity-in-conflict rather than separation.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

κατοικήσει

will dwell

Fut Act Indic 3 Sg · κατοικέω

main verb (predictive: place of dwelling)

→ predictive future

κατοικέω: 'dwell / inhabit'; renders Hebrew יָשַׁב; the promise is of an enduring, geographically distinct existence for Ishmael's line — not destruction but persistent, independent presence.

13 καὶ ἐκάλεσεν Ἀγαρ τὸ ὄνομα κυρίου τοῦ λαλοῦντος πρὸς αὐτήν· Σὺ ὁ θεὸς ὁ ἐπιδὼν με· ὅτι εἶπεν· Καὶ γὰρ ἐνώπιον εἶδον ὀπίσω τοῦ ὀρῶντός με.

And Hagar called the name of the LORD who had spoken to her, 'You are the God who looked upon me'; for she said, 'For here I have seen face to face the one who appeared to me.'

Theophanic naming / response **καί**

Hagar names God — a unique act in the Pentateuch: a woman, a slave, a foreigner, gives God a name. Σὺ ὁ θεὸς ὁ ἐπιδὼν με reverses the σύ of v.11 — where the angel addressed Hagar ('you have conceived'), Hagar now addresses God ('you are the God'). The explanatory ὅτι-clause (ἐνώπιον εἶδον ὀπίσω τοῦ ὀρῶντός με) is the LXX's interpretive rendering of the phrase behind Beer-lahai-roi: the well of 'the living one who sees me.'

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν
called

Aor Act Indic 3 Sg · καλέω

main verb (naming act: Hagar names God)

→ constative aorist

καλέω: the naming verb; Hagar performs the act of naming God just as in v.11 the angel commanded her to name her son — parallel naming events frame the encounter.

Αγαρ
Hagar

indeclinable proper noun, subject

→ participant identification

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

τὸ
the

Accusative

article

→ noun-phrase marking

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

ὄνομα
name

Accusative

accusative direct object (naming the name of the LORD)

→ object specification

ὄνομα: cf. v.1 and v.11; the naming of God by Hagar uses the same formula as the naming of the child — a deliberate structural parallel: the God who named himself through the promise is now named in return by the recipient.

κυρίου
of the LORD

Genitive

genitive of possession (whose name she called)

→ relational specification

κύριος: the LORD whose name Hagar is giving a new expression: Σὺ ὁ θεὸς ὁ ἐπιδὼν με.

τοῦ
the one

Genitive

article with participle (attributive: the LORD who spoke)

→ noun-phrase marking

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

λαλοῦντος
speaking

Pres Act Ptc Gen Sg Masc · λαλέω

attributive participle (describing the LORD: the one speaking to her)

→ progressive participle (the speaking that just occurred)

λαλέω: 'speak'; the attributive participle identifies the LORD by his theophanic activity — he is the one who spoke.

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).

αὐτήν
her

Accusative

accusative object of πρὸς

→ participant reference

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

Σὺ
You

Nominative

emphatic nominative pronoun (subject of the divine address: 'You are ...')

→ participant reference

σύ: the emphatic pronoun opens Hagar's name for God, as the angel's Ἴδὸν σύ opened the birth announcement to Hagar at v.11; the verbal echo binds the two addresses. 'You are the God' — Hagar makes a confessional claim about divine identity.

ὁ
the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (Σύ ... ὁ θεός = 'You are ... God')

→ participant prominence

θεός: the divine name with the article marks a specific divine identity-claim; Hagar identifies the θεός she encountered as the one who looked upon her.

ὁ

the one

Nominative

article with participle (attributive)

→ noun-phrase marking

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

ἐπιδών

who looked upon

Aor Act Ptc Nom Sg Masc · ἐπιοράω

attributive participle (defining God by his act of seeing Hagar)

→ constative aorist participle (God's completed act of looking upon her)

ἐπιοράω: 'look upon / look down upon / regard'; renders Hebrew נָּחַד ('see / look upon'); the compound ἐπι- adds the nuance of divine attention from above or upon. The same root recurs in the ὁρῶντός με of the following clause, creating a wordplay. The name Σύ ὁ θεός ὁ ἐπιδών με ('You are the God who looked upon me') is Hagar's confession that she has been seen by God — a profound statement of divine care for the marginalized.

με

me

Accusative

accusative direct object of ἐπιδών

→ participant reference

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

ὅτι

for / because

causal conjunction (explaining the naming)

→ discourse linkage or contrast

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

εἶπεν

she said

Aor Act Indic 3 Sg · λέγω

main verb (introducing Hagar's explanatory speech)

→ constative aorist

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

Καὶ

for

particle (καὶ γάρ = 'for indeed / for even')

→ discourse linkage or contrast

καί: intensive with γάρ in the combination καὶ γάρ ('for indeed / for truly'); marks the following as the grounds of her confession.

