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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 17

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

Chapter 17 is the covenant of circumcision — the longest sustained divine speech in Genesis — whose distinctive vocabulary (περιτομή, ἀκροβυστία, ἀπερίτμητος, σπέρμα, διαθήκη) the NT debates will inherit wholesale (Rom 2:25–29; 4:9–12; Gal 5:2–6; Phil 3:3–5; Acts 7:8).

Translation & textual notes

The Greek text of Genesis 17 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. Chapter 17 is the covenant of circumcision — the longest sustained divine speech in Genesis — whose distinctive vocabulary (περιτομή, ἀκροβυστία, ἀπερίτμητος, σπέρμα, διαθήκη) the NT debates will inherit wholesale (Rom 2:25–29; 4:9–12; Gal 5:2–6; Phil 3:3–5; Acts 7:8). The LXX renders the opening divine command at v.1 as εὐαρέσκει ἐναντίον ἐμοῦ — 'be well-pleasing before me' — where the MT reads 'walk before me' (לִּפְנֵי הָלֶכְךָ לִּפְנֵי), suppressing the divine title El Shaddai (יְיָ) and

replacing the spatial idiom with the relational-moral εὐαρεστέω, the same verb used of Enoch (5:22, 24) and Noah (6:9), placing Abram in the lineage of antediluvian exemplars; Heb 11:5–6 exploits this connection. The two name changes are: Αβραμ → Αβρααμ at v.5, glossed by the promise πατέρα πολλῶν ἐθνῶν τέθεικά σε ('father of many nations I have set you') — quoted verbatim in Rom 4:17 and alluded to in Gal 3:8 as the scriptural charter of Gentile inclusion; and Σαρα → Σαρρα at v.15, the doubled rho being the LXX's graphical marker of the covenant form. The eighth-day circumcision rule (v.12: παιδίον ὀκτῶ ἡμερῶν) is cited at Luke 2:21 and Phil 3:5. At v.17 Abraham's interior laughter (ἐγέλασεν ... ἐν τῇ καρδίᾳ αὐτοῦ) etymologically founds the name Ισαακ (v.19); unlike Sarah's laughter at 18:15, this laughter is not rebuked. The covenant is declared αἰώνιος at v.19 and reserved for Isaac (v.21), while Ishmael receives a separate twelve-nations blessing (v.20). The cognate-figure περιτομῇ περιτμηθήσεται at v.13 (Hebraism of the infinitive absolute) and the excision formula ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη at v.14 became touchstones of Second Temple halakah on covenant membership.

Discourse structure of the chapter

A · 17:1–8

Divine self-disclosure, the name change, and the covenant promises

God appears to Abram at ninety-nine and commands him to be well-pleasing (εὐαρέσκει, v.1) — the same term used of Enoch and Noah — before declaring the covenant (vv.2, 4). The divine speech opens with the formula Ἐγώ εἰμι ὁ θεός σου and promises that Abram will be father of a multitude of nations (v.4). At v.5 the name change Αβραμ → Αβρααμ is glossed etymologically: πατέρα πολλῶν ἐθνῶν τέθεικά σε ('father of many nations I have set you'), the phrase quoted in Rom 4:17. The promises escalate: nations and kings (v.6), an everlasting covenant with the seed (v.7), and the land of Canaan as an everlasting possession (v.8), sealed by the covenant formula εἰναί σου θεός.

B · 17:9–14

Circumcision as the covenant sign: the eighth-day law and the penalty

God addresses Abraham (now using the new name) with the covenant's reciprocal obligation: διατηρήσεις τὴν διαθήκην μου (v.9). The covenant sign is περιτομή — circumcision of the flesh of the foreskin (ἀκροβυστία) — a σημεῖον διαθήκης between God and Abraham's household (vv.10–11). The eighth-day rule (παίδιον ὀκτῶ ἡμερῶν, v.12) applies to home-born and purchased slaves alike. The cognate-figure περιτομῇ περιτμηθήσεται (v.13, Hebraism of the infinitive absolute) underlines the absolute obligation. The penalty for non-compliance is covenantal excision: ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς (v.14), which became the definition of covenant breach in Second Temple halakah.

C · 17:15–22

Sarah renamed, Isaac promised, Abraham's laughter, and Ishmael blessed

The divine speech turns to Sarah: the LXX decrees the name change Σαρά → Σαρρα at v.15 and immediately pairs it with the birth oracle — she will bear Abraham a son and become mother of nations and kings (vv.15–16). Abraham falls on his face and laughs inwardly (ἐγέλασεν, v.17), questioning birth to a century-old man and a ninety-year-old woman. His plea on Ishmael's behalf (v.18) is met with God's firm affirmation: Sarah will bear Isaac (Ισαακ, v.19), with whom the διαθήκη αἰώνιος stands. Ishmael receives a separate blessing — twelve nations (v.20) — but the covenant belongs to Isaac alone (v.21). God finishes speaking and departs (v.22).

D · 17:23–27

Same-day obedience: Abraham circumcises his entire household

The chapter closes with Abraham's immediate and complete obedience: on that very day (ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης, v.23) he circumcises Ishmael, all the home-born males (οἰκογενεῖς), and all purchased slaves (ἀργυρώνητοι) — every male of his household. The parallel record of Abraham's age (ninety-nine, v.24) and Ishmael's (thirteen, v.25) confirms that both were circumcised on the same day (v.26). Verse 27 echoes the inclusivity clause of v.12, confirming that all household males — home-born and purchased from foreign peoples — were circumcised with him, closing the chapter with exemplary covenantal thoroughness.

1 Ἐγένετο δὲ Ἀβραμ ἐτῶν ἐνενήκοντα ἑννέα, καὶ ὤφθη κύριος τῷ Ἀβραμ καὶ εἶπεν αὐτῷ· Ἐγώ εἰμι ὁ θεός σου· εὐαρέσκει ἐναντίον ἐμοῦ καὶ γίνου ἄμεμπτος,

Now Abram was ninety-nine years old, and the LORD appeared to Abram and said to him: 'I am your God; be well-pleasing before me and be blameless,'

Narrative frame / temporal setting **δέ**

The δέ marks a new scene after the Hagar episode of ch.16 (where Abram was 86 at 16:16). The age-formula (Ἀβραμ ἐτῶν ἐνενήκοντα ἑννέα) is a standard LXX preface to a covenant theophany; thirteen years have elapsed since Ishmael's birth. The divine self-declaration Ἐγώ εἰμι ὁ θεός σου renders MT **אֲנִי יְיָ**, suppressing the divine title El Shaddai and foregrounding the relational formula that becomes the Decalogue preamble (Exod 20:2). The two imperatives εὐαρέσκει and γίνου ἄμεμπτος precede the covenant grants of vv.2–8 — obligation frames promise.

Ἐγένετο

came to pass

Aor Mid Indic 3 Sg· γίνομαι

narrative frame opener (existential: 'it came to pass that Abram was...')

→ *constative aorist (inaugurating a new narrative episode)*

γίνομαι: 'come to pass / become'; used impersonally as a temporal frame with ἐτῶν; LXX calque of **וַיְהִי**; cf. Ruth 1:1; Gen 14:1 for the same formula opening a chapter-episode.

δέ

now

postpositive continuative particle (scene transition from ch.16)

→ *discourse linkage or contrast*

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

Ἀβραμ

Abram

indeclinable proper noun, subject (pre-covenant name, final occurrences in vv.1, 3, 5a)

→ *participant identification*

Ἀβραμ: transliteration of **אַבְרָם**, 'exalted father'; renamed Ἀβραάμ at v.5; these first verses deliberately retain the old name to mark the threshold of transformation. Indclinable in LXX.

ἐτῶν

years

Genitive

genitive of age ('of ninety-nine years')

→ *relational specification*

ἔτος: 'year'; the genitive-of-age construction is the standard LXX formula for recording a patriarch's age at a theophany or covenant event (cf. 16:16 — Abram at 86; 17:24 — Abraham at 99; 17:25 — Ishmael at 13). Thirteen years separate Ishmael's birth from this encounter.

ἐνενήκοντα

ninety

numeral modifier (part of age-genitive)

→ measure or count

ἐνενήκοντα: meaning 'ninety'; numeral expression contributing count or measure in context.

ἐννέα

nine

numeral modifier (completing 'ninety-nine')

→ measure or count

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

καὶ

and

narrative conjunction (sequential event: the theophany follows the age-note)

→ discourse linkage or contrast

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

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὁράω

main verb (theophanic appearance formula)

→ divine passive: God's self-revelation; constative aorist (single event)

ὁράω / ὤφθη: the passive-of-divine-appearing renders the Niphal of הִיָּרָא ('was seen'); the standard LXX theophany verb (cf. 12:7; 18:1; 26:2; Exod 3:2); the divine passive avoids explaining how God becomes visible and places the initiative wholly with God.

κύριος

the LORD

Nominative

subject of ὤφθη (divine name, anarthrous in theophany formula)

→ participant prominence

κύριος: standard LXX rendering of יהוה; anarthrous with the theophanic verb (cf. v.3 ὁ θεός — the LXX alternates κύριος/θεός to reflect the MT's alternation between divine names YHWH and Elohim).

τῷ

to

Dative

article with dative (indirect object of ὤφθη)

→ noun-phrase marking

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

Ἀβραμ

Abram

indeclinable proper noun, dative indirect object of ὤφθη ('appeared to Abram')

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative indirect object of ὤφθη ('appeared to Abram').

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

αὐτῷ

to him

Dative

dative indirect object of εἶπεν

→ participant reference or interest

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

Ἐγώ

I

Nominative

personal pronoun, subject (emphatic divine self-identification)

→ participant reference

ἐγώ: emphatic; the formula Ἐγώ εἰμι ὁ θεός σου renders MT **אֲנִי יְהוָה** ('I am El Shaddai'), suppressing the divine title in favour of the relational ὁ θεός σου. This Ἐγώ εἰμι formula becomes the template for the Sinai preamble (Exod 20:2 LXX: Ἐγώ εἰμι κύριος ὁ θεός σου) and underlies John 8:58.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (divine self-predication)

→ gnomic present (permanent, unalterable identity)

εἰμί: the LXX makes the predication explicit with εἰμι where MT has a nominal clause (**אֲנִי יְהוָה**); gnomic force — 'I always am your God.'

ὁ

the

Nominative

article (specifying divine title θεός σου)

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (divine title in covenant self-declaration)

→ participant prominence

θεός: in ὁ θεός σου ('your God') the LXX renders **אֲנִי יְהוָה** with a relational title foregrounding the covenant bond; the same formula recurs in the Decalogue (Exod 20:2) and becomes the standard LXX covenant-preamble pattern.

σου

your

Genitive

genitive of possession or relationship (modifying θεός: 'your God')

→ relational specification

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

εὐαρέσται

be well-pleasing

Pres Act Impv 2 Sg · εὐαρεστέω

main verb (first divine command, introducing moral obligation)

→ customary / progressive present imperative (ongoing lifestyle of pleasing God)

εὐαρεστέω: 'be acceptable / well-pleasing'; renders MT **הִתְהַלֵּךְ לְפָנַי** ('walk before me'), replacing the spatial-locomotion idiom with a relational-evaluative one. Crucially, the same verb describes Enoch (5:22, 24: εὐηρέστησεν Ἐνωχ τῷ θεῷ) and Noah (6:9 LXX: Ἦγεν ... εὐηρέστησεν τῷ θεῷ) — Abraham is summoned to the posture of the two antediluvian exemplars. Heb 11:5–6 cites Enoch's εὐαρεστέω as the paradigm of faith; the connection to this verse is deliberate.

ἐναντίον

before

improper preposition + genitive (relational: 'in my presence / before my face')

→ spatial or relational framing

ἐναντίον ἐμοῦ: renders לְפָנַי ('before me'); the LXX uses ἐναντίον (rather than πρό) to convey the moral sense of accountability lived out in the divine gaze.

ἐμοῦ

me

Genitive

genitive object of ἐναντίον (the divine person)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of ἐναντίον (the divine person).

καὶ

and

coordinating conjunction (adding the second imperative)

→ discourse linkage or contrast

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

γίνου

be

Pres Mid Impv 2 Sg · γίνομαι

main verb (second divine command)

→ progressive present imperative (ongoing moral becoming)

γίνομαι: 'become'; γίνου ἄμεμπτος renders MT כִּמְלֵךְ ('be perfect / complete / blameless'); the choice of γίνομαι (a process verb) rather than εἶναι implies continuous moral formation, not merely a static state.

ἄμεμπτος

blameless

Nominative

predicate nominative (complement of γίνου)

→ participant prominence

ἄμεμπτος: 'blameless / without fault'; renders כִּמְלֵךְ ('complete / whole'); used of Job at Job 1:1 LXX; Paul echoes this exact command when he describes his pre-conversion Torah observance as κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος (Phil 3:6) — using the same γίνομαι + ἄμεμπτος pairing from this very verse.

2 καὶ θήσω τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ πληθυνῶ σε σφόδρα.

'and I will establish my covenant between me and you, and I will multiply you greatly.'

Promise / covenant grant **καί**

The divine speech of v.1 continues; the two covenant promises — θήσω τὴν διαθήκην (establishment of the covenant) and πληθυνῶ σε (multiplication) — are the divine response to the obligation imposed in v.1. The bipartite prepositional idiom ἀνὰ μέσον ἐμοῦ ... καὶ ἀνὰ μέσον σοῦ ('between me ... and between you') is the standard LXX bilateral-covenant formula, recalling 15:17–18.

καὶ
and

narrative continuation of divine speech

→ discourse linkage or contrast

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

θήσω

I will establish

Fut Act Indic 1 Sg · τίθημι

main verb (first covenant promise: establishment)

→ predictive future (certain divine commitment)

τίθημι: 'put / place / establish'; θήσω τὴν διαθήκην ('I will place my covenant') is one of two verbs used with διαθήκη in this chapter — τίθημι (vv.2, 5 implied) and ἵστημι / στήσω (vv.7, 19, 21); the two may reflect different nuances of the Hebrew נתן and עָמַד ('give' and 'confirm/raise up').

τὴν
the

Accusative

article (with covenant noun, anaphoric: the covenant already implied in God's history with Abram)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of θήσω

→ object specification

διαθήκη: 'covenant / disposition'; LXX rendering of Hebrew בְּרִית ('covenant, binding agreement'); the theological key-term of ch.17, occurring 13 times. In Greek, διαθήκη normally means 'will / testament' (the testamentary sense exploited by Heb 9:15–17 and Gal 3:15–17) — the LXX's use to render בְּרִית imports a unilateral, gracious quality into the covenant concept.

μου
my

Genitive

genitive of possession (modifying διαθήκην)

→ relational specification

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

ἀνὰ
between

preposition (ἀνὰ μέσον = 'between,' first occurrence in bilateral formula)

→ spatial or relational framing

ἀνὰ μέσον: 'between / in the midst of'; renders Hebrew בֵּין; this bipartite idiom (ἀνὰ μέσον X ... καὶ ἀνὰ μέσον Y) is the standard LXX bilateral-covenant formula.

μέσον
midst

Accusative

prepositional phrase (part of bilateral idiom 'between me')

→ spatial or relational framing

μέσον: meaning 'midst'; here it marks the relation signaled by prepositional phrase (part of bilateral idiom 'between me').

ἐμοῦ
me

Genitive

genitive after ἀνὰ μέσον (first party to the covenant)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive after ἀνὰ μέσον (first party to the covenant).

καὶ and <i>coordinating conjunction (linking the two parties in the bilateral formula)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀνά between <i>preposition (second part of bilateral formula)</i> → spatial or relational framing ἀνά: meaning 'between'; here it marks the relation signaled by preposition (second part of bilateral formula).	μέσον midst Accusative <i>prepositional phrase (part of bilateral idiom 'between you')</i> → spatial or relational framing μέσον: meaning 'midst'; here it marks the relation signaled by prepositional phrase (part of bilateral idiom 'between you').	σοῦ you Genitive <i>genitive after ἀνά μέσον (second party: Abram)</i> → relational specification σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἀνά μέσον (second party: Abram).
καὶ and <i>coordinating conjunction (adding second promise)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	πληθυνῶ I will multiply Fut Act Indic 1 Sg · πληθύνω <i>main verb (second divine promise: multiplication)</i> → predictive future (certain divine act) πληθύνω: 'multiply / increase greatly'; the multiplication-promise is a refrain of the Abrahamic covenant (13:16; 15:5; 16:10; 17:2; 22:17); the LXX uses the same verb for the creation mandate (Gen 1:28: αὐξάνεσθε καὶ πληθύνεσθε) — the covenant restores and extends the creational vocation; Paul alludes to the promise in Rom 4:17–18.	σε you Accusative <i>direct object of πληθυνῶ</i> → participant reference σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of πληθυνῶ.	σφόδρα greatly <i>adverb of degree (intensifying the multiplication promise)</i> → clausal contribution σφόδρα: 'greatly / exceedingly'; renders Τῆς; v.6 will reduplicate it (σφόδρα σφόδρα) for additional intensification — a common LXX device for the superlative of hyperbole in covenant promise language.

3 καὶ ἔπεσεν Ἀβραμ ἐπὶ πρόσωπον αὐτοῦ, καὶ ἐλάλησεν αὐτῷ ὁ θεὸς λέγων·

And Abram fell on his face, and God spoke to him, saying:

Narrative action / posture of reception **καί**

The prostration ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ is the standard theophanic-worship gesture (cf. v.17; Num 14:5; 16:4). The switch from κύριος (v.1) to ὁ θεός (v.3) reflects the MT's alternation between YHWH and Elohim; the pleonastic λέγων calques the Hebrew יְהוָה and introduces the fuller oracle of vv.4–8.

