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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 20

ΓΕΝΕΣΙΣ Κ΄

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

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

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

Theme

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

Translation & textual notes

The Greek text of Genesis 20 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Genesis in the LXX is part of the Old Greek Pentateuch, one of the earliest and most theologically significant translation achievements of the Second Temple period; the Genesis translator renders the Hebrew into idiomatic Greek rather than pursuing the word-for-word literalism characteristic of kaige-revised books. Chapter 20 is the second of the three sister-wife episodes (cf. Gen 12:10–20 with Pharaoh; Gen 26:1–11 with a later Abimelech of Gerar). The divine address ἐν ὕπνῳ τὴν νύκτα (20:3) is

the standard LXX formula for nocturnal theophany, calquing Hebrew בְּחִלּוֹם הַלַּיְלָה. The chapter's chief lexical landmark is 20:7: the LXX renders נְבִיא with προφήτης — the first occurrence of that word in the entire Septuagint. This debut simultaneously defines the prophetic office intercessorily: 'he is a prophet and will pray for you' (καὶ προσεύξεται περὶ σοῦ). Abimelech's plea ἔθνος ἀγνοοῦν καὶ δίκαιον ('an unknowing and righteous nation,' 20:4) frames a claim to objective moral standing before God — an early biblical appeal to conscience-based accountability. At 20:12 Abraham's disclosure ἐκ πατρός, ἀλλ' οὐκ ἐκ μητρός identifies Sarah as a half-sister, raising ethical questions that later Jewish tradition (cf. Jubilees 12) sought to resolve. At 20:16 the LXX renders the Hebrew רֶשֶׁת אֶלֶף ('a thousand silver') as χίλια δίδραχμα, substituting the Greek didrachm for the Semitic shekel — a transparent coinage modernization for the Hellenistic audience. The chapter closes (20:18) with the intensive compound συνέκλεισεν κύριος ἔξωθεν πᾶσαν μήτραν: συνέκλεισεν ('shut completely together') plus ἔξωθεν ('from outside') conveys the totality and divine externality of the closure — undone only through Abraham's intercession in his prophetic role.

Discourse structure of the chapter

A · 20:1–2

Abraham's southward journey and the second deception

Abraham departs from the region of Mamre to the Negev, settling between Kadesh and Shur and sojourning in Gerar (20:1). He describes Sarah as his sister, fearing the men of the city would kill him on her account — a repetition of the Gen 12 strategy that convicts him of premeditated deception (20:2a). Abimelech king of Gerar promptly takes Sarah (20:2b), setting the crisis in motion. The unit is economical: travel notice, motive clause, and danger established in two swift verses.

B · 20:3–7

God's nocturnal warning and the first occurrence of προφήτης

God enters Abimelech's dream by night and pronounces death: Abimelech is dying for the woman he has taken, who is already another man's wife (20:3). Abimelech protests his innocence — he has not touched her, and both Abraham and Sarah called themselves siblings — invoking the claim of a righteous nation that acted in ignorance (ἔθνος ἄγνοοῦν καὶ δίκαιον, 20:4–5). God affirms his moral innocence while disclosing that divine restraint (ἐφεισάμην σου) withheld him from sinning (20:6). The unit reaches its theological climax in 20:7 — the first occurrence of προφήτης in all of Scripture — where Abraham is identified as prophet and intercessor whose prayer will determine whether Abimelech lives or dies.

C · 20:8–13

Abimelech's confrontation and Abraham's two-part defense

Abimelech rises early, reports the dream to his entire household, and great fear seizes them all (20:8). He summons Abraham and delivers a double reproach (τί τοῦτο ἐποίησάς μοι; ... τί ἥμαρτόν σοι;), naming the great sin brought upon his kingdom as something no one does (20:9). His follow-up (τί ἐνεθυμήθης; 'what were you thinking?') demands a rationale (20:10). Abraham answers in two stages: he feared there was no θεοσέβεια ('fear of God') in this place and feared for his life (20:11); and the claim was technically true, for Sarah is his half-sister by the same father but not the same mother (20:12), an arrangement dating from before his departure from his father's house (20:13). The defense moves from prudential fear to legal technicality.