γάρ

indeed

postpositive explanatory particle

→ discourse linkage or contrast

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

ἐνώπιον

face to face / before

adverb / preposition (face to face: here as an adverb of manner)

→ spatial or relational framing

ἐνώπιον: 'before / in front of / face to face'; renders Hebrew **פָּנָיו** ('here'); but the LXX appears to be rendering the name Beer-lahai-roi's second element — **חַי** ('the living one') or **רָאָה** ('my seeing') — in an interpretive paraphrase. The phrase ἐνώπιον εἶδον ('I saw face to face') is the LXX's attempt to render the enigmatic Hebrew idiom 'a well of the living one who sees me.'

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (Hagar's confession of seeing God)

→ constative aorist

ὁράω: 'see'; the mutual seeing — God looked upon Hagar (ἐπιδών, v.13a) and Hagar saw God (εἶδον) — is a two-directional vision: theophany is encounter, not mere observation.

ὀπίσω

after / behind

preposition + genitive (here: 'behind / after the one seeing me')

→ spatial or relational framing

ὀπίσω: 'behind / after'; the phrase ὀπίσω τοῦ ὁρῶντός με is difficult — perhaps 'after / in the wake of the one who saw me'; the LXX's interpretive rendering of the well-name produces a theologically rich but grammatically unusual clause.

τοῦ

the one

Genitive

article with participle (substantial)

→ noun-phrase marking

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

ὁρῶντός

who sees

Pres Act Ptc Gen Sg Masc · ὁράω

substantival participle (the seeing one = God who sees her)

→ progressive participle (ongoing divine seeing)

ὁράω: cf. ἐπιδών above; the wordplay on seeing — ἐπιδών (v.13a) / εἶδον / ὁρῶντος — binds the confession together: God looked upon Hagar, Hagar saw God, and God is the ongoing seer. This mutual visibility is the theological heart of the Beer-lahai-roi naming.

με

me

Accusative

accusative direct object of ὁρῶντος

→ participant reference

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

14 ἔνεκεν τούτου ἐκάλεσεν τὸ φρέαρ, Φρέαρ οὗ ἐνώπιον εἶδον· ἰδοὺ ἀνὰ μέσον Καδης καὶ Βαραδ.

Therefore she called the well, 'The well of him whom I saw face to face'; behold, it is between Kadesh and Bered.

Aetiological conclusion (place-name explanation) ἔνεκεν τούτου

ἔνεκεν τούτου ('for this reason / therefore') is the standard LXX aetiological formula introducing a place-name explanation: because of this theological encounter, the place is named. The well-name Φρέαρ οὗ ἐνώπιον εἶδον is the LXX's interpretive rendering of Beer-lahai-roi ('well of the living one who sees me'). The geographical note (ἀνὰ μέσον Καδης καὶ Βαραδ) anchors the sacred encounter in verifiable geography.

ἔνεκεν

therefore / for the sake of

causal preposition (ἔνεκεν τούτου = 'for this reason')

→ spatial or relational framing

ἔνεκεν: 'because of / for the sake of'; renders Hebrew לְ-כֵן ('therefore / on account of this'); the standard introductory formula for an aetiological explanation in Genesis.

τούτου

this

Genitive

genitive object of ἔνεκεν (referring to the theophanic encounter)

→ relational specification

τούτου: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἔνεκεν (referring to the theophanic encounter).

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (naming the well)

→ constative aorist

καλέω: the same verb as v.13 (Hagar naming God) — now she names the well; both namings flow from the same encounter.

τὸ

the

Accusative

article

→ noun-phrase marking

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

φρέαρ

well

Accusative

accusative direct object (what is being named)

→ object specification

φρέαρ: 'well / cistern'; renders Hebrew בְּאֵר ('well / spring'); the well is a theophanic site — a place of encounter with the divine — and will be identified by the name it receives from this encounter.

Φρέαρ

Well

indeclinable place-name (predicate of naming: 'The Well of ...')

→ participant identification

Φρέαρ οὗ ἐνώπιον εἶδον: 'The well of him whom I saw face to face'; the LXX's interpretive translation of Beer-lahai-roi (בְּאֵר לַחַי רֹאִי = 'well of the living one who sees me'). The LXX renders the difficult Hebrew name with an appeal to the Hagar-is-seen motif from v.13 (ἐπιδών με / εἶδον), making the well-name a memorial of the mutual seeing.