καὶ
and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἔπεσεν
fell

Aor Act Indic 3 Sg · πίπτω

main verb (prostration before the divine)

→ constative aorist (single act of worship)

πίπτω: 'fall'; ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ('fell on his face') is the standard LXX expression for prostration before the divine, rendering יִשְׁתָּחוּ-לֵעַל לִפְנֵי; the same gesture recurs at v.17 (Abraham's laughter). It combines reverence and receptivity.

Ἀβραμ
Abram

indeclinable proper noun, subject (third and penultimate occurrence of the pre-covenant name)

→ participant identification

Ἀβραμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (third and penultimate occurrence of the pre-covenant name).

ἐπὶ
on

preposition + accusative (direction of prostration: 'onto')

→ spatial or relational framing

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

πρόσωπον
face

Accusative

object of ἐπὶ (in idiom 'upon his face')

→ object specification

πρόσωπον: 'face'; ἐπὶ πρόσωπον αὐτοῦ renders יִשְׁתָּחוּ-לֵעַל; the idiom denotes total prostration — the face pressed to the ground, the posture of the servant before the sovereign.

αὐτοῦ
his

Genitive

genitive of possession (modifying πρόσωπον)

→ relational specification

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

καὶ
and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

main verb (introduction of the fuller divine oracle of vv.4-8)

→ constative aorist

λαλέω: 'speak'; the resumption of speech with ἐλάλησεν ... λέγων is a pleonastic Hebraism calquing the Hebrew construction רָמַזְנוּ ... רָבִידָה; it marks the opening of a new and more extended section of the divine address.

αὐτῷ

to him

Dative

dative indirect object of ἐλάλησεν

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of ἐλάλησεν (divine name, now θεός rather than κύριος)

→ participant prominence

θεός: the switch from κύριος (v.1) to ὁ θεός (v.3) reflects the underlying MT alternation between the divine names YHWH and Elohim that characterises the Abrahamic covenant texts; the LXX renders each faithfully.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

pleonastic participle (Hebraizing idiom 'speaking, saying')

→ verbal action or state

λέγων: a pleonastic participle calquing the Hebrew לֵאמֹר ('saying') appended to verbs of speech — a ubiquitous LXX Hebraism with no natural Greek equivalent, ubiquitous in narrative-introduction formulae.

4 Καὶ ἐγὼ ἰδοὺ ἡ διαθήκη μου μετὰ σοῦ, καὶ ἔσῃ πατὴρ πλήθους ἐθνῶν·

'And I — behold, my covenant is with you, and you shall be father of a multitude of nations;'

Divine self-commitment / covenant declaration **Καί**

The verse opens with the emphatic Καὶ ἐγὼ ἰδοὺ ('And I — behold') — a solemn presentative formula that stakes divine authority behind the covenant. The verbless clause ἡ διαθήκη μου μετὰ σοῦ is a nominal sentence of covenant self-commitment. The promise ἔσῃ πατὴρ πλήθους ἐθνῶν introduces the theme of universal fatherhood that v.5 will intensify to πολλῶν ἐθνῶν (cited in Rom 4:17–18).

Καὶ

and

narrative/discourse conjunction (resuming the divine speech after Abram's prostration)

→ discourse linkage or contrast

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

ἐγὼ

I

Nominative

personal pronoun, subject (emphatic — marked contrast: 'and I [for my part]')

→ participant reference

ἐγὼ: emphatic; the Καὶ ἐγὼ ἰδοὺ formula stresses God's personal and sovereign commitment to the covenant; a Hebraism of הִנֵּנִי אֲנִי, the solemn divine self-engagement formula.

ἰδοὺ

behold

presentative particle (drawing attention to the covenant as now present reality)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; LXX calque of הִנֵּה; used here as a solemn presentative introducing the covenant declaration — 'behold [here it is]: my covenant is with you.'

ἡ

the

Nominative

article (with covenant noun: definite, anaphoric to the covenant established in God's purposes)

→ noun-phrase marking

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

διαθήκη

covenant

Nominative

subject of verbless clause ('my covenant [is] with you')

→ participant prominence

διαθήκη: key term of the chapter; the verbless clause ἡ διαθήκη μου μετὰ σοῦ ('my covenant is with you') is a nominal sentence of covenant self-commitment — the present-tense force implies the covenant is hereby enacted by divine word alone.

μου

my

Genitive

genitive of possession (divine ownership of the covenant)

→ relational specification

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

μετὰ

with

preposition + genitive (associative: 'with you')

→ spatial or relational framing

μετὰ + genitive: 'with'; the covenant is described as being 'with' Abram, rendering Hebrew אִתְּךָ ('with you') — a covenantal associative idiom.

σοῦ

you

Genitive

genitive object of μετὰ (the covenant partner: Abram)

→ relational specification

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

καὶ

and

coordinating conjunction (introducing the promise that flows from the covenant)

→ discourse linkage or contrast

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

ἔσῃ

you shall be

Fut Mid Indic 2 Sg · εἰμί

main verb (covenant promise of identity transformation)

→ predictive future (certain divine grant)

εἰμί: the future ἔσῃ here expresses a divine promise of new identity ('you shall be') rather than a mere prediction; the pattern ἔσῃ πατήρ ... ἐθνῶν is the covenant formula of universal fatherhood.

πατήρ

father

Nominative

predicate nominative (the new identity conferred by the covenant)

→ participant prominence

πατήρ: 'father'; in the covenant formula ἔσῃ πατήρ πλήθους ἐθνῶν the title conferred is not biological but covenantal and eschatological; v.5 will rephrase this as πατέρα πολλῶν ἐθνῶν (the form cited in Rom 4:17: κατέναντι οὗ ἐπίστευσεν θεοῦ ... ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε).

πλήθους

of a multitude

Genitive

genitive of description (modifying πατήρ: 'father of a multitude')

→ relational specification

πλήθος: 'multitude / mass'; renders Hebrew יְהוּדָה ('multitude / throng'); the phrase πλήθους ἐθνῶν anticipates the etymology of Αβρααμ at v.5 (πολλῶν ἐθνῶν = many nations) and the genealogical inclusivity of vv.12–13 (stranger and slave equally included under the covenant).

ἐθνῶν

of nations

Genitive

partitive genitive (the multitude in question are nations)

→ relational specification

ἔθνος: 'nation / people / Gentile'; the promise 'father of a multitude of nations' points to the inclusion of non-Israelite peoples under the Abrahamic covenant — the exegetical foundation for Paul's argument in Gal 3:7–9 and Rom 4:9–12 that Abraham is father of the uncircumcised Gentile believer as well as the circumcised Jew.

5 καὶ οὐ κληθήσεται ἔτι τὸ ὄνομά σου Ἀβραμ, ἀλλ' ἔσται τὸ ὄνομά σου Ἀβρααμ, ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε·

'and your name shall no longer be called Abram, but your name shall be Abraham; for I have set you as father of many nations;'

Covenant name-change and etymological warrant

καί

The name change from Ἀβραμ to Ἀβρααμ is the theological pivot of the first movement. The LXX's ὅτι introduces the explanation as an etymology: πατέρα πολλῶν ἐθνῶν τέθεικά σε ('father of many nations I have set you'). Paul quotes this clause verbatim in Rom 4:17 as the scriptural warrant for Abraham's universal fatherhood of believing Gentiles, and alludes to it in Gal 3:8. The form τέθεικά σε (perfect active: 'I have set / placed you') implies an already-accomplished divine act — the covenant grant is as certain as a done deed.

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.

οὐ

no longer

negation (with ἔτι: 'no more')

→ participant reference

οὐ: meaning 'no longer'; pronoun marking person, possession, or reference within the clause; here it functions as negation (with ἔτι: 'no more').

κληθήσεται

shall be called

Fut Pass Indic 3 Sg · καλέω

main verb (divine decree abrogating the old name)

→ predictive future (divine prohibition-decree: the name change is irrevocable)

καλέω: 'call / name'; the passive κληθήσεται ('shall be called') renders the Niphal of קָרָא; the divine decree names and renames — the same verb recurs for Isaac's naming at v.19.

ἔτι

still

temporal adverb (with οὐ: 'no longer')

→ clausal contribution

ἔτι: 'still / yet'; with negation, 'no longer'; marks the point of discontinuity — Αβραμ is permanently superseded.

τὸ

the

Nominative

article (with ὄνομά σου, subject of κληθήσεται)

→ noun-phrase marking

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

ὄνομά

name

Nominative

subject of κληθήσεται

→ participant prominence

ὄνομα: 'name'; in the ancient world a name was not merely a label but an expression of identity and destiny; the divine renaming confers a new vocation and social identity.

σου

your

Genitive

genitive of possession (modifying ὄνομά)

→ relational specification

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

Αβραμ

Abram

indeclinable proper noun, predicate of κληθήσεται (old name being abrogated)

→ participant identification

Αβραμ: the pre-covenant name; this is the final occurrence of Αβραμ as the patriarch's operative name in the Rahlfs LXX text of Genesis — from v.5b onward the narrator and God use Αβρααμ exclusively.

ἀλλ'

but

adversative conjunction (introducing the new name as replacement)

→ discourse linkage or contrast

ἀλλά: strong adversative; the contrast between the abrogated name (Αβραμ) and the covenant name (Αβρααμ) is rhetorically emphatic — the new name is not additional but substitutive.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (divine decree establishing the new name)

→ predictive future (divine grant of new identity)

εἰμί (fut.): copula.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομά

name

Nominative

subject of ἔσται

→ participant prominence

ὄνομά: meaning 'name'; it serves as subject of ἔσται.

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.

Αβρααμ

Abraham

indeclinable proper noun, predicate of ἔσται (the new covenant name)

→ participant identification

Αβρααμ: the covenant form of the name, transliterating Hebrew אַבְרָהָם. The LXX gives no explicit etymology here (the Hebrew explains it as a play on מִן כָּל גּוֹיִם, 'multitude of nations'), but the following ὅτι clause provides the functional etymology: πατέρα πολλῶν ἐθνῶν τέθεικά σε. The extra ᾱ/α of Αβρααμ over Αβραμ is minimal graphically but maximal theologically. The NT uses Αβρααμ throughout.

ὅτι

for

causal conjunction (introducing the theological rationale / etymology)

→ discourse linkage or contrast

ὅτι: causal here ('because / for'), introducing the name's explanation; the clause that follows is quoted verbatim by Paul in Rom 4:17.

πατέρα

father

Accusative

double accusative (object complement: 'I have set you [as] father')

→ object specification

πατήρ: 'father'; in the double-accusative construction τέθεικά σε πατέρα ('I have set you as father'), the title is a covenantal appointment, not a biological description — Abraham becomes father of the nations by divine creative word, the logic Paul exploits in Rom 4:17 (θεοῦ τοῦ ζωοποιούντος τοὺς νεκρούς).

πολλῶν

of many

Genitive

genitive of description (modifying ἐθνῶν: 'of many nations')

→ relational specification

πολύς: 'many'; v.4 had πλῆθους ἐθνῶν ('multitude of nations'); here it is πολλῶν ἐθνῶν — the simpler form that Paul quotes at Rom 4:17, 18.

ἐθνῶν

of nations

Genitive

partitive genitive (of which he is father)

→ relational specification

ἔθνος: 'nation / Gentile'; the formula πατέρα πολλῶν ἐθνῶν is the Pauline proof-text for the inclusion of Gentiles in the Abrahamic promise (Rom 4:17, 18; Gal 3:8); the ἔθνη are not just future Israelite tribes but all peoples — the word is the same used throughout Paul for 'Gentiles.'

τέθεικά

I have set

Perf Act Indic 1 Sg · τίθημι

main verb of ὅτι-clause (etymological rationale)

→ intensive / extensive perfect (the appointment stands and is permanent)

τίθημι: 'place / set / appoint'; the perfect τέθεικά ('I have set / appointed') frames the covenant grant as a completed and irreversible divine act — 'I have already placed you'; Paul exploits this perfect force in Rom 4:17's context of resurrection-creative power.

σε

you

Accusative

direct object of τέθεικά (in double-accusative: 'I have set you [as] father')

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of τέθεικά (in double-accusative: 'I have set you [as] father').

6 καὶ αὐξάνω σε σφόδρα σφόδρα καὶ θήσω σε εἰς ἔθνη καὶ βασιλεῖς ἐκ σοῦ ἐξελεύσονται.

'and I will make you exceedingly, exceedingly fruitful, and I will make you into nations, and kings shall come forth from you.'

Elaboration of covenant promises (fruitfulness, nations, royalty) **καί**

Three divine promises escalate the scope: (1) extreme fruitfulness (σφόδρα σφόδρα — a reduplicated intensifier unparalleled in the Abrahamic promises); (2) national dimension (θήσω σε εἰς ἔθνη, 'I will make you into nations'); (3) royal dimension (βασιλεῖς ἐκ σοῦ ἐξελεύσονται). The royal promise anticipates Sarah's parallel blessing at v.16 and, distantly, the Davidic-messianic line.

καὶ
and

narrative continuation

→ discourse linkage or contrast

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

αὐξάνω

I will make fruitful

Fut Act Indic 1 Sg · αὐξάνω

main verb (first of three escalating promises)

→ predictive future

αὐξάνω: 'increase / make grow / make fruitful'; renders the Hiphil of נָצַח ('make fruitful'); the same pair αὐξάνω / πληθύνω echoes the creation mandate of Gen 1:28 (LXX: αὐξάνεσθε καὶ πληθύνεσθε), framing the covenant promise as a restoration of the original blessing. The two-verb pair recurs at v.20 (for Ishmael).

σε

you

Accusative

direct object of αὐξάνω

→ participant reference

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

σφόδρα

exceedingly

adverb of degree (first of reduplicated pair)

→ clausal contribution

σφόδρα: cf. v.2; reduplicated here (σφόδρα σφόδρα = 'exceedingly, exceedingly') to render the superlative intensity of the Hebrew דַּבָּר דַּבָּר — a double intensification unparalleled in the earlier Abrahamic multiplication promises.

σφόδρα

exceedingly

adverb of degree (second of reduplicated pair — maximum intensification)

→ clausal contribution

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

καὶ

and

coordinating conjunction (second promise)

→ discourse linkage or contrast

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

θήσω

I will make

Fut Act Indic 1 Sg · τίθημι

main verb (second promise: national dimension)

→ predictive future

τίθημι: 'place / make'; θήσω σε εἰς ἔθνη = 'I will place/make you into nations'; the εἰς + accusative construction expresses transformation: Abraham himself becomes the source from which nations emerge.

σε

you

Accusative

direct object of θήσω

→ participant reference

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

εἰς

into

preposition + accusative (transformation: 'make you into nations')

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (transformation: 'make you into nations').

ἔθνη

nations

Accusative

object of εἰς (the result of the transformation)

→ object specification

ἔθνος: 'nation'; the promise is not that Abraham will become part of many nations but that he will be transformed into (εἰς) a source from which nations emerge — collective-origin language.

καὶ

and

coordinating conjunction (third promise)

→ discourse linkage or contrast

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

βασιλεῖς

kings

Nominative

subject of ἐξελεύσονται (fronted for emphasis: 'even kings shall come forth')

→ participant prominence

βασιλεὺς: 'king'; the promise of royal descent from Abraham is paired with the same promise for Sarah at v.16 (βασιλεῖς ἐθνῶν ἐξ αὐτῆς ἔσονται); the fulfilment passes through David and ultimately through the Davidic-messianic line.

ἐκ

from

preposition + genitive (origin / source: 'from you')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (origin / source: 'from you').

σοῦ

you

Genitive

genitive of origin after ἐκ (Abraham as the royal source)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of origin after ἐκ (Abraham as the royal source).

ἐξελεύσονται

shall come forth

Fut Mid Indic 3 Pl · ἐξέρχομαι

main verb (third promise: royal descendants)

→ predictive future

ἐξέρχομαι: 'come out / go forth'; ἐξελεύσονται ('shall come forth from you') renders יֵצְאוּ — the language of biological descent; the verb of royal emergence from the patriarch.

7 καὶ στήσω τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σέ, εἰς γενεὰς αὐτῶν, εἰς διαθήκην αἰώνιον, εἶναί σου θεὸς καὶ τοῦ σπέρματός σου μετὰ σέ.

'and I will confirm my covenant between me and you, and between your seed after you, throughout their generations, as an everlasting covenant, to be your God and the God of your seed after you.'

Covenant confirmation — intergenerational and everlasting scope καί

Verse 7 is the theological summit of the first movement: the covenant is extended to the σπέρμα ('seed') after Abraham, declared εἰς διαθήκην αἰώνιον ('as an everlasting covenant'), and defined by the covenant formula εἶναί σου θεός ('to be your God'). The Pauline and NT interpretation of 'seed' as singular (Gal 3:16: τῷ σπέρματί σου ... ὅς ἐστιν Χριστός) takes this verse as its premise. The phrase εἶναί σου θεός is the covenant-relationship formula distilled to its essence.