D · 20:14–16

Restitution: gifts, land, and the thousand didrachma

Abimelech gives Abraham flocks, cattle, and male and female servants, and returns Sarah to him (20:14). He also grants Abraham the freedom of his entire land (20:15). Addressing Sarah directly, he announces χίλια δίδραχμα given to 'your brother' as honor-money (εἰς τιμὴν τοῦ προσώπου σου), closing with the enigmatic imperative πάντα ἀλήθευσον ('vindicate yourself in all things,' 20:16). The didrachma payment is the LXX's coinage modernization of the Hebrew thousand silver shekels, and the final phrase may publicly commission Sarah to declare the truth and so restore her honor.

E · 20:17–18

Abraham's intercession and the healing of the closed wombs

Abraham prays to God (προσηύξατο πρὸς τὸν θεόν), and God heals Abimelech, his wife, and his female servants, who then bore children (20:17). Verse 18 supplies the retrospective explanation: κύριος had completely shut every womb from without in the house of Abimelech on account of Sarah the wife of Abraham. The intensive compound συνέκλεισεν plus ἔξωθεν communicates both the totality and the external divine agency of the closure; the prophetic intercession of 20:7 is here enacted and validated.

1 Καὶ ἐκεῖθεν ἀπῆρεν Ἀβραὰμ εἰς γῆν πρὸς λίβα καὶ ὤκησεν ἀνὰ μέσον Καδης καὶ ἀνὰ μέσον Σουρ καὶ παρώκησεν ἐν Γεραροῖς.

And from there Abraham journeyed into the southern land, and dwelt between Kadesh and Shur, and sojourned in Gerar.

Narrative mainline — itinerary transition Καὶ ἐκεῖθεν

The triple καὶ + aorist chain (ἀπῆρεν ... ὤκησεν ... παρώκησεν) is characteristic LXX narrative parataxis calquing the Hebrew wayyiqtol sequence. The verse is a transitional itinerary notice moving Abraham from the Mamre-Sodom orbit (chs. 18–19) to the Negev-Philistine zone. The pairing ὤκησεν / παρώκησεν — 'dwelt / sojourned as alien' — distinguishes settled regional habitation from Abraham's specific resident-alien status in Gerar itself.

Καὶ

and

narrative conjunction (sequential mainline)

→ discourse linkage or contrast

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

ἐκεῖθεν

from there

adverb of origin (pointing back to the Mamre-Negev region of ch. 19)

→ clausal contribution

ἐκεῖθεν: 'from that place'; a transitional pointer typical of LXX itinerary notices; links this chapter to the preceding narrative without naming a specific location.

ἀπῆρεν

journeyed / departed

Aor Act Indic 3 Sg · ἀπαίρω

main verb (narrative departure)

→ constative aorist (single completed journey)

ἀπαίρω: compound of ἀπό + αἶρω, 'lift up and go / break camp'; a technical term for breaking camp in Genesis itineraries (cf. Gen 12:9; 13:11); suggests uprooting rather than a casual stroll.

Ἀβραὰμ

Abraham

subject (indeclinable proper noun)

→ participant identification

Ἀβραὰμ: the covenant name given at Gen 17:5 (replacing Ἀβραμ); indeclinable in the LXX. This is Abraham the bearer of the divine promise — his repeated deception of Sarah makes the chapter theologically uncomfortable.

εἰς

into

preposition + accusative (goal of motion)

→ spatial or relational framing

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

γῆν

land / country

Accusative

accusative object of εἰς (destination territory)

→ object specification

γῆ: 'land / earth / territory'; anarthrous — 'into a southern land'; the LXX renders Hebrew נֶגֶב ('the Negev') as γῆ πρὸς λίβα rather than transliterating, adapting the directional idiom for Greek readers.

πρὸς

toward

preposition + accusative (directional qualifier)

→ spatial or relational framing

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

λίβα

the south

Accusative

accusative of direction (the south-southwest quadrant)

→ object specification

λίψ / λίβα: originally the southwest wind (the Libya direction); in LXX geographical usage = the Negev / south, translating נֶגֶב. The Negev is the arid zone between Canaan and Sinai — the setting for both this chapter and the later Abimelech episode in Gen 26.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ῥῆκῃσεν

dwelt

Aor Act Indic 3 Sg · οἰκέω

main verb (settled habitation in a region)

→ constative aorist (period of dwelling)

οἰκέω: 'to dwell / inhabit'; in this verse marks the broader regional settlement between Kadesh and Shur, distinguishable from the more specific resident-alien sojourn in Gerar expressed by παρώκησεν.