οὗ

of whom / where

Genitive

genitive relative pronoun (the one seen: 'the well of him whom')

→ relational specification

οὗ: meaning 'of whom'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (the one seen: 'the well of him whom').

ἐνώπιον

face to face

adverb (manner: face to face / before)

→ clausal contribution

ἐνώπιον: cf. v.13; the adverb is repeated from Hagar's confession — the well-name encodes the very language she used to describe her encounter.

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

relative clause verb (what happened at this well: 'I saw')

→ constative aorist

ὁράω (aor. εἶδον): 'see / perceive'; Saul appeals to what he observed as the ground of his action.

ἰδοὺ

behold

presentative particle (introducing the geographical note)

→ discourse linkage or contrast

ἰδοὺ: shifts from naming to geographical specification — 'look, it is between Kadesh and Bered'; calques Hebrew הִנֵּה.

ἀνά

between

preposition (ἀνά μέσον = 'between')

→ spatial or relational framing

ἀνά μέσον: cf. v.5 (the same phrase used for judicial arbitration); here purely geographical: 'between Kadesh and Bered.'

μέσον

middle

Accusative

accusative with ἀνά

→ object specification

μέσον: meaning 'middle'; it serves as accusative with ἀνά.

Καδης

Kadesh

indeclinable proper noun, first geographical boundary

→ participant identification

Καδης: transliteration of קָדֵשׁ; the wilderness settlement at the northeastern edge of the Sinai; a location of Israelite history (Num 13:26; 20:1) that Paul in Gal 4:25 links to 'the present Jerusalem' through the Sinai-Hagar typology.

καὶ

and

connective (between the two geographical markers)

→ discourse linkage or contrast

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

Βαραδ

Bered

indeclinable proper noun, second geographical boundary

→ participant identification

Βαραδ: transliteration of בְּרָדָה; a place in the Negev / Sinai wilderness; the precise location is unknown, but the two landmarks define the area as the border region between Canaan and Egypt.

15 Καὶ ἔτεκεν Ἀγαρ τῷ Ἀβραμ υἱόν, καὶ ἐκάλεσεν Ἀβραμ τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ, ὃν ἔτεκεν αὐτῷ Ἀγαρ, Ἰσμαηλ.

And Hagar bore to Abram a son, and Abram called the name of his son, whom Hagar bore to him, Ishmael.

Narrative fulfillment Καί

The birth and naming are narrated in plain paratactic style — the angel's annunciation (v.11) is fulfilled exactly. The relative clause ὃν ἔτεκεν αὐτῷ Ἀγαρ is inserted to make explicit that Hagar is the mother of the named child, forestalling any ambiguity. The chapter's opening negative (οὐκ ἔτικτεν, v.1) is now reversed: Ἀγαρ ἔτεκεν.

Καὶ
and

narrative conjunction (fulfillment sequence)

→ discourse linkage or contrast

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

ἔτεκεν
bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth: the chapter's anticipated event)

→ constative aorist (completed birth)

τίκτω: cf. vv.1, 2, 11; the verb that was negated in v.1 (Σαρα οὐκ ἔτικτεν) is now used positively of Hagar — the narrative reversal is complete. The same verb in the same aorist form appears in v.16.

Ἀγαρ
Hagar

indeclinable proper noun, subject

→ participant identification

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

τῷ
to

Dative

article

→ noun-phrase marking

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

Ἀβραμ

Abram

indeclinable proper noun, dative of advantage (bore to Abram)

→ participant identification

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

υἱόν

a son

Accusative

accusative direct object (what was born)

→ object specification

υἱός: the fulfillment of the angel's prediction υἱόν at v.11; the gender matches the oracle exactly.

καὶ

and

narrative conjunction (naming follows birth)

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (naming: Abram obeys the angel's command of v.11)

→ constative aorist

καλέω: cf. vv.11, 13, 14; Abram names the child as the angel commanded Hagar (καλέσεις τὸ ὄνομα αὐτοῦ Ἰσμαηλ, v.11); the naming shows that Hagar relayed the annunciation to Abram.

Ἀβραμ

Abram

indeclinable proper noun, subject of ἐκάλεσεν

→ participant identification

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object (the name being given)

→ object specification

ὄνομα: meaning 'name'; it serves as accusative direct object (the name being given).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of possession (his son's name)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of possession (his son's name).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ὃν

whom

Accusative

accusative relative pronoun (antecedent: τοῦ υἱοῦ αὐτοῦ)

→ participant reference

ὃν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as accusative relative pronoun (antecedent: τοῦ υἱοῦ αὐτοῦ).