καὶ
and

narrative continuation

→ discourse linkage or contrast

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

στήσω

I will confirm

Fut Act Indic 1 Sg · ἵστημι

main verb (covenant establishment — here στήσω vs. θήσω at v.2, reflecting different Hebrew verbs עָקַד and יָדָה)

→ predictive future (certain divine act)

ἵστημι / στήσω: 'set up / establish / confirm'; renders Hebrew עָקַד ('cause to stand / establish / confirm'), the stronger of the two Hebrew covenant-verbs; στήσω emphasises the permanent, unshakeable character of the covenant more than θήσω; cf. vv.19, 21 where the same verb is used for the covenant with Isaac.

τὴν

the

Accusative

article

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of στήσω

→ object specification

διαθήκη: key term; this instance is qualified by αἰώνιον ('everlasting') later in the verse — the adjective that the NT uses when confirming the unbreakable character of the new covenant (Heb 13:20: ἐν αἵματι διαθήκης αἰωνίου).

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.

ἀνά

between

preposition (ἀνά μέσον = 'between', first party)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (ἀνά μέσον = 'between', first party).

μέσον

midst

Accusative

part of bilateral-covenant idiom

→ object specification

μέσον: meaning 'midst'; it serves as part of bilateral-covenant idiom.

ἐμοῦ

me

Genitive

genitive after ἀνά μέσον (God as first party)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive after ἀνά μέσον (God as first party).

καὶ

and

coordinating in bilateral formula

→ discourse linkage or contrast

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

ἀνά

between

preposition (second party in bilateral formula)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (second party in bilateral formula).

μέσον

midst

Accusative

part of bilateral-covenant idiom

→ object specification

μέσον: meaning 'midst'; it serves as part of bilateral-covenant idiom.

σοῦ

you

Genitive

genitive after ἀνά μέσον (Abraham as second party)

→ relational specification

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

καὶ

and

coordinating (extending the covenant to the third party: the seed)

→ discourse linkage or contrast

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

ἀνά

between

preposition (third party in the now-tripartite formula)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (third party in the now-tripartite formula).

μέσον

midst

Accusative

part of covenant idiom

→ object specification

μέσον: meaning 'midst'; it serves as part of covenant idiom.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

σπέρματός

seed

Genitive

genitive after ἀνὰ μέσον (the seed as third covenant party)

→ relational specification

σπέρμα: 'seed / offspring / descendants'; the singular collective noun renders Hebrew זרע ('seed / offspring'); Paul's argument in Gal 3:16 that σπέρμα is grammatically singular and thus refers to one descendant (Christ) exploits the LXX's use of this noun; the covenant with the σπέρμα is the exegetical premise of the entire argument.

σου

your

Genitive

genitive of possession (modifying σπέρματός)

→ relational specification

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

μετά

after

preposition + accusative (temporal: 'after you')

→ spatial or relational framing

μετά + accusative: 'after'; the phrase τοῦ σπέρματός σου μετά σέ ('your seed after you') is the standard LXX formula for the covenantal posterity — 'your descendants who come after you'; it recurs three times in vv.7–10.

σέ

you

Accusative

object of μετά (temporal reference point: 'after you')

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of μετά (temporal reference point: 'after you').

εἰς

throughout

preposition + accusative (temporal extent: 'throughout their generations')

→ spatial or relational framing

εἰς: meaning 'throughout'; here it marks the relation signaled by preposition + accusative (temporal extent: 'throughout their generations').

γενεάς

generations

Accusative

object of εἰς (temporal scope of the covenant)

→ object specification

γενεά: 'generation'; εἰς γενεάς αὐτῶν ('throughout their generations') renders עַד דּוֹרָם — the standard covenant-duration formula marking the intergenerational perpetuity of the obligation and the promise.

αὐτῶν

their

Genitive

genitive of possession (modifying γενεάς: 'their generations')

→ relational specification

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

εἰς

as

preposition + accusative (resultative / predicate: 'as an everlasting covenant')

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (resultative / predicate: 'as an everlasting covenant').

διαθήκην

covenant

Accusative

object of εἰς (predicate: 'as a covenant')

→ object specification

διαθήκην: meaning 'covenant'; it serves as object of εἰς (predicate: 'as a covenant').

αἰώνιον

everlasting

Accusative

attributive adjective (modifying διαθήκην: 'an everlasting covenant')

→ object specification

αἰώνιος: 'everlasting / of the age'; renders Hebrew עולם ('eternity / perpetuity'); the designation διαθήκη αἰώνιος distinguishes this covenant from temporary or conditional arrangements; used again at v.19 for the covenant with Isaac and at v.13 for the covenant on the flesh. The NT echoes the phrase at Heb 13:20 (αἵματι διαθήκης αἰωνίου).

εἶναί

to be

Pres Act Inf · εἰμί

articular infinitive (epexegetic: explaining the covenant's content)

→ gnomic / permanent (the covenantal relationship is permanent)

εἰμί / εἶναί: the articular infinitive εἶναί σου θεός ('to be your God') is the LXX rendering of לַיהוָה לְךָ אֱלֹהִים — the covenant-relationship formula in its most concentrated form; this clause defines what the covenant IS. The formula 'I will be their God and they will be my people' echoes throughout the prophets and is fulfilled in Rev 21:3.

σου

your

Genitive

genitive of relationship (modifying θεός: 'your God')

→ relational specification

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

θεός

God

Nominative

predicate nominative of εἶναί (the covenant content: God-ship over Abraham)

→ participant prominence

θεός: meaning 'God'; it serves as predicate nominative of εἶναί (the covenant content: God-ship over Abraham).

καί

and

coordinating (extending the covenant-relationship to the seed)

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

σπέρματός

seed

Genitive

genitive of relationship (modifying θεός in second instance: 'God of your seed')

→ relational specification

σπέρματός: meaning 'seed'; it serves as genitive of relationship (modifying θεός in second instance: 'God of your seed').

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.

μετά

after

preposition (temporal: 'after you')

→ spatial or relational framing

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

σέ

you

Accusative

object of μετά

→ participant reference

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

8 καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σέ τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χανααν, εἰς κατάσχεσιν αἰώνιον, καὶ ἔσομαι αὐτοῖς θεός.

'and I will give to you and to your seed after you the land in which you sojourn, all the land of Canaan, as an everlasting possession, and I will be their God.'

Land promise — crowning the first movement **καί**

Verse 8 closes the first divine speech-movement (A: 17:1–8) with the land promise: πᾶσαν τὴν γῆν Χανααν εἰς κατάσχεσιν αἰώνιον ('all the land of Canaan as an everlasting possession'). The covenant-relationship formula ἔσομαι αὐτοῖς θεός ('I will be their God') at the close echoes and completes v.7's εἰναί σου θεός — the movement is bookended by the God-relationship formula. The verb παροικεῖς ('in which you sojourn') is pointed: Abraham is currently a resident-alien; the promise is to give him what he temporarily occupies.

καὶ

and

narrative continuation

→ discourse linkage or contrast

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

δώσω

I will give

Fut Act Indic 1 Sg· δίδωμι

main verb (land-grant promise)

→ predictive future (certain divine grant)

δίδωμι: 'give'; the land-grant uses δίδωμι as in 12:7; 13:15, 17; 15:18; the promise of giving the land is the central covenantal grant alongside multiplication and the covenant-relationship.

σοι

to you

Dative

dative indirect object (first recipient: Abraham himself)

→ participant reference or interest

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

καὶ

and

coordinating (extending the grant to the seed)

→ discourse linkage or contrast

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

τῷ

the

Dative

article (dative, marking the second recipient)

→ noun-phrase marking

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

σπέρματί

seed

Dative

dative indirect object (second recipient: the seed)

→ sphere or reference

σπέρματί: meaning 'seed'; it serves as dative indirect object (second recipient: the seed).

σου

your

Genitive

genitive of possession (modifying σπέρματί)

→ relational specification

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

μετά

after

preposition (temporal: 'after you')

→ spatial or relational framing

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

σέ

you

Accusative

object of μετά

→ participant reference

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

τήν

the

Accusative

article (marking the direct object of δώσω)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of δώσω (the land to be granted)

→ object specification

γῆ: 'land / earth'; γῆν Χανααν is the promised territory; the current status παροικεῖς ('you sojourn in') gives poignancy — the promise is to give the alien his homeland.

ἣν

which

Accusative

relative pronoun, accusative (object of παροικεῖς: 'in which you sojourn')

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, accusative (object of παροικεῖς: 'in which you sojourn').

παροικεῖς

you sojourn in

Pres Act Indic 2 Sg · παροικέω

relative clause predicate (describing Abraham's current status as resident-alien)

→ progressive present (ongoing sojourn)

παροικέω: 'sojourn / dwell as a foreign resident'; renders Hebrew רַגַּל; Abraham is a רַגַּל ('sojourner / alien') in Canaan — the promise is to transform alien occupation into covenantal possession (κατάσχεσις). The same contrast (sojourning now, possessing later) drives Stephen's speech at Acts 7:5–7.

πᾶσαν

all

Accusative

attributive adjective (appositive intensifying the scope: 'all the land of Canaan')

→ object specification

πᾶς: 'all'; the appositive πᾶσαν τὴν γῆν Χανααν expands and specifies the antecedent τὴν γῆν — the entire land, not a portion, is the grant.

τὴν

the

Accusative

article (in appositive expansion)

→ noun-phrase marking

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

γῆν

land

Accusative

head noun in appositive (restating the direct object with fuller specification)

→ object specification

γῆν: meaning 'land'; it serves as head noun in appositive (restating the direct object with fuller specification).

Χανααν

Canaan

indeclinable proper noun, genitive of specification ('land of Canaan')

→ participant identification

Χανααν: transliteration of כְּנָעַן ('Canaan'); indeclinable; the land-name is not defined geographically here but theologically — it is the land of the covenant, the goal of the patriarchal journey, and the object of the conquest narrative.

εἰς

as

preposition (resultative / predicate: 'as a possession')

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition (resultative / predicate: 'as a possession').

κατάσχεσιν

possession

Accusative

object of εἰς (the nature of the grant: permanent possession)

→ object specification

κατάσχεσις: 'possession / holding'; renders Hebrew נְחִילָה ('property / possession held in perpetuity'); a term used throughout Genesis for the covenantal land-grant (23:4; 47:11; 48:4); Paul's statement in Acts 7:5 quotes the promise and notes its non-fulfilment in Abraham's lifetime.

αἰώνιον

everlasting

Accusative

attributive adjective (modifying κατάσχεσιν: 'an everlasting possession')

→ object specification

αἰώνιος: 'everlasting'; the same adjective used of the covenant at vv.7, 13, 19 — the land grant is co-extensive in duration with the covenant itself.

καὶ

and

coordinating conjunction (closing promise: the God-relationship)

→ discourse linkage or contrast

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

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (covenant-relationship formula: 'I will be their God')

→ predictive future (certain divine commitment)

εἰμί / ἔσομαι: the covenant formula ἔσομαι αὐτοῖς θεός ('I will be their God') echoes v.7's εἶναί σου θεός and will be fulfilled in the complete formula 'I will be their God and they will be my people' (Jer 31:33 LXX; Ezek 37:27; Rev 21:3); the movement from v.7 (singular σου) to v.8 (plural αὐτοῖς) signals the extension to the entire covenant community.

αὐτοῖς

their

Dative

dative of relationship (predicate dative: 'God to/for them')

→ participant reference or interest

αὐτοῖς: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as dative of relationship (predicate dative: 'God to/for them').

θεός

God

Nominative

predicate nominative (the content of the self-commitment: 'their God')

→ participant prominence

θεός: meaning 'God'; it serves as predicate nominative (the content of the self-commitment: 'their God').

9 Εἶπεν δὲ ὁ θεὸς πρὸς Ἀβραάμ· Σὺ δὲ τὴν διαθήκην μου διατηρήσεις, σὺ καὶ τὸ σπέρμα σου μετὰ σέ, εἰς τὰς γενεὰς αὐτῶν.

God said to Abraham: 'You, for your part, shall keep my covenant, you and your seed after you, throughout their generations.'

New speech / reciprocal obligation **δέ**

A new divine speech (Εἶπεν δέ) opens movement B. The emphatic Σὺ δέ ('you, for your part') at the head of the command creates a rhetorical counterpoint to the divine ἐγώ of v.4 — God has made his commitment; now Abraham must make his. The covenant obligation (διατηρήσεις τὴν διαθήκην) is framed as an obedient keeping, not a renegotiation. The first use of the new name Ἀβραάμ (now fully operative from v.5 onward) opens this section.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction: new section of divine discourse)

→ constative aorist

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

δὲ

now

postpositive continuative-adversative particle
(new speech segment)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of Εἶπεν

→ participant prominence

θεός: meaning 'God'; it serves as subject of Εἶπεν.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ἀβραάμ

Abraham

indeclinable proper noun, object of πρὸς (addressee, now using the new covenant name)

→ participant identification

Ἀβραάμ: first occurrence as the operating name after the decree of v.5; the narrator now uses the covenant form exclusively. Indclinable.

Σὺ

you

Nominative

personal pronoun, subject (emphatic — 'you, for your part')

→ participant reference

σύ: emphatic personal pronoun; the fronted Σὺ δέ creates a rhetorical antithesis with the divine ἐγώ of v.4 — God has committed (ἐγώ); now the human partner must commit (σύ).

δὲ

for your part

postpositive contrastive particle (marking Abraham's side of the bilateral commitment)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (fronted direct object of διατηρήσεις)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of διατηρήσεις (fronted for emphasis)

→ object specification

διαθήκην: here the object of the human obligation — 'keep my covenant'; διατηρέω ('guard / keep carefully') renders the Qal of רָמַץ ('keep / observe'), the standard verb for covenant obligation throughout Deuteronomy.

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.

διατηρήσεις

you shall keep

Fut Act Indic 2 Sg · διατηρέω

main verb (covenant obligation — future used as imperative)

→ predictive-imperative future (command expressed as certain expectation)

διατηρέω: 'keep carefully / guard / observe'; the dia- prefix intensifies τηρέω — 'keep through and through'; renders רָמַץ; the future indicative here functions as a command — a common LXX (and Hebrew) idiom where the future expresses what must be done.

σύ

you

Nominative

personal pronoun (appositive resumption of the subject, adding emphasis before the extension to the seed)

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as personal pronoun (appositive resumption of the subject, adding emphasis before the extension to the seed).

καὶ

and

coordinating conjunction (extending obligation to the seed)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

σπέρμα

seed

Nominative

subject (co-subject of the obligation alongside σύ)

→ participant prominence

σπέρμα: the covenant obligation passes to the descendants — the entire line is bound by the sign.

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.

μετά

after

preposition (temporal: 'after you')

→ spatial or relational framing

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

σέ

you

Accusative

object of μετά

→ participant reference

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

εἰς

throughout

preposition (temporal extent: 'throughout their generations')

→ spatial or relational framing

εἰς: meaning 'throughout'; here it marks the relation signaled by preposition (temporal extent: 'throughout their generations').

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεάς

generations

Accusative

object of εἰς (temporal scope of the obligation)

→ object specification

γενεά: cf. v.7; the generational scope mirrors the divine promise — the obligation is as intergenerational as the grant.

αὐτῶν

their

Genitive

genitive of possession (modifying γενεάς)

→ relational specification

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

10 Καὶ αὕτη ἡ διαθήκη ἣν διατηρήσεις ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σέ
εἰς τὰς γενεὰς αὐτῶν· περιτμηθήσεται ὑμῶν πᾶν ἀρσενικόν,

'And this is the covenant which you shall keep between me and you and between your seed after you
throughout their generations: every male among you shall be circumcised,'

Definition of the covenant's content: the circumcision sign **Καί**

The demonstrative αὕτη ἡ διαθήκη ('this is the covenant') introduces the specific content of the obligation just commanded in v.9. The relative clause ἣν διατηρήσεις repeats the same verb, tightening the link. The content is announced in the second clause: περιτμηθήσεται ὑμῶν πᾶν ἀρσενικόν — the subject πᾶν ἀρσενικόν ('every male') is fronted by genitive ὑμῶν, emphasising the universality within the household.

Καὶ
and

narrative conjunction (continuation of divine speech)

→ discourse linkage or contrast

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

αὕτη
this

Nominative

demonstrative pronoun, subject (predicative: 'this is the covenant')

→ participant reference

αὕτη: feminine nominative, agreeing with ἡ διαθήκη; the demonstrative pronoun αὕτη ('this') picks up the obligation of v.9 and identifies its specific content as the circumcision covenant.

ἡ
the

Nominative

article (part of predicate nominative with demonstrative)

→ noun-phrase marking

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

διαθήκη
covenant

Nominative

subject (in nominative clause: 'this covenant')

→ participant prominence

διαθήκη: meaning 'covenant'; it serves as subject (in nominative clause: 'this covenant').

ἣν

which

Accusative

relative pronoun, accusative (object of διατηρήσεις in relative clause)

→ participant reference

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

διατηρήσεις

you shall keep

Fut Act Indic 2 Sg · διατηρέω

relative clause predicate (reprising the obligation of v.9)

→ imperatival future

διατηρέω: meaning 'you shall keep'; it carries the action, process, or state of the clause; here it functions as relative clause predicate (reprising the obligation of v.9).

ἀνὰ

between

preposition (ἀνὰ μέσον = 'between')

→ spatial or relational framing

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

μέσον

midst

Accusative

part of bilateral-covenant idiom

→ object specification

μέσον: meaning 'midst'; it serves as part of bilateral-covenant idiom.

ἐμοῦ

me

Genitive

genitive (God as first party)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive (God as first party).

καὶ

and

coordinating (second party)

→ discourse linkage or contrast

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

ὕμῶν

you (pl.)