ἀνὰ

between

preposition (distributive: ἀνὰ μέσον = 'in the midst of / between')

→ spatial or relational framing

ἀνὰ μέσον: a fixed LXX idiom rendering the Hebrew בֵּין ... וּבֵין ('between ... and'); the distributive prepositional phrase creates a locative expression of the region between two landmarks.

μέσον

middle

Accusative

object of ἀνά (locative idiom: ἀνὰ μέσον = 'between')

→ object specification

μέσον: meaning 'middle'; it serves as object of ἀνά (locative idiom: ἀνὰ μέσον = 'between').

Καδης

Kadesh

indeclinable proper noun (first boundary marker)

→ participant identification

Καδης: transliteration of כַּדְשָׁר (Kadesh-barnea area, south of Canaan on the Negev-Sinai border); a major wilderness landmark recurring in the Exodus wanderings (Num 20).

καὶ

and

connective (linking the two boundary landmarks)

→ discourse linkage or contrast

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

ἀνὰ

between

preposition (second instance of ἀνὰ μέσον)

→ spatial or relational framing

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

μέσον

middle

Accusative

object of ἀνά (second boundary phrase)

→ object specification

μέσον: meaning 'middle'; it serves as object of ἀνά (second boundary phrase).

Σουρ

Shur

indeclinable proper noun (second boundary marker)

→ participant identification

Σουρ: transliteration of שׁוּר; the wilderness east of Egypt along the Sinai coast (cf. Exod 15:22, the first stop after the Red Sea crossing). Kadesh and Shur together delimit the arid fringe between Canaan, Sinai, and Egypt — precisely the zone of encounter with Egyptian and Philistine cultures.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

παρώκησεν

sojourned

Aor Act Indic 3 Sg · παροικέω

main verb (resident-alien settlement in Gerar specifically)

→ constative aorist (period of sojourning)

παροικέω: 'to reside as a foreigner / sojourn'; the compound παρά + οἰκέω signals dwelling alongside a community without full civic status. The verb is theologically loaded in the patriarchal narratives: Abraham is permanently a ger ('resident alien') even in the land of promise (cf. Gen 12:10; 26:3; Ruth 1:1).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Γεραροις

Gerar

Dative

dative of place (locative: 'in Gerar')

→ sphere or reference

Γεραρα / Γεραροις: Gerar, a Philistine city in the northern Negev (modern Tell Haror area); appears in both the Gen 20 (Abimelech and Abraham) and Gen 26 (Abimelech and Isaac) episodes as the seat of a Philistine king bearing the dynastic name Αβιμελεχ.

2 εἶπεν δὲ Ἀβραὰμ περὶ Σαρρας τῆς γυναικὸς αὐτοῦ ὅτι Ἀδελφὴ μου ἐστίν· ἐφοβήθη γὰρ εἰπεῖν ὅτι Γυνή μου ἐστίν, μήποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως δι' αὐτήν. ἀπέστειλεν δὲ Ἀβιμελεχ βασιλεὺς Γεραρων καὶ ἔλαβεν τὴν Σαρραν.

And Abraham said concerning Sarah his wife that she was his sister, for he was afraid to say that she was his wife, lest the men of the city kill him on her account. And Abimelech king of Gerar sent and took Sarah.

Narrative mainline — exposition of the deception εἶπεν δὲ

The δὲ is progressive: Abraham has arrived and now acts. The ὅτι recitativum (twice) introduces direct speech within narrative; the explanatory γάρ clause supplies Abraham's internal motive. The verse is structured as motive + result: Abraham's fear precedes and explains the deception, and Abimelech's action (ἀπέστειλεν ... ἔλαβεν) is the narrative consequence. The parallel with Gen 12:11–15 (Pharaoh) is unmistakable and deliberate.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech act)

→ constative aorist (single utterance)

λέγω: the aorist εἶπεν is the standard LXX narrative speech verb; here the content is not introduced by a typical speech-formula but folded into ὅτι recitativum.