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

verb in relative clause (clarifying Hagar as mother)

→ constative aorist

τίκτω: repeated in the relative clause for clarity — though Abram names the child, the narrator ensures the reader knows Hagar bore him.

αὐτῷ

to him

Dative

dative of advantage (bore to him = 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 (bore to him = Abram).

Αγαρ

Hagar

indeclinable proper noun, subject of ἔτεκεν in relative clause

→ participant identification

Αγαρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject of ἔτεκεν in relative clause.

Ισμαηλ

Ishmael

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

→ participant identification

Ισμαηλ: cf. v.11; the angel's command is fulfilled exactly — the child receives the name given by God, establishing Ishmael as a figure within God's providential plan even outside the Abrahamic covenant-heir line.

16 Αβραμ δὲ ἦν ὀγδοήκοντα ἔξ ἐτῶν, ὅτε ἔτεκεν Αγαρ τὸν Ισμαηλ τῷ Αβραμ.

Now Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Chronological close / framework notation δέ

The chronological note mirrors the age-notation style of the patriarchal framework (cf. 12:4; 17:1; 25:7). Abram is eighty-six at Ishmael's birth; the next chapter will find him at ninety-nine (17:1) — thirteen years later — when God renews the covenant and promises Isaac. The chapter closes as it opened (Σαρα ... Αβραμ / Αβραμ ... Αγαρ ... Αβραμ), with Abram framing both the problem (barrenness) and its resolution (Ishmael's birth).

Αβραμ

Abram

indeclinable proper noun, subject (topic position, emphatic)

→ participant identification

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

δὲ

now

postpositive continuative particle (transitional to the closing note)

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (Abram's age at the time of birth)

→ imperfect of state (his age at that point in time)

εἰμί: the imperfect ἦν marks a contemporaneous state ('was [this age] when ...'); the construction ἦν + genitive of age is the standard patriarchal chronological formula.

ὀγδοήκοντα

eighty

cardinal numeral (indeclinable, with ἔξ: eighty-six)

→ measure or count

ὀγδοήκοντα: 'eighty'; indeclinable; from ὀκτώ ('eight') + -κοντα (decades suffix).

ἕξ

six

cardinal numeral (indeclinable, completing the compound: eighty-six)

→ clausal contribution

ἕξ: 'six'; indeclinable. The specific age — eighty-six — links the birth of Ishmael to the patriarchal chronology: Abram was seventy-five when he left Haran (12:4), so ten years elapsed in Canaan (v.3), confirming the internal consistency of the LXX timeline. Thirteen more years will pass before the covenant of circumcision at ninety-nine (17:1).

ἔτων

years

Genitive

genitive of measure (genitive of age: 'of years' = years old)

→ relational specification

ἔτος: 'year'; the genitive of measure after the numeral is the standard LXX age-notation formula (cf. 12:4; 17:1; 21:5); 'of eighty-six years' = 'eighty-six years old.'

ὅτε

when

temporal conjunction (introducing the temporal clause)

→ discourse linkage or contrast

ὅτε: 'when'; introduces the temporal clause fixing the age at the birth event.

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb in temporal clause (the birth event that fixes the age)

→ constative aorist

τίκτω: fourth and final occurrence of the verb in this chapter (vv.1, 11, 15, 16); the narrative arc runs from 'Sarai did not bear' (v.1) to 'Hagar bore Ishmael to Abram' (v.16) — the chapter's plot is complete.

Ἁγάρ

Hagar

indeclinable proper noun, subject of ἔτεκεν

→ participant identification

Ἁγάρ: the final naming of Hagar in the chapter — her identity as mother is the last statement made.

τὸν

the

Accusative

article (with Ἰσμαήλ)

→ noun-phrase marking

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

Ἰσμαήλ

Ishmael

indeclinable proper noun, accusative direct object (the child born)

→ participant identification

Ἰσμαήλ: the chapter closes with the name given by God (v.11), confirmed by Abram (v.15), and now fixed in the chronological record — Ishmael, 'God has heard,' is the enduring memorial of the ἄγγελος κυρίου's encounter with Hagar in the wilderness.

τῷ

to

Dative

article

→ noun-phrase marking

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

Ἀβραμ

Abram

*indeclinable proper noun, dative of advantage
(bore to Abram)*

→ participant identification

Ἀβραμ: the chapter ends with Abram's name — the patriarch who began the chapter with his barren wife and ends it as the father of Ishmael, aged eighty-six, awaiting the covenant of Isaac thirteen years hence.

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.