Genitive

genitive after ἀνὰ μέσον (second party: Abraham and his household — shift from σοῦ to ὑμῶν marks extension to the whole community)

→ relational specification

ὕμῶν: plural; the shift from σοῦ (v.9: singular address to Abraham) to ὑμῶν (v.10: plural, Abraham's whole household) signals that the circumcision covenant binds the entire community, not just the patriarch personally.

καὶ

and

coordinating (extending to the seed)

→ discourse linkage or contrast

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

ἀνὰ

between

preposition (third party in formula)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (third party in formula).

μέσον

midst

Accusative

part of bilateral-covenant idiom

→ object specification

μέσον: meaning 'midst'; it serves as part of bilateral-covenant idiom.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

σπέρματός

seed

Genitive

genitive after ἀνὰ μέσον (the third party: the seed)

→ relational specification

σπέρματός: meaning 'seed'; it serves as genitive after ἀνὰ μέσον (the third party: the seed).

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.

μετὰ

after

preposition (temporal: 'after you')

→ spatial or relational framing

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

σέ

you

Accusative

object of μετά

→ participant reference

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

εἰς

throughout

preposition (temporal extent)

→ spatial or relational framing

εἰς: meaning 'throughout'; here it marks the relation signaled by preposition (temporal extent).

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεὰς

generations

Accusative

object of εἰς (temporal scope)

→ object specification

γενεὰς: meaning 'generations'; it serves as object of εἰς (temporal scope).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

περιτμηθήσεται

shall be circumcised

Fut Pass Indic 3 Sg · περιτέμνω

main verb (announcing the covenant sign)

→ predictive-imperative future (divine law expressed as certain command)

περιτέμνω: 'circumcise'; the word occurs 15 times in ch.17 in various forms — the chapter's dominant lexeme for the covenant sign. The passive voice (περιτμηθήσεται, 'shall be circumcised') implies the act is done to the male, not by him — it is received, not self-performed (except in the patriarch's case).

ὅμων

among you

Genitive

partitive genitive (with πᾶν ἀρσενικόν: 'every male among you')

→ relational specification

ὅμων: meaning 'among you'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (with πᾶν ἀρσενικόν: 'every male among you').

πᾶν

every

Nominative

attributive adjective (universal quantifier: 'every male')

→ participant prominence

πᾶς: 'every / all'; with ἀρσενικόν — no exception, no age qualification at this point (age comes in v.12); the universality is total: every male is to be circumcised.

ἀρσενικόν

male

Nominative

subject of περιτμηθήσεται (the category required to bear the sign)

→ participant prominence

ἀρσενικός: 'male'; renders Hebrew זָכָר ('male'); the circumcision covenant is gender-specific — it marks the male body as the bearer of the covenant sign, the body from which the seed proceeds.

11 καὶ περιτμηθήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν, καὶ ἔσται ἐν σημείῳ διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν.

'and you shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you.'

Specification of the sign and its significance **καί**

Verse 11 specifies what is circumcised (τὴν σάρκα τῆς ἀκροβυστίας — 'the flesh of the foreskin') and what the act signifies (ἐν σημείῳ διαθήκης — 'as a sign of the covenant'). The σημεῖον ('sign') language links circumcision to the rainbow sign (9:12–13) and the Passover sign (Exod 12:13); Paul exploits this semiotic status explicitly at Rom 4:11 (σημεῖον ἔλαβεν περιτομῆς — 'he received the sign of circumcision').

καὶ
and

narrative continuation

→ discourse linkage or contrast

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

περιτμηθήσεσθε
you shall circumcise

Fut Pass Indic 2 Pl · περιτέμνω

main verb (the circumcision act specified)

→ imperatival future (command expressed as certainty)

περιτέμνω: passive used in a reflexive-medial sense ('you shall have circumcised' or 'you shall circumcise yourselves'); the plural 2nd person (ὕμεῖς) continues the community-wide scope established in v.10.

τὴν
the

Accusative

article (accusative of respect / direct object)

→ noun-phrase marking

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

σάρκα
flesh

Accusative

accusative of respect (specifying what is circumcised: 'the flesh of the foreskin')

→ object specification

σάρξ: 'flesh'; the phrase τὴν σάρκα τῆς ἀκροβυστίας ('the flesh of the foreskin') is the LXX formula for the prepuce; σὰρξ here is the physical material, not the theological 'flesh' of Pauline usage — though Paul's theological use of σὰρξ as the locus of the old Adam is built partly on the circumcision idiom of this passage.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἀκροβυστίας

foreskin

Genitive

genitive of description (specifying which flesh: the flesh of the foreskin)

→ relational specification

ἀκροβυστία: 'foreskin / uncircumcision'; a LXX coinage (or specialisation) rendering Hebrew תְּלִלָה; the word became the standard NT term for 'uncircumcision / Gentile status' (Rom 2:25–27; 3:30; 4:10–12; Gal 2:7; 5:6; 6:15; Col 2:13; 3:11) — the entire NT debate about the status of uncircumcised Gentiles inherits this lexeme from this chapter.

ὑμῶν

your (pl.)

Genitive

genitive of possession (extending the circumcision to the whole community)

→ relational specification

ὑμῶν: meaning 'your (pl.)'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (extending the circumcision to the whole community).

καὶ

and

coordinating conjunction (explaining the theological significance)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (establishing the semiotic function of circumcision)

→ predictive future (divinely established significance)

εἰμί / ἔσται: the future ἔσται ('it shall be') establishes a divine definition — God declares what circumcision IS; cf. the analogous ἔσται ἐν σημείῳ for the rainbow covenant (9:13).

ἐν

as

preposition + dative (predicative: 'it shall be as / in the capacity of a sign')

→ spatial or relational framing

ἐν σημείῳ: 'as a sign / in the role of a sign'; the beth-essentiae idiom from Hebrew (תְּלִלָה) carried over into LXX Greek — a Hebraism; the preposition gives ἐν a predicative force.

σημείῳ

sign

Dative

predicate dative (the semiotic role: circumcision as sign)

→ sphere or reference

σημεῖον: 'sign / token'; Paul cites this semiotic status at Rom 4:11 (σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης — 'he received the sign of circumcision as a seal of the righteousness [he had] by faith'), arguing that the sign is subsequent to and confirmatory of faith, not its basis.

διαθήκης

of covenant

Genitive

genitive of description (the sign is characterised by its covenant reference)

→ relational specification

διαθήκη: an objective genitive — the sign points to and represents the covenant; this phrase (σημεῖον διαθήκης) is the LXX's theological formulation for all covenant signs.

ἀνὰ

between

preposition (bilateral formula: 'between me and you')

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (bilateral formula: 'between me and you').

μέσον

midst

Accusative

part of bilateral idiom

→ object specification

μέσον: meaning 'midst'; it serves as part of bilateral idiom.

ἐμοῦ

me

Genitive

genitive (God as first party in the sign-relationship)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive (God as first party in the sign-relationship).

καὶ

and

coordinating in bilateral formula

→ discourse linkage or contrast

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

ὑμῶν

you (pl.)

Genitive

genitive (the covenant community as second party: community-wide sign)

→ relational specification

ὑμῶν: meaning 'you (pl.)'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (the covenant community as second party: community-wide sign).

12 καὶ παιδίον ὀκτὼ ἡμερῶν περιτμηθήσεται ὑμῖν, πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν, ὁ οἰκογενὴς καὶ ὁ ἀργυρώνητος ἀπὸ παντὸς υἱοῦ ἀλλοτρίου, ὃς οὐκ ἔστιν ἐκ τοῦ σπέρματος σου·

'And a child of eight days shall be circumcised among you — every male throughout your generations, both the home-born and the one purchased from any foreign person, who is not of your seed;'

Legal specification: the eighth-day rule and universal household scope καί

Verse 12 provides the two key specifications of the circumcision law: (1) the timing — παιδίον ὀκτὼ ἡμερῶν, 'a child of eight days' (the eighth-day rule cited at Luke 2:21 for Jesus's circumcision and at Phil 3:5 for Paul's; the number eight has no explicit explanation in the text but became symbolically freighted in later tradition); (2) the scope — both the οἰκογενής (home-born slave) and the ἀργυρώνητος (purchased slave), even those from entirely foreign stock. The verse anticipates v.27's summary of the complete household circumcision.

καὶ

and

narrative continuation (adding the age specification)

→ discourse linkage or contrast

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

παιδίον

a child

Nominative

subject of περιτμηθήσεται (fronted: 'a child of eight days shall be circumcised')

→ participant prominence

παιδίον: 'young child / infant'; renders Hebrew תָּרֵן; the specification 'child of eight days' (ὀκτὼ ἡμερῶν) sets the latest possible time for circumcision — it must occur on the eighth day, not earlier or later.

ὀκτὼ

eight

numeral (part of genitive-of-age phrase: 'of eight days')

→ measure or count

ὀκτὼ: 'eight'; the eighth-day rule (παιδίον ὀκτὼ ἡμερῶν) becomes a marker of Jewish identity in the NT: Jesus is circumcised on the eighth day (Luke 2:21); Paul boasts of being circumcised on the eighth day (Phil 3:5; περιτομῇ ὀκταήμερος) as a mark of full covenant standing. The number eight in later Christian typology was associated with new creation and resurrection (the eighth day beyond the Sabbath), but this typological reading is post-textual.

ἡμερῶν

days

Genitive

genitive of age / temporal description ('of eight days old')

→ relational specification

ἡμέρα: 'day'; the genitive construction παιδίον ὀκτὼ ἡμερῶν is a standard LXX age-genitive; the eighth day specifically suggests that the first seven days (the week of creation) must be completed before the covenant sign is administered.

περιτμηθήσεται

shall be circumcised

Fut Pass Indic 3 Sg · περιτέμνω

main verb (the binding rule: eighth-day circumcision is compulsory)

→ imperativ future

περιτέμνω: meaning 'shall be circumcised'; it carries the action, process, or state of the clause; here it functions as main verb (the binding rule: eighth-day circumcision is compulsory).

ὑμῖν

among you

Dative

dative of advantage / sphere (among Abraham's community)

→ participant reference or interest

ὑμῖν: meaning 'among you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage / sphere (among Abraham's community).

πᾶν

every

Nominative

universal quantifier (appositive expanding παιδίων: 'every male')

→ participant prominence

πᾶν: meaning 'every'; it serves as universal quantifier (appositive expanding παιδίων: 'every male').

ἀρσενικόν

male

Nominative

appositive subject (restating who must be circumcised, with full generational scope)

→ participant prominence

ἀρσενικός; cf. v.10; the repetition of πᾶν ἀρσενικόν across vv.10 and 12 underlines total inclusivity — no male is exempt.

εἰς

throughout

preposition (temporal extent: 'throughout your generations')

→ spatial or relational framing

εἰς: meaning 'throughout'; here it marks the relation signaled by preposition (temporal extent: 'throughout your generations').

τὰς

the

Accusative

article

→ noun-phrase marking

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

γενεάς

generations

Accusative

object of εἰς (intergenerational scope)

→ object specification

γενεάς: meaning 'generations'; it serves as object of εἰς (intergenerational scope).

ὑμῶν

your (pl.)

Genitive

genitive of possession

→ relational specification

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

ὁ

the

Nominative

article (with first category: ὁ οἰκογενής)

→ noun-phrase marking

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

οἰκογενής

home-born slave

Nominative

nominative appositive (first category of the all-inclusive household scope)

→ participant prominence

οἰκογενής: 'house-born / born in the household'; renders Hebrew תִּלְדָּ בֵּית (‘born of the house’); a slave born to existing household slaves; also used at vv.13, 23, 27. The inclusion of household slaves in the circumcision covenant is remarkable — it defines the covenant community by household membership, not ethnicity alone.

καὶ

and

coordinating conjunction (listing second category)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with second category: ὁ ἀργυρώνητος)

→ noun-phrase marking

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

ἀργυρώνητος

purchased for silver

Nominative

nominative appositive (second category: purchased slaves)

→ participant prominence

ἀργυρώνητος: 'purchased for silver / bought with money'; a compound of ἄργυρος ('silver') + ὠνέομαι ('buy'); renders Hebrew הָשָׁקַת כֶּסֶף ('acquired with silver'); the term recurs at vv.13, 23, 27. The inclusion of purchased non-Israelites demonstrates that the covenant sign is for all household members regardless of origin.

ἀπὸ

from

preposition + genitive (specifying origin: 'from any foreign person')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (specifying origin: 'from any foreign person').

παντός

any

Genitive

universal quantifier (modifying υἱοῦ: 'from any...')

→ relational specification

παντός: meaning 'any'; it serves as universal quantifier (modifying υἱοῦ: 'from any...').

υἱοῦ

son

Genitive

genitive object of ἀπὸ (source from which the slave is purchased)

→ relational specification

υἱός: here in the sense 'person / descendant'; υἱὸς ἀλλότριος = 'a foreign person / someone else's son' — the purchased slave comes from outside the covenant family.

ἄλλοτρίου

foreign

Genitive

genitive adjective (modifying υἱοῦ: 'foreign person / alien')

→ relational specification

ἄλλοτριος: 'belonging to another / foreign / alien'; renders Hebrew רִצְּן ('foreigner / alien'); the foreigner's slave, once purchased into the household, comes under the covenant obligation. This is the logic Acts 7:8 cites (ἔδωκεν αὐτῷ διαθήκην περιτομῆς).

ὃς

who

Nominative

relative pronoun (resumptive: describing the purchased slave as ethnically non-Abrahamic)

→ participant reference

ὃς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (resumptive: describing the purchased slave as ethnically non-Abrahamic).

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

relative clause predicate (defining the alien status of the purchased slave)

→ gnomic present

εἰμί: 'be'; οὐκ ἔστιν αὐτοῖς = 'which do not have!'

ἐκ

from

preposition + genitive (origin: 'not of your seed')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (origin: 'not of your seed').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

σπέρματός

seed

Genitive

genitive after ἐκ (the Abrahamic lineage the purchased slave does not belong to)

→ relational specification

σπέρματός: meaning 'seed'; it serves as genitive after ἐκ (the Abrahamic lineage the purchased slave does not belong to).

σου

your

Genitive

genitive of possession (Abraham's seed as the ethnic-covenantal baseline)

→ relational specification

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

13 περιτομῇ περιτμηθήσεται ὁ οἰκογενής σου καὶ ὁ ἀργυρώνητος, καὶ ἔσται ἡ διαθήκη μου ἐπὶ τῆς σαρκὸς ὑμῶν εἰς διαθήκην αἰώνιον.

'The home-born slave of yours and the purchased slave shall indeed be circumcised, and my covenant shall be upon your flesh as an everlasting covenant.'

Reinforcement / inclusion — intensified re-statement **περιτομῇ**

The cognate-figure περιτομῇ περιτμηθήσεται (a Hebraism of the infinitive-absolute construction לִּמּוֹ לִימּוֹ) intensifies the command with absolute certainty: 'by circumcision they shall certainly be circumcised.' The two categories (οἰκογενής, ἀργυρώνητος) are repeated from v.12 to close the loop. The result clause ἔσται ἡ διαθήκη μου ἐπὶ τῆς σαρκὸς ὑμῶν ('my covenant shall be upon your flesh') frames the bodily mark as the covenant itself made visible — flesh as the inscription surface of the divine commitment.

περιτομῇ

by circumcision

Dative

cognate dative (Hebraism of the infinitive-absolute: intensifying the following verb)

→ sphere or reference

περιτομή: 'circumcision'; here in the dative as a cognate-figure with περιτμηθήσεται — a direct LXX Hebraism of the לִּימּוֹ לִימּוֹ construction ('circumcising he shall be circumcised'), used to express certainty and absolute obligation. The same Hebraism appears at Gen 2:17 (θανάτῳ ἀποθανεῖσθε) and elsewhere. The NT inherits the noun περιτομή as both a physical rite and a theological identity marker (Rom 2:25–29; 4:11–12; Phil 3:3).

περιτμηθήσεται

shall indeed be circumcised

Fut Pass Indic 3 Sg · περιτέμνω

main verb (absolute obligation intensified by cognate dative)

→ imperatival future (reinforced by cognate-figure: absolute certainty)

περιτέμνω: meaning 'shall indeed be circumcised'; it carries the action, process, or state of the clause; here it functions as main verb (absolute obligation intensified by cognate dative).

ὁ

the

Nominative

article

→ noun-phrase marking

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

οἰκογενής

home-born slave

Nominative

subject of περιτμηθήσεται (first category, reprised from v.12)

→ participant prominence

οἰκογενής: meaning 'home-born slave'; it serves as subject of περιτμηθήσεται (first category, reprised from v.12).

σου

your

Genitive

genitive of possession (Abraham's household slave)

→ relational specification

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

καὶ

and

coordinating (second category)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἀργυρώνητος

purchased slave

Nominative

subject (co-subject with οἰκογενής; both categories must be circumcised)

→ participant prominence

ἀργυρώνητος: meaning 'purchased slave'; it serves as subject (co-subject with οἰκογενής; both categories must be circumcised).

καὶ

and

coordinating (introducing the consequence / covenant result)

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the covenant located on the flesh as its medium)

→ predictive future (divine establishment)

εἰμί (fut.): copula.

ἡ

the

Nominative

article

→ noun-phrase marking

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

διαθήκη

covenant

Nominative

subject of ἔσται (the covenant itself located on the flesh)

→ participant prominence

διαθήκη: the phrase ἡ διαθήκη μου ἐπὶ τῆς σαρκὸς ὑμῶν ('my covenant upon your flesh') makes the body the medium and locus of the covenant; Paul will argue in Gal 3:1–5 that the Spirit, not flesh, is the true medium of God's promise.

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.

ἐπὶ

upon

preposition + genitive (location: 'upon your flesh')

→ spatial or relational framing

ἐπὶ + genitive: 'upon'; the covenant rests upon the flesh as a visible mark; the spatial preposition makes the body the writing-surface of the covenant.

τῆς

the

Genitive

article

→ noun-phrase marking

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

σαρκὸς

flesh

Genitive

genitive object of ἐπὶ (the covenant's physical medium)

→ relational specification

σάρξ: 'flesh'; the phrase εἰς διαθήκην αἰώνιον grounds the eternal covenant in the physical — the body bears what words proclaim; Paul's contrast (Gal 6:15: οὐτε περιτομή τι ἰσχύει οὐτε ἀκροβυστία) contests this bodily focus.

ὕμῶν

your (pl.)

Genitive

genitive of possession (the entire covenant community's flesh)

→ relational specification

ὕμῶν: meaning 'your (pl.)'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the entire covenant community's flesh).

εἰς

as

preposition (resultative / predicate: 'as an everlasting covenant')

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition (resultative / predicate: 'as an everlasting covenant').

διαθήκην

covenant

Accusative

object of εἰς (predicate: 'as a covenant')

→ object specification

διαθήκην: meaning 'covenant'; it serves as object of εἰς (predicate: 'as a covenant').

αἰώνιον

everlasting

Accusative

attributive adjective (fourth use of αἰώνιος in the chapter: vv.7, 8, 13, 19)

→ object specification

αἰώνιον: meaning 'everlasting'; it serves as attributive adjective (fourth use of αἰώνιος in the chapter: vv.7, 8, 13, 19).

14 καὶ ἀπερίτμητος ἄρσην, ὃς οὐ περιτμηθήσεται τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ τῇ ἡμέρᾳ τῇ ὀγδόῃ, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς, ὅτι τὴν διαθήκην μου διεσκέδασεν.

'and any uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day — that person shall be utterly destroyed from his people, because he has broken my covenant.'

Penalty clause: excision for covenant breach

καί

Verse 14 is the karet ('cutting off') formula: ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς ('that soul shall be utterly destroyed from its people') renders the Hebrew הַנֶּפֶשׁ הַזֹּאת תִּכָּרֵת מֵעַמָּהּ ('that soul shall be cut off from its people'). The LXX renders τῇ with the more extreme ἐξολεθρεύω ('utterly destroy'), intensifying the penalty. The reason clause ὅτι τὴν διαθήκην μου διεσκέδασεν ('because he broke/scattered my covenant') names the transgression. This formula became the standard definition of covenant excision in Second Temple halakah.

καὶ
and

narrative conjunction (introducing penalty clause)

→ discourse linkage or contrast

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

ἀπερίτμητος
uncircumcised

Nominative

predicate adjective / appositive (resumptive subject: characterising the offending male)

→ participant prominence

ἀπερίτμητος: 'uncircumcised'; compound of ἀ- (privative) + περιτέμνω; renders Hebrew לִּפְתָּח ('uncircumcised / with foreskin'); the word is used in the NT at Acts 7:51 (ἀπερίτμητοι τῇ καρδίᾳ — 'uncircumcised in heart') where Stephen applies the LXX language spiritually.

ἄρσην
male

Nominative

subject (the male who violates the covenant sign)

→ participant prominence

ἄρσην: 'male'; LXX uses both ἄρσην (here) and ἀρσενικός (vv.10, 12) for 'male'; ἄρσην is more common in the NT (Gal 3:28; Rev 12:5, 13).

ὃς
who

Nominative

relative pronoun (introducing the defining condition for the penalty)

→ participant reference

ὃς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (introducing the defining condition for the penalty).

οὐ
not

negation

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation.

περιτμηθήσεται
shall be circumcised

Fut Pass Indic 3 Sg · περιτέμνω

relative clause predicate (the condition for excision: failure to be circumcised)

→ imperatival future negated (the violation of what must happen)

περιτέμνω: meaning 'shall be circumcised'; it carries the action, process, or state of the clause; here it functions as relative clause predicate (the condition for excision: failure to be circumcised).

τὴν
the

Accusative

article (accusative of respect)

→ noun-phrase marking

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

σάρκα
flesh

Accusative

accusative of respect (specifying what must be circumcised)

→ object specification

σάρκα: meaning 'flesh'; it serves as accusative of respect (specifying what must be circumcised).

τῆς
of the

Genitive

article

→ noun-phrase marking

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

ἀκροβυστίας
foreskin

Genitive

genitive of description (specifying which flesh)

→ relational specification

ἀκροβυστίας: meaning 'foreskin'; it serves as genitive of description (specifying which flesh).

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.

τῇ
on the

Dative

article with dative of time

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (specific day: 'on the eighth day')

→ sphere or reference

ἡμέρα: 'day'; τῇ ἡμέρᾳ τῇ ὀγδόῃ ('on the eighth day') — the only explicit time reference in the penalty clause, making non-circumcision on this specific day the covenant violation.

τῇ

the

Dative

article (with ordinal: attributive position)

→ noun-phrase marking

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

ὀγδόῃ

eighth

Dative

attributive adjective (ordinal numeral: 'the eighth')

→ sphere or reference

ὀγδοος: 'eighth'; the eighth day; cf. v.12 notes.

ἐξολεθρευθήσεται

shall be utterly destroyed

Fut Pass Indic 3 Sg · ἐξολεθρεύω

main verb of the penalty clause (the excision / karet formula)

→ predictive-imperative future (certain divine sentence)

ἐξολεθρεύω: 'utterly destroy / extirpate'; renders תִּכָּצַח Niphal ('be cut off') but with greater intensity — the ἐξ- prefix and ὀλεθρεύω ('destroy') together suggest total annihilation. The LXX's choice of this stronger verb renders the karet penalty more final than the Hebrew; cf. Acts 3:23 (LXX allusion: ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ).

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχῇ

person

Nominative

subject of ἐξολεθρευθήσεται (the individual under sentence)

→ participant prominence

ψυχῇ: 'soul / person / living being'; here renders Hebrew נַפְשְׁךָ in its corporate-individual sense — 'that person'; the phrase ἡ ψυχὴ ἐκείνη is the standard LXX karet formula; ψυχὴ here = the individual, not the immortal soul.

ἐκείνη

that

Nominative

demonstrative adjective (specifying the guilty individual: 'that person')

→ participant prominence

ἐκείνη: meaning 'that'; it serves as demonstrative adjective (specifying the guilty individual: 'that person').

ἐκ

from

preposition + genitive (the community from which the person is excised)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (the community from which the person is excised).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

γένους

people

Genitive

genitive after ἐκ (the covenant community from which excision occurs)

→ relational specification

γένος: 'people / race / kin'; LXX renders הַמִּי ('her/his people') — the karet formula involves excision from the covenant community, not necessarily physical death, though the precise meaning of תָּרַב is debated.

αὐτῆς

his/her

Genitive

genitive of possession (modifying γένους — the ψυχῆ's people)

→ relational specification

αὐτῆς: feminine because ψυχή is grammatically feminine in Greek; Hebrew has 'her people' referring back to שָׂרָא.

ὅτι

because

causal conjunction (giving the reason for excision)

→ discourse linkage or contrast

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

τήν

the

Accusative

article (fronted object: 'the covenant ... he has broken')

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of διεσκέδασεν (fronted for emphasis)

→ object specification

διαθήκην: meaning 'covenant'; it serves as direct object of διεσκέδασεν (fronted for emphasis).

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.

διεσκέδασεν

he has broken

Aor Act Indic 3 Sg: διεσκέδαζω

main verb of ὅτι-clause (the act of covenant violation)

→ constative aorist (completed violation)

διεσκέδαζω: 'scatter / disperse / break up'; renders Hebrew פָּרַר ('break / annul / violate'); the word vividly describes covenant violation as a scattering or shattering — making the covenant incoherent by refusing its sign. The perfect result of the aorist implies that the covenant is rendered null on the person's side.

15 Εἶπεν δὲ ὁ θεὸς τῷ Ἀβραάμ· Σαρα ἡ γυνὴ σου, οὐ κληθήσεται τὸ ὄνομα αὐτῆς Σαρα, ἀλλὰ Σαρρα ἔσται τὸ ὄνομα αὐτῆς.

God said to Abraham: 'Sarai your wife — her name shall no longer be called Sarai, but Sarah shall be her name.'

New speech / Sarah's name change **δέ**

A new divine speech, parallel in form to v.9's opening. The verse is the second name change of the chapter: Σαρα (the pre-covenant LXX form of יְרֵשָׁ, 'my princess') becomes Σαρρα (the covenant form of הַרְשָׁ, 'princess/noblewoman'). The LXX marks the new form by doubling the rho (Σαρρα rather than Σαρα). The name change is paired immediately with the birth oracle of v.16 — the new name is the carrier of new destiny. Note: in this verse both occurrences of the old name are Σαρα; from v.16 onward the narrator and God use Σαρρα exclusively.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (new speech-introduction: third major divine speech in the chapter)

→ constative aorist

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

δέ

now

postpositive continuative particle (new speech segment)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of Εἶπεν

→ participant prominence

θεός: meaning 'God'; it serves as subject of Εἶπεν.

τῷ

to

Dative

article with dative (indirect object)

→ noun-phrase marking

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

Αβρααμ

Abraham

indeclinable proper noun, dative indirect object (addressee: the covenant name now operative)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative indirect object (addressee: the covenant name now operative).

Σαρα

Sarai

indeclinable proper noun, topic (casus pendens: 'Sarai your wife — [as for her]...')

→ participant identification

Σαρα: the LXX pre-covenant form (יְרֵשׁ, 'my princess'); this is the last occurrence of the pre-covenant form as her operative name; v.15b will announce Σαρρα as the replacement. The doubled subject (Σαρα ... τὸ ὄνομα αὐτῆς Σαρα) mirrors the Αβραμ/Αβρααμ structure of v.5.

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 relation to Abraham)

→ participant prominence

γυνή: 'woman / wife'; the appositive ἡ γυνή σου grounds Sarah's covenant renewal in her marriage to Abraham — her new destiny is inseparable from his.

σου

your

Genitive

genitive of possession (modifying γυνή)

→ relational specification

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

οὐ

no longer

negation (divine abrogation of the old name)

→ participant reference

οὐ: meaning 'no longer'; pronoun marking person, possession, or reference within the clause; here it functions as negation (divine abrogation of the old name).

κληθήσεται

shall be called

Fut Pass Indic 3 Sg · καλέω

main verb (divine decree: old name abolished)

→ predictive-imperative future

καλέω (fut. pass.): 'be called / named'; renders נִקְרָא; the passive 'his name shall be called' establishes a permanent communal designation — a stigma fixed by the people's usage and memory.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject of κληθήσεται

→ participant prominence

ὄνομα: meaning 'name'; it serves as subject of κληθήσεται.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

Σαρα

Sarai

indeclinable proper noun, predicate of κληθήσεται (the name being abrogated — second and final use of the pre-covenant form)

→ participant identification

Σαρα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, predicate of κληθήσεται (the name being abrogated — second and final use of the pre-covenant form).

ἀλλὰ

but

strong adversative conjunction (introducing the new name as replacement)

→ discourse linkage or contrast

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

Σαρρα

Sarah

indeclinable proper noun, subject / predicate (the new covenant name)

→ participant identification

Σαρρα: the covenant form of הַרְאָה ('princess / noblewoman' — with the final he rather than yod); the LXX marks the distinction from Σαα by doubling the rho. From this verse forward, the LXX uses Σαρρα exclusively. The NT follows suit (Heb 11:11 Σαρρα; 1 Pet 3:6 Σαρρα).

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (divine decree: new name established)

→ predictive future (certain divine grant)

εἰμί (fut.): copula.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject of ἔσται (the name henceforth operative)

→ participant prominence

ὄνομα: meaning 'name'; it serves as subject of ἔσται (the name henceforth operative).

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

16 καὶ εὐλογήσω αὐτήν καὶ δώσω σοι ἐξ αὐτῆς τέκνον· καὶ εὐλογήσω αὐτήν, καὶ ἔσται εἰς ἔθνη, καὶ βασιλεῖς ἐθνῶν ἐξ αὐτῆς ἔσονται.

'and I will bless her and I will give you a child from her; and I will bless her, and she shall become nations, and kings of nations shall come from her.'

Divine promises cascading from Sarah's naming

καί

Four promises cascade in rapid succession: (1) blessing on Sarah (εὐλογήσω αὐτήν, first); (2) a child given from her to Abraham (δώσω σοι ἐξ αὐτῆς τέκνον); (3) blessing again (εὐλογήσω αὐτήν, second — the LXX repeats the blessing, possibly reflecting a double statement in the Vorlage); (4) nations and kings from her. The parallel with Abraham's promises (v.6: εἰς ἔθνη ... βασιλεῖς ἐκ σοῦ) is deliberate — Sarah shares Abraham's universal destiny.

καὶ
and

continuation of divine speech

→ discourse linkage or contrast

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

εὐλογήσω

I will bless

Fut Act Indic 1 Sg · εὐλογέω

main verb (first blessing promise for Sarah)

→ predictive future

εὐλογέω: 'bless'; the divine blessing of Sarah is parallel to God's blessing of Abraham throughout the Abrahamic narrative (12:2–3; 17:20; 22:17–18); the repetition in this verse (two occurrences of εὐλογήσω αὐτήν) emphasises the certainty and fullness of Sarah's blessing.

αὐτήν

her

Accusative

direct object of εὐλογήσω

→ participant reference

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

καὶ
and

coordinating (second promise)

→ discourse linkage or contrast

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

δῶσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (birth promise: God grants the child as a gift)

→ predictive future

δίδωμι: 'give'; δῶσω σοι ἐξ αὐτῆς τέκνον ('I will give you a child from her') frames Isaac's birth as a divine gift — not the natural result of Abraham's biological power but of God's giving. Paul's language in Gal 4:23 (ἐκ τῆς ἐλευθέρως δι' ἐπαγγελίας — 'from the free woman through promise') exploits this framing.

σοι

to you

Dative

dative indirect object (Abraham as recipient of the gift)

→ participant reference or interest

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

ἐξ

from

preposition + genitive (source: 'from her / through her')

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from her / through her').

αὐτῆς

her

Genitive

genitive of source (Sarah as the child's mother)

→ relational specification

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

τέκνον

child

Accusative

direct object of δῶσω (the promised child — not yet named here)

→ object specification

τέκνον: 'child'; the gender-neutral τέκνον is used here rather than υἱόν ('son'); the specific son Isaac is not named until v.19, maintaining anticipation.

καὶ

and

coordinating (repeating the blessing)

→ discourse linkage or contrast

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

εὐλογήσω

I will bless

Fut Act Indic 1 Sg · εὐλογέω

main verb (second blessing — LXX repetition for emphasis or reflecting doubled text)

→ predictive future

εὐλογέω: 'bless'; renders בָּרַךְ; the climactic promise — God's coming issues in blessing; the same verb that described God's blessing of the Sabbath (v. 11) now describes his blessing of the worshipper; true worship is met not with terror but with grace.

αὐτήν

her

Accusative

direct object (Sarah, again)

→ participant reference

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

καὶ

and

coordinating (third promise: national scope for Sarah)

→ discourse linkage or contrast

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

ἔσται

she shall become

Fut Mid Indic 3 Sg · εἰμί

main verb (Sarah transformed into the source of nations)

→ predictive future

εἰμί (fut.): copula.

εἰς

into

preposition (transformative: 'shall become nations')

→ spatial or relational framing

εἰς; meaning 'into'; here it marks the relation signaled by preposition (transformative: 'shall become nations').

ἔθνη

nations

Accusative

object of εἰς (the result of the transformation: nations from Sarah)

→ object specification

ἔθνη; parallel to Abraham's promise at v.6 (θήσω σε εἰς ἔθνη); Sarah's destiny mirrors Abraham's — both become the source of nations.

καὶ

and

coordinating (fourth promise: royal lineage from Sarah)

→ discourse linkage or contrast

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

βασιλεῖς

kings

Nominative

subject of ἔσονται (fronted for emphasis, echoing v.6)

→ participant prominence

βασιλεύς: cf. v.6; Sarah's royal promise parallels Abraham's (βασιλεῖς ἐκ σοῦ ἐξελεύσονται); the fulfilment passes through the Davidic line.

ἐθνῶν

of nations

Genitive

partitive genitive (kings from among the nations)

→ relational specification

ἐθνῶν: meaning 'of nations'; it serves as partitive genitive (kings from among the nations).

ἐξ

from

preposition + genitive (origin: 'from her')

→ spatial or relational framing

ἐξ; meaning 'from'; here it marks the relation signaled by preposition + genitive (origin: 'from her').

αὐτῆς

her

Genitive

genitive of source (Sarah as the mother of kings)

→ relational specification

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

ἔσονται

shall come

Fut Mid Indic 3 Pl · εἰμί

main verb (the royal promise for Sarah's line)

→ predictive future

εἰμί (fut. ἔσονται): in periphrasis with the participle διώκοντες ('they will be pursuing'), a Hebraizing construction stressing continuous pursuit.

17 Καὶ ἔπεσεν Ἀβραὰμ ἐπὶ πρόσωπον αὐτοῦ καὶ ἐγέλασεν, καὶ εἶπεν ἐν τῇ καρδίᾳ αὐτοῦ λέγων· Εἰ τῷ ἑκατονταετῇ γενήσεται; καὶ εἰ Σαρρα ἐνενήκοντα ἐτῶν οὔσα τέξεται;

And Abraham fell on his face and laughed, and said in his heart: 'Can a child be born to a man of a hundred years? And will Sarah, being ninety years old, give birth?'

Narrative action — Abraham's interior response **Καί**

Verse 17 is the narrative hinge of movement C. Abraham's double reaction — prostration (ἔπεσεν ἐπὶ πρόσωπον) and laughter (ἐγέλασεν) — is interior ('in his heart') and thus distinct from Sarah's exterior, rebuked laughter at 18:12–15. The LXX does not censure Abraham's laughter; it is the foundational act for the name Isaac. The verb ἐγέλασεν (aorist of γελάω, 'laugh') etymologically grounds the name Ἰσαὰκ (יִצְחָק), announced at v.19. The questions are rhetorical; they express wonder, not unbelief — or at least the text permits both readings. Note: first occurrence of Σαρρα (the covenant form) in the narrator's own voice.

Καὶ

and

narrative conjunction (sequential: Abraham's response to the oracle of v.16)

→ discourse linkage or contrast

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (prostration — second occurrence in the chapter, cf. v.3)

→ constative aorist

πίπτω: cf. v.3; the gesture of falling on his face here accompanies laughter — the two are not contradictory; the prostration signals reverence, the laughter astonishment or joy.

Ἀβραὰμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

ἐπὶ

on

preposition + accusative (direction: 'onto his face')

→ spatial or relational framing

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

πρόσωπον

face

Accusative

object of ἐπί (prostration idiom)

→ object specification

πρόσωπον: meaning 'face'; it serves as object of ἐπί (prostration idiom).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction (simultaneous action: prostration and laughter)

→ discourse linkage or contrast

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

ἐγέλασεν

laughed

Aor Act Indic 3 Sg · γελάω

main verb (Abraham's laughter — the etymological root of Isaac's name)

→ constative aorist (single, definite act)

γελάω: 'laugh'; ἐγέλασεν is the LXX aorist of the same root as Hebrew רָחַץ ('laugh'), from which יִצְחָק (Isaac) is derived; the LXX's Greek does not make the etymological connection explicit (Greek γελάω ≠ Ἰσαάκ phonologically), but the naming at v.19 (Ἰσαάκ) recalls this moment. Cf. 18:12 (Sarah's laughter) and 21:6 (Sarah says 'God has made laughter for me'); the laughter motif threads through the Isaac narrative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (interior monologue speech introduction)

→ constative aorist

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

ἐν

in

preposition + dative (locative: interior location of the speech)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

καρδία

heart

Dative

dative of location (εἶπεν ἐν τῇ καρδίᾳ = interior monologue, not spoken aloud)

→ sphere or reference

καρδία: 'heart'; εἶπεν ἐν τῇ καρδίᾳ αὐτοῦ ('said in his heart') is the standard LXX idiom for interior reflection or silent speech, rendering אָמַר בְּלִבּוֹ ('said in his heart'); this marks the thought as private, not spoken to God — which is why there is no divine rebuke, unlike Sarah's equivalent statement at 18:12.

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.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

pleonastic participle (Hebraizing speech-introduction: אָמַר)

→ verbal action or state

λέγω (pres. ptcp.): renders the quotative אָמַר ('saying').

Εἰ

can

interrogative-conditional particle (rhetorical question: 'Is it possible that...?')

→ discourse linkage or contrast

εἰ: in a direct question, εἰ introduces an indirect or deliberative question; here it renders the Hebrew אִם- interrogative particle, introducing a rhetorical question expressing wonder or incredulity.

τῷ

to the

Dative

article with dative (beneficiary / recipient of birth: 'to a hundred-year-old man')

→ noun-phrase marking

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

ἑκατονταετῆ

hundred-year-old man

Dative

dative substantive adjective (the implied man of a hundred years — Abraham himself)

→ sphere or reference

ἑκατονταετής: 'hundred years old'; a rare compound adjective (ἑκατόν + ἔτος); used at Rom 4:19 (καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα [ἤδη] νεκρωμένον, ἑκατονταετῆς που ὢν — 'being about a hundred years old'), where Paul cites Abraham's condition as the backdrop for his faith.

γενήσεται

shall it happen

Fut Mid Indic 3 Sg · γίνομαι

main verb of rhetorical question (the birth as the uncertain event)

→ dubitative future (expressing incredulity)

γίνομαι: 'happen / come about'; γενήσεται here = 'can it happen?' — the future used in a deliberative-incredulous question.

καὶ

and

coordinating (second rhetorical question, about Sarah)

→ discourse linkage or contrast

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

εἰ

will

interrogative-conditional particle (second rhetorical question)

→ discourse linkage or contrast

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

Σαρρα

Sarah

indeclinable proper noun, subject (now using the covenant name, first appearance in narrator's direct speech)

→ participant identification

Σαρρα: the covenant form (from v.15 onward); this is the narrative's first use of the new name in a non-divine context — the narrator's reference to her in Abraham's thought.

ἐνενήκοντα

ninety

numeral (part of age-genitive: 'of ninety years')

→ measure or count

ἐνενήκοντα: meaning 'ninety'; numeral expression contributing count or measure in context.

ἐτῶν

years

Genitive

genitive of age

→ relational specification

ἐτῶν: meaning 'years'; it serves as genitive of age.

οὕσα

being

Pres Act Ptcp Nom Sg Fem · εἰμί

circumstantial participle (concessive or causal: 'being ninety years old')

→ conative / circumstantial

εἰμί / οὕσα: the circumstantial participle with an age-genitive frames the question — 'being ninety years old, will she give birth?' The participle highlights the absurdity that makes the question rhetorical.

τέξεται

will she give birth

Fut Mid Indic 3 Sg · τίκτω

main verb of second rhetorical question

→ dubitative future

τίκτω: 'give birth / bear'; the same verb used of Sarah's actual birth of Isaac at 21:2–3; the verb carries ironic force here — the question marks it as impossible by normal means, which is precisely why the divine declaration of v.19 is astonishing.

18 Εἶπεν δὲ Ἀβραὰμ πρὸς τὸν θεόν· Ἰσμαὴλ οὗτος ζήτω ἐναντίον σου.

Abraham said to God: 'May Ishmael live before you!'

Abraham's counter-petition: advocacy for Ishmael

δέ

Abraham's brief petition — Ἰσμαὴλ οὗτος ζήτω ἐναντίον σου ('may Ishmael live before you') — functions as an advocacy prayer for his firstborn son. The optative ζήτω ('may he live') expresses a wish / petition. The deictic οὗτος ('this one / this very child') points to Ishmael as the existing son and covenant candidate in Abraham's mind. God's reply (v.19) will affirm both Ishmael (v.20) and Isaac (v.19), but reserve the covenant for Isaac.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Abraham's speech introduction)

→ constative aorist

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

δὲ

now

postpositive particle (new turn in the exchange: Abraham's response)

→ discourse linkage or contrast

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

Αβρααμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech: 'to God')

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

θεόν

God

Accusative

object of πρὸς (the divine addressee)

→ object specification

θεόν: meaning 'God'; it serves as object of πρὸς (the divine addressee).

Ισμαηλ

Ishmael

indeclinable proper noun, subject of ζήτω (fronted for emphasis: 'as for Ishmael')

→ participant identification

Ισμαηλ: transliteration of Ἰσμηλ (‘God hears’); the name given in 16:11 (ἐπήκουσεν κύριος τῇ ταπεινώσει σου); Abraham's petition ironically asks God to continue 'hearing' in the case of his son. Indeclinable.

οὗτος

this one

Nominative

demonstrative pronoun, co-subject with Ισμαηλ (emphatic: 'this very one')

→ participant reference

οὗτος: 'this one'; the deictic pronoun points to Ishmael as present to Abraham's mind — perhaps he is literally present (v.23 will confirm he is circumcised with his father on the same day); the demonstrative adds urgency to the prayer.

ζήτω

may he live

Pres Act Impv 3 Sg · ζάω

main verb (petition-optative / hortatory imperative: Abraham's prayer for Ishmael)

→ present imperative (petition for ongoing life)

ζάω: 'live'; the imperative ζήτω ('let him live / may he live') is used as a petition — 'may Ishmael live before you'; cf. the parallel petition for Ishmael's life in 21:16. The phrase ζήτω ἐναντίον σου ('may he live before you') asks for Ishmael to live under God's favour — ἐναντίον σου echoes the εὐαρέσκει ἐναντίον ἐμοῦ of v.1.

ἐναντίον

before

improper preposition + genitive (relational: 'before you / in your presence')

→ spatial or relational framing

ἐναντίον σου: recalls the moral imperative of v.1 (εὐαρέσκει ἐναντίον ἐμοῦ); Abraham prays that Ishmael might live in the divine presence — perhaps implicitly asking for his inclusion in the covenant.

σου

you

Genitive

genitive object of ἐναντίον (God as the one before whom Ishmael would live)

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐναντίον (God as the one before whom Ishmael would live).

- 19 Εἶπεν δὲ ὁ θεὸς τῷ Ἀβραάμ· ναί· ἰδοὺ Σαρρα ἡ γυνὴ σου τέξεται σοι υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσαακ· καὶ στήσω τὴν διαθήκην μου μετ' αὐτοῦ εἰς διαθήκην αἰώνιον καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν.

God said to Abraham: 'Yes! Behold, Sarah your wife shall bear you a son, and you shall call his name Isaac; and I will confirm my covenant with him as an everlasting covenant, and with his seed after him.'

Divine affirmation — Isaac named and the everlasting covenant designated

δέ

The single particle ναί ('yes') is a direct divine affirmation of Abraham's prayer: Ishmael will be heard (addressed in v.20), but the conversation must move to the covenant heir. The naming of Isaac (Ἰσαακ) in this verse is the narrative payoff of v.17's ἐγένεσεν — the name means 'he laughs.' The covenant is designated with two terms: εἰς διαθήκην αἰώνιον ('as an everlasting covenant') and extended to Isaac's seed (τῷ σπέρματι αὐτοῦ μετ' αὐτόν) — the premise of Paul's Gal 3:16 argument.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech introduction)

→ constative aorist

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

δὲ

now

postpositive continuative particle

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of Εἶπεν

→ participant prominence

θεός: meaning 'God'; it serves as subject of Εἶπεν.

τῷ

to

Dative

article with dative

→ noun-phrase marking

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

Ἀβρααμ

Abraham

indeclinable proper noun, dative indirect object (addressee)

→ participant identification

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

ναί

yes

affirmative particle (divine affirmation — the single-word answer to v.18's petition)

→ discourse linkage or contrast

ναί: 'yes / indeed'; a simple but theologically massive affirmation — God says 'yes' to Abraham's prayer for Ishmael before pivoting to the covenant heir; cf. 2 Cor 1:20 (ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί) — all God's promises are 'yes' in Christ.

ἰδοὺ

behold

presentative particle (marking the announcement of Isaac's birth as momentous)

→ discourse linkage or contrast

ἰδοὺ: calque of הִנֵּה; introduces the birth oracle as a solemn announcement.

Σαρρα

Sarah

indeclinable proper noun, subject (using the covenant name in divine direct speech)

→ participant identification

Σαρρα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (using the covenant name in divine direct speech).

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 Σαρρα (identifying her relationship to Abraham)

→ participant prominence

γυνή: meaning 'wife'; it serves as appositive to Σαρρα (identifying her relationship to Abraham).

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.

τέξεταιί

shall bear

Fut Mid Indic 3 Sg · τίκτω

main verb (birth oracle — answering v.17's incredulous question)

→ predictive future (certain divine promise)

τίκτω: 'give birth / bear'; the same verb used in v.17's incredulous question (τέξεταιί); now declared as certain divine promise: the question asked in wonder becomes a promise affirmed. Heb 11:11 cites Sarah's faith at this point.

σοι

to you

Dative

dative indirect object (the child will be given to Abraham)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (the child will be given to Abraham).

υἱόν

a son

Accusative

direct object of τέξεταιί (specifying gender: a son, not merely a child as at v.16)

→ object specification

υἱός: 'son'; the specification υἱόν (not the gender-neutral τέκνον of v.16) makes the heir explicit — a son, the seed who will inherit the covenant.

καὶ

and

coordinating (adding 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 (divine naming command)

→ imperatival future (divine command expressed as certain act)

καλέω: 'call / name'; the divine naming command καλέσεις τὸ ὄνομα αὐτοῦ Ισαακ is parallel to the naming oracle for Ishmael at 16:11 (καλέσεις τὸ ὄνομα αὐτοῦ Ισμαηλ); God names the covenant son directly.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of καλέσεις

→ object specification

ὄνομα: meaning 'name'; it serves as direct object of καλέσεις.

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.

Ἰσαακ

Isaac

indeclinable proper noun, predicate of καλέσεις (the divinely appointed name)

→ participant identification

Ἰσαακ: transliteration of רִיֶּשֶׁת (‘he laughs / laughter’), from רִשָּׁת (‘laugh’); the name etymologically commemorates Abraham’s laughter (v.17: ἐγέλασεν) and Sarah’s (18:12); the LXX does not translate the name but preserves it as a proper noun. The NT uses Ἰσαακ throughout (Rom 9:7; Gal 4:28; Heb 11:17–20).

καὶ

and

coordinating (adding the covenant designation for Isaac)

→ discourse linkage or contrast

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

στήσω

I will confirm

Fut Act Indic 1 Sg · ἵστημι

main verb (covenant establishment for Isaac — cf. vv.7, 21)

→ predictive future

ἵστημι / στήσω: cf. v.7; the same verb used for the establishment of the intergenerational covenant; here the covenant is specifically with Isaac (μετ’ αὐτοῦ), distinguishing him from Ishmael who receives a blessing but not the covenant.

τὴν

the

Accusative

article

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of στήσω

→ object specification

διαθήκην: meaning ‘covenant’; it serves as direct object of στήσω.

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.

μετ’

with

preposition + genitive (associative: ‘with him’)

→ spatial or relational framing

μετ’: meaning ‘with’; here it marks the relation signaled by preposition + genitive (associative: ‘with him’).

αὐτοῦ

him

Genitive

genitive object of μετὰ (Isaac as the covenant recipient)

→ relational specification

αὐτοῦ: meaning ‘him’; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετὰ (Isaac as the covenant recipient).

εἰς

as

preposition (resultative: 'as an everlasting covenant')

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition (resultative: 'as an everlasting covenant').

διαθήκην

covenant

Accusative

object of εἰς (predicate designation)

→ object specification

διαθήκην: meaning 'covenant'; it serves as object of εἰς (predicate designation).

αἰώνιον

everlasting

Accusative

attributive adjective

→ object specification

αἰώνιος: fifth use of the adjective in the chapter (vv.7, 8, 13, 19, 21); its application specifically to the covenant with Isaac (not with Ishmael) is Paul's exegetical basis for distinguishing the 'children of the promise' from the 'children of the flesh' in Rom 9:7–9.

καὶ

and

coordinating (extending the covenant to Isaac's seed)

→ discourse linkage or contrast

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

τῷ

the

Dative

article with dative

→ noun-phrase marking

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

σπέρματι

seed

Dative

dative indirect object (the covenant extended: Isaac's descendants as covenant inheritors)

→ sphere or reference

σπέρμα: here Isaac's seed specifically — the narrowing of the covenant to Isaac's line (not Ishmael's) is the exegetical crux Paul uses in Gal 3:16, Rom 9:7.

αὐτοῦ

his

Genitive

genitive of possession (Isaac's seed)

→ relational specification

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

μετ'

after

preposition (temporal: 'after him')

→ spatial or relational framing

μετ': meaning 'after'; here it marks the relation signaled by preposition (temporal: 'after him').

αὐτόν

him

Accusative

object of μετά (temporal reference: 'after Isaac')

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of μετά (temporal reference: 'after Isaac').

20 Καὶ περὶ Ισμαηλ δὲ ἰδοὺ ἐπήκουσά σου· ἰδοὺ εὐλόγηκα αὐτὸν καὶ αὐξανῶ αὐτὸν καὶ πληθυνῶ αὐτὸν σφόδρα· δώδεκα ἔθνη γεννήσει, καὶ δώσω αὐτὸν εἰς ἔθνος μέγα.

'And as for Ishmael — behold, I have heard you; behold, I have blessed him and I will make him fruitful and I will multiply him greatly; he shall father twelve nations, and I will make him into a great nation.'

Ishmael's separate blessing — generous but covenantally distinct **Καί**

God's response to Abraham's petition (v.18) is both generous and precise: Ishmael receives the divine hearing (ἐπήκουσά σου — 'I have heard you'), a perfect-tense blessing (εὐλόγηκα — already accomplished), fruitfulness (αὐξανῶ), multiplication (πληθυνῶ σφόδρα), twelve nations (δώδεκα ἔθνη), and greatness (ἔθνος μέγα). But the next verse (v.21) immediately pivots: τὴν δὲ διαθήκην μου στήσω πρὸς Ισαακ — 'but my covenant I will confirm with Isaac.' The δέ of v.21 makes the contrast explicit: Ishmael receives blessings; Isaac alone receives the covenant.

Καὶ

and

narrative conjunction (pivoting to God's response about Ishmael)

→ discourse linkage or contrast

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

περὶ

concerning

preposition + genitive (topic marker: 'as for Ishmael' / 'with regard to Ishmael')

→ spatial or relational framing

περί + genitive: 'concerning / with regard to'; the phrase Καὶ περὶ Ισμαηλ δέ ('and also with regard to Ishmael') takes up the specific petition of v.18.

Ισμαηλ

Ishmael

indeclinable proper noun, object of περί (the topic of God's response)

→ participant identification

Ισμαηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of περί (the topic of God's response).

δὲ

also

postpositive particle (additive-contrastive: 'and also...' [but see v.21])

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (marking the divine attention to Ishmael as notable)

→ discourse linkage or contrast

ἰδοὺ: meaning 'behold'; conjunction or particle linking this unit with the surrounding discourse.

ἐπήκουσά

I have heard

Aor Act Indic 1 Sg · ἐπακούω

main verb (divine acknowledgment of the petition)

→ constative aorist (Abraham's prayer has been heard — certain divine response)

ἐπακούω: 'hear / listen to / heed'; the compound ἐπ- intensifies ('give ear to'); ἐπήκουσά σου ('I have heard you') directly acknowledges v.18's petition ζήτω ἐναντίον σου. The same root underlies the name Ισμαηλ (16:11: ἐπήκουσεν κύριος — 'the LORD heard'), making the divine response quietly etymological.

σου

you

Genitive

genitive object of ἐπήκουσα (Abraham as the one heard)

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπήκουσα (Abraham as the one heard).

ἰδοὺ

behold

presentative particle (second ἰδοὺ — introducing the list of blessings)

→ discourse linkage or contrast

ἰδοὺ: the double ἰδοὺ (first marking the hearing, second the blessings) gives the verse a hymnic, oracle-like quality.

εὐλόγηκα

I have blessed

Perf Act Indic 1 Sg · εὐλογέω

main verb (the blessing already accomplished in the divine decision)

→ intensive perfect (the blessing stands as a done deed from God's perspective)

εὐλογέω: the perfect εὐλόγηκα ('I have blessed') places the divine blessing of Ishmael as a completed divine act — not conditional on anything Abraham or Ishmael does; contrast the futures αὐξάνω and πληθυνῶ that follow.

αὐτόν

him

Accusative

direct object of εὐλόγηκα

→ participant reference

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

καὶ

and

coordinating (adding future promises)

→ discourse linkage or contrast

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

αὐξάνω

I will make fruitful

Fut Act Indic 1 Sg · αὐξάνω

main verb (fruitfulness promise for Ishmael — parallel to v.6 for Abraham)

→ predictive future

αὐξάνω: cf. v.6; the same pair αὐξάνω / πληθυνῶ used for Abraham (v.6) is now used for Ishmael — a deliberate parallelism that shows Ishmael receiving the creation-mandate blessing, though not the covenant.

αὐτόν

him

Accusative

direct object

→ participant reference

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

καὶ

and

coordinating

→ discourse linkage or contrast

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

πληθυνῶ

I will multiply

Fut Act Indic 1 Sg · πληθύνω

main verb (multiplication promise for Ishmael)

→ predictive future

πληθύνω: 'multiply / increase / make many'; renders יִרְבֶּה / רַבָּה context; 'multiply your days' = grant long life, the gift Solomon did not request (v. 11), now offered conditionally.

αὐτόν

him

Accusative

direct object

→ participant reference

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

σφόδρα

greatly

adverb of degree

→ clausal contribution

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

δώδεκα

twelve

numeral (in accusative-of-object phrase with ἔθνη: 'twelve nations')

→ clausal contribution

δώδεκα: 'twelve'; the number twelve for Ishmael's descendants (δώδεκα ἔθνη) structurally mirrors the twelve tribes of Israel (cf. 25:13–16 where the twelve princes are named). The symmetry is noted by Jewish and Christian interpreters alike; Paul uses the contrast between the two sons — covenant and non-covenant — in Gal 4:22–31.

ἔθνη

nations

Accusative

direct object of γεννήσει (Ishmael as father of twelve nations)

→ object specification

ἔθνη: meaning 'nations'; it serves as direct object of γεννήσει (Ishmael as father of twelve nations).

γεννήσει

he shall father

Fut Act Indic 3 Sg · γεννάω

main verb (biological paternity of twelve nations)

→ predictive future

γεννάω: 'beget / father'; γεννήσει δώδεκα ἔθνη ('he shall father twelve nations') — the list of Ishmael's twelve sons is given at 25:13–16; the fulfilment is immediate and complete within the Genesis narrative.

καὶ

and

coordinating (final promise: national greatness)

→ discourse linkage or contrast

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

δώσω

I will make

Fut Act Indic 1 Sg · δίδωμι

main verb (divine grant of national status for Ishmael)

→ predictive future

δίδωμι (fut. δώσω): 'give'; Hannah's promise to give the child back to the LORD; the same verb δίδωμι runs through the chapter (gift/give/lend vocabulary), binding petition and dedication.

αὐτὸν

him

Accusative

direct object of δώσω

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of δώσω.

εἰς

into

preposition (transformative: 'into a great nation')

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition (transformative: 'into a great nation').

ἔθνος

nation

Accusative

object of εἰς (the result: a great nation)

→ object specification

ἔθνος: meaning 'nation'; it serves as object of εἰς (the result: a great nation).

μέγα

great

Accusative

attributive adjective (modifying ἔθνος: 'a great nation')

→ object specification

μέγας: 'great'; Ishmael receives ἔθνος μέγα ('a great nation') — a generous blessing, but notably not a covenant (cf. v.21's δέ: the covenant belongs to Isaac alone).

21 τὴν δὲ διαθήκην μου στήσω πρὸς Ἰσαακ, ὃν τέξεται σοι Σαρρα εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ τῷ ἑτέρῳ.

'But my covenant I will confirm with Isaac, whom Sarah will bear to you at this time in the other year.'

Adversative contrast — covenant reserved for Isaac alone

δέ

The δέ is adversative after v.20's generosity toward Ishmael: 'but my covenant I will confirm with Isaac! The fronting of τὴν ... διαθήκην μου ('my covenant') is highly emphatic — what follows is not a general blessing (as Ishmael received) but the specific covenant. The relative clause ὃν τέξεται σοι Σαρρα ('whom Sarah will bear to you') pins the promise to the specific birth oracle of v.19 and adds a timeline: εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ τῷ ἑτέρῳ ('at this season in the coming year').

τὴν

the

Accusative

article (fronted with covenant noun for emphasis)

→ noun-phrase marking

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

δὲ

but

postpositive adversative particle (strong contrast with Ishmael's blessings in v.20)

→ discourse linkage or contrast

δέ: adversative here — 'but'; the contrast is deliberate and structural: v.20 lists Ishmael's blessings (all generous, none covenantal); v.21 reserves the διαθήκη for Isaac alone. This is the exegetical ground for Paul's distinction in Rom 9:7 (οὐ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ — 'not all who are of Israel are Israel').

διαθήκην

covenant

Accusative

direct object of στήσω (fronted for emphasis: the covenant as the decisive topic)

→ object specification

διαθήκην: meaning 'covenant'; it serves as direct object of στήσω (fronted for emphasis: the covenant as the decisive topic).

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.

στήσω

I will confirm

Fut Act Indic 1 Sg · ἵστημι

main verb (the covenant establishment for Isaac — final occurrence of στήσω in the chapter)

→ predictive future

ἵστημι: 'set up / establish / confirm'; renders ὁπρὺ; στήσω τὴν διαθήκην ('I will establish my covenant') is covenant-confirmation language (Gen 17:7); the antithesis of the curse's διασκεδάσαι τὴν διαθήκην ('annul the covenant,' v. 15).

πρός

with

preposition + accusative (here: 'with / toward' — covenant relationship)

→ spatial or relational framing

πρός + accusative: 'with / toward'; in covenant contexts, πρὸς (rather than μετὰ) emphasises the directedness of the covenant toward Isaac as its specific heir.

Ἰσαακ

Isaac

indeclinable proper noun, object of πρὸς (the sole covenant heir)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς (the sole covenant heir).

ὃν

whom

Accusative

relative pronoun, accusative (object of τέξεταί: 'whom Sarah will bear')

→ participant reference

ὃν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, accusative (object of τέξεταί: 'whom Sarah will bear').

τέξεταί

will bear

Fut Mid Indic 3 Sg · τίκτω

relative clause predicate (identifying Isaac by his birth — cf. v.19)

→ predictive future

τίκτω: meaning 'will bear'; it carries the action, process, or state of the clause; here it functions as relative clause predicate (identifying Isaac by his birth — cf. v.19).

σοι

to you

Dative

dative indirect object (Abraham as the recipient of the child)

→ participant reference or interest

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

Σαρρα

Sarah

indeclinable proper noun, subject of τέξεταί (using the covenant form)

→ participant identification

Σαρρα: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject of τέξεταί (using the covenant form).

εἰς

at

preposition + accusative (temporal: 'at this time')

→ spatial or relational framing

εἰς: meaning 'at'; here it marks the relation signaled by preposition + accusative (temporal: 'at this time').

τὸν

the

Accusative

article

→ noun-phrase marking

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

καιρὸν

time

Accusative

object of εἰς (temporal reference: 'this season')

→ object specification

καιρός: 'time / season / appointed moment'; the appointment of a specific καιρός for the birth of Isaac underscores its character as a divine act, not a natural occurrence; cf. the same word at v.23 (ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης).

τοῦτον

this

Accusative

demonstrative adjective (modifying καιρὸν: 'this very time')

→ participant reference

τοῦτον: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (modifying καιρὸν: 'this very time').

ἐν

in

preposition + dative (temporal location: 'in the coming year')

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ἐνιαυτῷ

year

Dative

dative of time (temporal location: 'in the year')

→ sphere or reference

ἐνιαυτός: 'year'; one of two LXX words for year (alongside ἔτος); τῷ ἐνιαυτῷ τῷ ἑτέρῳ ('the other year') means 'the next year / the coming year.'

τῷ

the

Dative

article (attributive: 'the other')

→ noun-phrase marking

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

ἑτέρῳ

other

Dative

attributive adjective (modifying ἐνιαυτῷ: 'the coming / other year')

→ sphere or reference

ἕτερος: 'other / another'; τῷ ἐνιαυτῷ τῷ ἑτέρῳ = 'next year / the other year'; the birth of Isaac is specified as within the year — a precise divine timeline that makes the promise irrevocable and testable.

22 Συνετέλεσεν δὲ λαλῶν πρὸς αὐτόν, καὶ ἀνέβη ὁ θεὸς ἀπὸ Αβραάμ.

When he had finished speaking with him, God went up from Abraham.

Narrative closure — divine departure **δέ**

The verse closes the divine speech with the standard formula for theophanic departure: ἀνέβη ὁ θεὸς ἀπὸ Αβραάμ ('God went up from Abraham'). The verb ἀναβαίνω ('go up') implies divine ascent from the earthly encounter back to the heavenly realm — a spatial theology of theophany consistent with the pillar of cloud/fire language and the ascents of Exod 24:18 and Ezek 1:28. The terse two-clause structure (finished speaking / went up) drives the narrative immediately toward Abraham's obedient response in vv.23–27.

Συντελέσεν

finished

Aor Act Indic 3 Sg · συντελέω

main verb (completing the divine speech)

→ constative aorist

συντελέω: 'complete / finish / bring to an end'; the aorist Συντελέσεν is the standard LXX termination formula for a sustained divine address; the compound prefix συν- ('together, completely') marks the speech as fully accomplished.

δὲ

now

postpositive continuative particle (narrative transition to departure)

→ discourse linkage or contrast

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

λαλῶν

speaking

Pres Act Ptcp Nom Sg Masc · λαλέω

circumstantial participle (temporal: 'when he had finished speaking')

→ anterior circumstantial (action completed before the main verb)

λαλέω: 'speak'; the participial phrase Συντελέσεν λαλῶν ('finished speaking') is a common LXX construction (cf. 17:22; 18:33; 35:13) marking the end of an extended divine oracle.

πρὸς

with

preposition + accusative (direction: 'with him')

→ spatial or relational framing

πρὸς: meaning 'with'; here it marks the relation signaled by preposition + accusative (direction: 'with him').

αὐτόν

him

Accusative

object of πρὸς (Abraham as the human interlocutor)

→ participant reference

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

καὶ

and

narrative conjunction (sequential: the departure follows the end of speech)

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (theophanic departure formula)

→ constative aorist (single completed act of divine withdrawal)

ἀναβαίνω: 'go up / ascend'; ἀνέβη ὁ θεὸς ἀπὸ Ἀβραάμ ('God went up from Abraham') is a theophanic-departure formula rendering מַעַל אֱלֹהִים מֵעַל אַבְרָהָם; the ἀπό ('from') marks Abraham as the spatial locus of the encounter; the 'going up' implies a spatial heaven-earth theology. Cf. the similar formula at 35:13.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of ἀνέβη

→ participant prominence

θεός: meaning 'God'; it serves as subject of ἀνέβη.

ἀπὸ

from

preposition + genitive (spatial separation: God departs from Abraham)

→ spatial or relational framing

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

Αβρααμ

Abraham

indeclinable proper noun, object of ἀπό (the human locus of the theophany)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of ἀπό (the human locus of the theophany).

23 Ἔλαβεν δὲ Αβρααμ Ἰσμαηλ τὸν υἱὸν αὐτοῦ καὶ πάντας τοὺς οἰκογενεῖς αὐτοῦ καὶ πάντας τοὺς ἀργυρωνήτους αὐτοῦ, πᾶν ἄρσενικὸν τῶν ἀνδρῶν τοῦ οἴκου Αβρααμ, καὶ περιέτεμεν τὰς ἀκροβυστίας αὐτῶν ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης, καθὰ ἐλάλησεν αὐτῷ ὁ θεός.

Abraham took Ishmael his son and all the home-born slaves of his and all those purchased by him — every male among the men of the household of Abraham — and he circumcised their foreskins on that very day, just as God had spoken to him.

Narrative — same-day obedience

δέ

The transition from divine speech to narrative action is instant: Abraham acts on the day of the revelation (ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης). The exhaustive list of those circumcised — Ishmael, every home-born slave, every purchased slave, every male — mirrors the universal scope of vv.12–13 and demonstrates total compliance. The closing formula καθὰ ἐλάλησεν αὐτῷ ὁ θεός ('just as God had spoken to him') is the obedience-confirmation formula, marking Abraham's action as complete fulfilment of the divine command.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (initiative: Abraham gathers those to be circumcised)

→ **constative aorist** (single decisive act on the same day)

λαμβάνω: 'take / receive'; ἔλαβεν ('he took') begins the fulfilment narrative with an active verb — Abraham is the agent; he takes them proactively to circumcise them.

δὲ

now

postpositive narrative particle (transition from speech to action)

→ **discourse linkage or contrast**

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

Ἀβραάμ

Abraham

indeclinable proper noun, subject

→ **participant identification**

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

Ἰσμαήλ

Ishmael

indeclinable proper noun, first direct object of ἔλαβεν (the patriarch's own son named first)

→ **participant identification**

Ἰσμαήλ: named first as Abraham's son — despite being excluded from the covenant, Ishmael participates in the covenant sign; he is circumcised on the same day as his father.

τὸν

the

Accusative

article (in appositive: 'his son')

→ **noun-phrase marking**

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

υἱὸν

son

Accusative

accusative appositive to Ἰσμαήλ (identifying the relationship)

→ **object specification**

υἱὸν: meaning 'son'; it serves as accusative appositive to Ἰσμαήλ (identifying the relationship).

αὐτοῦ

his

Genitive

genitive of possession

→ **relational specification**

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

καὶ

and

coordinating (adding the home-born slaves)

→ **discourse linkage or contrast**

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

πάντας

all

Accusative

universal quantifier (with τοὺς οἰκογενεῖς: 'all the home-born slaves')

→ **object specification**

πάντας: meaning 'all'; it serves as universal quantifier (with τοὺς οἰκογενεῖς: 'all the home-born slaves').

τοὺς

the

Accusative

article

→ **noun-phrase marking**

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

οἰκογενεῖς

home-born slaves

Accusative

direct object (second category: the house-born)

→ **object specification**

οἰκογενεῖς: cf. vv.12, 13; the fulfilment narrative uses the exact categories specified in the law — home-born and purchased; no category is omitted.

αὐτοῦ

his

Genitive

genitive of possession

→ **relational specification**

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

καὶ

and

coordinating (adding the purchased slaves)

→ discourse linkage or contrast

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

πάντας

all

Accusative

universal quantifier

→ object specification

πάντας: meaning 'all'; it serves as universal quantifier.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀργυρωνήτους

purchased slaves

Accusative

direct object (third category: purchased slaves, reprised from vv.12–13)

→ object specification

ἀργυρώνητος: cf. vv.12, 13; the repetition of the exact vocabulary of the law in the fulfilment narrative confirms point-by-point compliance.

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.

πᾶν

every

Accusative

universal quantifier (resumptive appositive summarising the scope)

→ object specification

πᾶν: meaning 'every'; it serves as universal quantifier (resumptive appositive summarising the scope).

ἀρσενικόν

male

Accusative

appositive subject (summarising: 'every male')

→ object specification

ἀρσενικόν: meaning 'male'; it serves as appositive subject (summarising: 'every male').

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀνδρῶν

men

Genitive

partitive genitive (specifying who the 'every male' are drawn from)

→ relational specification

ἀνήρ: 'man'; τῶν ἀνδρῶν τοῦ οἴκου Ἀβραὰμ = 'the men of the household of Abraham' — the administrative unit that constitutes Abraham's covenant community.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

household

Genitive

genitive of belonging (the household as the covenant unit)

→ relational specification

οἶκος: 'house / household'; the recurring phrase οἶκος Ἀβραὰμ / τοῦ οἴκου ('the household') defines the social unit of the covenant — everyone under Abraham's roof is part of the covenant community.

Ἀβραὰμ

Abraham

indeclinable proper noun, genitive of possession (the household belongs to Abraham)

→ participant identification

Ἀβραὰμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (the household belongs to Abraham).

καὶ

and

narrative conjunction (the action that follows the gathering)

→ discourse linkage or contrast

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

περιέτεμεν

he circumcised

Aor Act Indic 3 Sg · περιτέμνω

main verb (the act of circumcision completed)

→ constative aorist (the comprehensive act accomplished)

περιτέμνω: the active verb (Abraham as agent) — he performs the circumcision personally; cf. vv.26–27 where he himself is also circumcised.

τὰς

the

Accusative

article (with accusative direct object)

→ noun-phrase marking

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

ἀκροβυστίας

foreskins

Accusative

direct object of περιέτεμεν (the flesh removed in the act)

→ object specification

ἀκροβυστία: plural here — 'their foreskins'; the concrete, physical completeness of the action is emphasised.

αὐτῶν

their

Genitive

genitive of possession (all members of the household)

→ relational specification

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

ἐν

on

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

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

καιρῷ

time

Dative

dative of time (ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης = 'on that very day')

→ sphere or reference

καιρός: 'appointed time / moment'; the phrase ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης ('in/at the time of that day') emphasises same-day obedience — no delay; cf. v.21 (εἰς τὸν καιρὸν τοῦτον). The phrase renders Hebrew הַיּוֹם הַזֶּה (‘on the very same day’).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive of time within which the action occurs

→ relational specification

ἡμέρας: meaning 'day'; it serves as genitive of time within which the action occurs.

ἐκείνης

that

Genitive

demonstrative adjective (anaphoric: 'that [day, the day of the revelation]')

→ relational specification

ἐκείνης: meaning 'that'; it serves as demonstrative adjective (anaphoric: 'that [day, the day of the revelation]').

καθὰ

just as

comparative conjunction (conformity-of-obedience formula: 'just as')

→ discourse linkage or contrast

καθὰ (= καθ' ἃ): 'just as / according as'; the obedience-conformity formula καθὰ ἐλάλησεν αὐτῷ ὁ θεός appears at the close of the fulfilment narrative to certify total compliance; the same formula marks Noah's building of the ark (6:22: ἐποίησεν Νωε πάντα ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός).

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

main verb of conformity-clause (the divine speech of vv.1-21 as the standard of compliance)

→ constative aorist

λαλέω: 'speak'; renders רָצַד; 'all that the LORD spoke' refers to the ḥērem command of v. 3; the same verb recurs at vv. 16 (ἐλάλησεν κύριος).

αὐτῷ

to him

Dative

dative indirect object (Abraham as the recipient of the command)

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of ἐλάλησεν (the divine authority behind the command)

→ participant prominence

θεός: meaning 'God'; it serves as subject of ἐλάλησεν (the divine authority behind the command).

24 Ἀβρααμ δὲ ἦν ἐνενήκοντα ἑννέα ἔτων, ἡνίκα περιετμήθη τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ.

Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

Chronological notation — Abraham's age at circumcision

δέ

Verse 24 records the patriarch's age at the moment of his own circumcision — ninety-nine, precisely the age stated at v.1. The chiasmic structure (v.1 states the age; vv.2–23 record the covenant and its demands; v.24 restates the age at fulfilment) creates a literary frame around the whole chapter. This is also important for Paul's argument in Rom 4:10–11: Abraham was circumcised after he was justified by faith (ch.15), showing that circumcision is a sign confirming a righteousness already received, not its basis.

Ἀβρααμ

Abraham

indeclinable proper noun, subject (fronted for emphasis in age-notation)

→ participant identification

Ἀβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (fronted for emphasis in age-notation).

δὲ

now

postpositive narrative particle (introducing the age-notation)

→ 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 (background state at time of circumcision)

→ progressive imperfect (age as a continuous state at that moment)

εἰμί (impf. ἦν): the copula of the name-gloss.

ἐνενήκοντα

ninety

numeral (part of age-genitive)

→ measure or count

ἐνενήκοντα: meaning 'ninety'; numeral expression contributing count or measure in context.

ἐννέα

nine

numeral (completing ninety-nine)

→ measure or count

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

ἔτων

years

Genitive

genitive of age

→ relational specification

ἔτος; cf. v.1; the repetition of ἐνενήκοντα ἐννέα ἔτων from v.1 at v.24 creates a ring-composition around the chapter — the age at theophany equals the age at circumcision; Paul cites this age at Rom 4:19 (ἑκατονταετής που ὢν).

ἡνίκα

when

temporal conjunction ('when / at which time')

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; a conjunction used in the LXX as a temporal marker for simultaneous events; recurs at v.25 for Ishmael's age.

περιετμήθη

was circumcised

Aor Pass Indic 3 Sg · περιτέμνω

main verb of temporal clause (Abraham as the recipient of circumcision)

→ constative aorist (the circumcision accomplished)

περιτέμνω: the passive (περιετμήθη) shows Abraham himself submitted to the sign — despite being the patriarch who circumcised others (v.23), he too received the covenant sign. Paul points out at Rom 4:10 that this circumcision occurred after Abraham's justification by faith (Gen 15:6 LXX: ἐπίστευσεν δὲ Ἀβραμ τῷ θεῷ).

τὴν

the

Accusative

article (accusative of respect)

→ noun-phrase marking

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

σάρκα

flesh

Accusative

accusative of respect (specifying the body-part: 'in the flesh of his foreskin')

→ object specification

σάρκα: meaning 'flesh'; it serves as accusative of respect (specifying the body-part: 'in the flesh of his foreskin').

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἀκροβυστίας

foreskin

Genitive

genitive of description (the flesh in question: the foreskin)

→ relational specification

ἀκροβυστίας: meaning 'foreskin'; it serves as genitive of description (the flesh in question: the foreskin).

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.

25 Ισμαηλ δὲ ὁ υἱὸς αὐτοῦ ἦν τρισκαίδεκα ἐτῶν, ἡνίκα περιετμήθη τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ.

Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

Chronological notation — Ishmael's age at circumcision δέ

Structurally parallel to v.24, v.25 records Ishmael's age (thirteen) at circumcision. The pair vv.24–25 creates a chiasmic frame with the opening age-statement of v.1 (Abraham at ninety-nine; Ishmael thirteen years younger = born when Abraham was eighty-six, cf. 16:16). The thirteen-year gap matters: Ishmael was conceived outside the covenant-promise line but is circumcised within it — receiving the sign without the covenant substance. This is the historical basis for Muslim practice of circumcision at varying ages (not the eighth day) traced to Ishmael, as noted in various Jewish and Islamic traditions.

Ισμαηλ

Ishmael

indeclinable proper noun, subject (fronted in parallel to v.24)

→ participant identification

Ισμαηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (fronted in parallel to v.24).

δὲ

now

postpositive continuative particle (parallel to δέ in v.24, continuing the age-notations)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with υἱὸς αὐτοῦ in appositive)

→ noun-phrase marking

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

υἱὸς

son

Nominative

nominative appositive to Ισμαηλ (his filial identity: 'his son')

→ participant prominence

υἱὸς: meaning 'son'; it serves as nominative appositive to Ισμαηλ (his filial identity: 'his son').

αὐτοῦ

his

Genitive

genitive of possession (Abraham's son)

→ relational specification

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (background state: Ishmael's age at time of circumcision)

→ progressive imperfect

εἰμί (impf. ἦν): the copula of the name-gloss.

τρискаίδεκα

thirteen

numeral (in age-genitive: 'of thirteen years')

→ clausal contribution

τρискаίδεκα: 'thirteen'; Ishmael is thirteen at circumcision — thirteen years older than the eighth-day prescription would require for future children; he is circumcised as an adult male who has lived outside the covenant sign until now; born when Abraham was 86 (16:16), and circumcised when Abraham is 99.

ἐτῶν

years

Genitive

genitive of age

→ relational specification

ἐτῶν: meaning 'years'; it serves as genitive of age.

ἡνίκα

when

temporal conjunction (parallel to v.24's ἡνίκα)

→ discourse linkage or contrast

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

περιετμήθη

was circumcised

Aor Pass Indic 3 Sg · περιτέμνω

main verb (Ishmael's circumcision recorded)

→ constative aorist

περιτέμνω: meaning 'was circumcised'; it carries the action, process, or state of the clause; here it functions as main verb (Ishmael's circumcision recorded).

τὴν

the

Accusative

article (accusative of respect)

→ noun-phrase marking

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

σάρκα

flesh

Accusative

accusative of respect (τὴν σάρκα τῆς ἀκροβυστίας — direct verbal echo of v.24)

→ object specification

σάρκα: meaning 'flesh'; it serves as accusative of respect (τὴν σάρκα τῆς ἀκροβυστίας — direct verbal echo of v.24).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἀκροβυστίας

foreskin

Genitive

genitive of description

→ relational specification

ἀκροβυστίας: meaning 'foreskin'; it serves as genitive of description.

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.

26 ἐν δὲ τῇ ἡμέρᾳ τῇ αὐτῇ περιετμήθη Ἀβραὰμ καὶ Ἰσμαὴλ ὁ υἱὸς αὐτοῦ.

On that same day Abraham was circumcised, and Ishmael his son.

Confirmatory narrative — same-day simultaneity **δέ**

The verse functions as a confirmatory summary of v.23: both the patriarch and his firstborn son were circumcised on the same day (ἐν τῇ ἡμέρᾳ τῇ αὐτῇ). The simultaneity emphasises the thoroughness and immediacy of the obedience. The Pauline observation that Abraham received circumcision as a sign of faith (Rom 4:11) focuses specifically on the father's circumcision; the simultaneous inclusion of Ishmael (who does not inherit the covenant) shows that the sign and the covenant-substance are not automatically identical.

ἐν

on

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

→ spatial or relational framing

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

δὲ

now

postpositive confirmatory particle

→ discourse linkage or contrast

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on that day')

→ sphere or reference

ἡμέρα: cf. v.23 (ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης); the phrase ἐν τῇ ἡμέρᾳ τῇ αὐτῇ ('on that same day') underlines same-day obedience — the chapter's obedience motif reaches its peak.

τῇ

the

Dative

article (attributive with αὐτῇ)

→ noun-phrase marking

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

αὐτῇ

same

Dative

intensive pronoun in attributive position ('the same day')

→ participant reference or interest

αὐτός in attributive position: 'the same'; ἐν τῇ ἡμέρᾳ τῇ αὐτῇ = 'on the very same day'; the emphasis on simultaneity confirms that no one was delayed or exempted.

περιετμήθη

was circumcised

Aor Pass Indic 3 Sg: περιτέμνω

main verb (the circumcision confirmed for Abraham)

→ constative aorist

περιτέμνω: meaning 'was circumcised'; it carries the action, process, or state of the clause; here it functions as main verb (the circumcision confirmed for Abraham).

Αβρααμ

Abraham

indeclinable proper noun, subject (Abraham's own circumcision — the patriarch himself)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (Abraham's own circumcision — the patriarch himself).

καὶ

and

coordinating (Ishmael as co-subject)

→ discourse linkage or contrast

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

Ισμαηλ

Ishmael

indeclinable proper noun, co-subject of περιετμήθη

→ participant identification

Ισμαηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, co-subject of περιετμήθη.

ὁ

the

Nominative

article (in apposition)

→ noun-phrase marking

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

υἱός

son

Nominative

nominative apposition to Ισμαηλ

→ participant prominence

υἱός: meaning 'son'; it serves as nominative apposition to Ισμαηλ.

αὐτοῦ

his

Genitive

genitive of possession (Abraham's son)

→ relational specification

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

27 καὶ πάντες οἱ ἄνδρες τοῦ οἴκου αὐτοῦ, καὶ οἱ οἰκογενεῖς καὶ οἱ ἀργυρώνητοι ἐξ ἀλλογενῶν ἐθνῶν, περιετμήθησαν μετ' αὐτοῦ.

And all the men of his household — both the home-born and those purchased from foreign nations — were circumcised with him.

Final summary — complete household circumcision confirmed

καί

The chapter's final verse is a comprehensive summary that deliberately echoes the vocabulary of vv.12–13 and v.23: οἱ οἰκογενεῖς, οἱ ἀργυρώνητοι, all the men of the household. The single new word is ἀλλογενῶν ἐθνῶν ('from foreign nations'), emphasising that even slaves of entirely foreign origin were included. The final phrase μετ' αὐτοῦ ('with him') closes the chapter by centering the obedience on Abraham: the whole household acted in solidarity with the patriarch. The chapter that began with Abraham ninety-nine years old receiving the covenant ends with the covenant sign inscribed on every male of his community — a narrative of complete, immediate obedience.

καὶ
and

narrative conjunction (final summary: completing the household account)

→ discourse linkage or contrast

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

πάντες
all

Nominative

universal quantifier, subject (with οἱ ἄνδρες τοῦ οἴκου αὐτοῦ: 'all the men of his household')

→ participant prominence

παῖς: the comprehensive πάντες picks up every individual named and categorised in vv.12–13 and 23; the final verse confirms the account is exhaustive — there is no remainder.

οἱ
the

Nominative

article

→ noun-phrase marking

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

ἄνδρες
men

Nominative

head noun in subject phrase ('all the men of his household')

→ participant prominence

άνήρ: 'man'; cf. v.23 (τῶν ἀνδρῶν τοῦ οἴκου Ἀβραάμ); the closure of the chapter uses the same phrase as the opening of the fulfilment narrative, creating an internal frame within movement D.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

οἴκου
household

Genitive

genitive of belonging (the household as the covenant unit)

→ relational specification

οἶκος: cf. v.23; the covenant community is the household — a spatial-social unit that crosses ethnic and legal lines (free and slave, born and purchased).

αὐτοῦ
his

Genitive

genitive of possession (Abraham's household)

→ relational specification

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

καὶ
both

correlative conjunction (καὶ ... καὶ = 'both ... and')

→ discourse linkage or contrast

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

οἱ
the

Nominative

article

→ noun-phrase marking

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

οἰκογενεῖς
home-born

Nominative

co-subject (first category: the home-born slaves)

→ participant prominence

οἰκογενής: fourth and final occurrence (vv.12, 13, 23, 27); the word echoes the law of vv.12–13 and the fulfilment of v.23, confirming the completeness of compliance.

καὶ
and

correlative conjunction (second part of καὶ ... καὶ)

→ discourse linkage or contrast

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

οἱ
the

Nominative

article

→ noun-phrase marking

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

ἀργυρώνητοι

purchased slaves

Nominative

co-subject (second category: purchased slaves)

→ participant prominence

ἀργυρώνητος: fourth and final occurrence (vv.12, 13, 23, 27); together with οἰκογενής, it encompasses the entire non-family male population of the household.

ἐξ

from

preposition + genitive (origin: 'from foreign nations')

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (origin: 'from foreign nations').

ἀλλογενῶν

foreign

Genitive

genitive adjective (modifying ἔθνων: 'from foreign nations')

→ relational specification

ἀλλογενής: 'of foreign birth / alien'; a compound of ἄλλος + γένος ('other origin/stock'); renders Hebrew רֶגֶז ('foreigner / alien'); stronger than ἀλλότριος (v.12) — ἀλλογενής emphasises genetic-ethnic foreignness. The word appears in Luke 17:18 (ὁ ἀλλογενής, the Samaritan leper — a Gentile outsider). The inclusion of these ἀλλογενεῖς under the covenant sign through household membership is theologically remarkable.

ἔθνων

nations

Genitive

genitive of source (the nations from which the purchased slaves came)

→ relational specification

ἔθνος: 'nation / Gentile'; the slaves purchased from ἀλλογενῶν ἔθνων ('foreign nations') represent the very Gentile world that the covenant will eventually embrace in a different way — they are inside the covenant sign through purchase into Abraham's household, anticipating (ironically) the Gentile inclusion that Paul develops from the promises of vv.4–5 and 7.

περιετμήθησαν

were circumcised

Aor Pass Indic 3 Pl · περιτέμνω

main verb (the comprehensive circumcision of the entire household confirmed)

→ constative aorist (the action fully accomplished)

περιτέμνω: the plural passive (περιετμήθησαν) closes the chapter's circumcision vocabulary — the first use was the law (v.10: περιτμηθήσεται), and the final use is the fulfilment (v.27: περιετμήθησαν); the ring is closed.

μετ'

with

preposition + genitive (associative solidarity: 'with him')

→ spatial or relational framing

μετά + genitive: 'with'; the final word-group μετ' αὐτοῦ ('with him') centres the entire chapter's obedience on Abraham — the whole household acted in covenantal solidarity with the patriarch who had received the divine command. The chapter that opened with Abraham receiving the covenant (v.1) closes with his household united with him in the covenant sign.

αὐτοῦ

him

Genitive

genitive object of μετά (Abraham as the covenant centre)

→ relational specification

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

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.