δὲ

and / now

narrative particle (progressive — shifts focus to Abraham's action)

→ discourse linkage or contrast

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

Ἀβραὰμ

Abraham

subject (proper noun)

→ participant identification

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

περὶ

concerning / about

preposition + genitive (reference: 'concerning Sarah')

→ spatial or relational framing

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

Σαρρας

Sarah

indeclinable proper noun, object of περί

→ participant identification

Σαρρα: the matriarch, covenant-mother of the promise child (Gen 18:10); her name was changed from Σαραι at Gen 17:15. Her integrity is under divine protection throughout — Abraham's deception endangers the very channel of the covenant promise.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικός

wife

Genitive

genitive in apposition (identifying Sarah as Abraham's wife — the truth he concealed)

→ relational specification

γυνή: 'woman / wife'; the narrator's identification makes the deception transparent to the reader from the start.

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.

ὅτι

that

conjunction (ὅτι recitativum — introduces Abraham's public claim)

→ discourse linkage or contrast

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

Ἀδελφή

sister

Nominative

predicate nominative (direct speech: 'She is my sister')

→ participant prominence

ἄδελφή: 'sister'; the cover-claim; proved half-true in v.12 but morally false as a deliberate suppression of the full truth. The word recurs six times in the chapter.

μού

my

Genitive

genitive of possession

→ relational specification

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (direct speech)

→ gnomic present (standing claim)

εἰμί: copula.

ἐφοβήθη

he was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb (narrator's explanatory aside)

→ ingressive aorist (onset and grip of fear)

φοβέομαι: 'to fear'; the deponent passive form. The narrator steps into the narrative to supply Abraham's motive — an inside view. The identical fear was articulated in Gen 12:12, showing this is a calculated, repeated strategy rather than an unrehearsed lapse.

γάρ

for

explanatory particle (introducing the causal aside)

→ discourse linkage or contrast

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

εἰπεῖν

to say

Aor Act Inf · λέγω

complementary infinitive (object of φοβέομαι: 'afraid to say')

→ constative infinitive

λέγω: meaning 'to say'; it carries the action, process, or state of the clause; here it functions as complementary infinitive (object of φοβέομαι: 'afraid to say').

ὅτι

that

conjunction (ὅτι recitativum — second, suppressed speech)

→ discourse linkage or contrast

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

ἡ

wife

Nominative

predicate nominative (suppressed speech: 'She is my wife')

→ participant prominence

ἡ: the truth Abraham suppressed; 'my wife' is precisely the title that would have protected Sarah's honor. Its suppression is the narrative and moral wrong.

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.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (suppressed speech)

→ gnomic present

εἰμί: copula.

μήποτε

lest

negative purpose particle (governs the subjunctive ἀποκτείνωσιν)

→ discourse linkage or contrast

μήποτε: 'lest / for fear that'; introduces a negative purpose or fear clause; calques the Hebrew לִּפְנֵי .

ἀποκτείνωσιν

they might kill

Aor Act Subj 3 Pl · ἀποκτείνω

aorist subjunctive (purpose/fear clause after μήποτε)

→ constative subjunctive (feared single violent act)

ἀποκτείνω: 'to kill'; Abraham's feared worst-case scenario — death at the hands of foreign men who desire his wife. The fear is parallel to Gen 12:12 and is the recurring patriarchal anxiety of the stranger.

αὐτόν

him

Accusative

direct object (Abraham, the feared victim)

→ participant reference

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of ἀποκτείνωσιν

→ participant prominence

ἄνδρ: 'man / husband'; as in Gen 12:12, the threat is imagined collectively — 'the men of the city' as a potential mob. Abraham's assumption of lawlessness will be challenged by Abimelech in v.9.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of source / membership ('men of the city')

→ relational specification

πόλις: 'city'; Gerar is a πόλις with a βασιλεύς — a properly organized polity. Abraham's assumption that it lacks θεοσέβεια will be directly rebutted by events.

δι

because of

preposition + accusative (cause: 'on account of her')

→ spatial or relational framing

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

αὐτήν

her

Accusative

accusative object of διὰ (causal — Sarah as the cause of danger)

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of διὰ (causal — Sarah as the cause of danger).

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (royal dispatch of messengers)

→ constative aorist (completed act of sending)

ἀποστέλλω: 'send / commission'; the king acts through agents — the same pattern as Pharaoh's officials in Gen 12:15. Royal authority exercised through intermediaries makes the taking official and therefore more morally fraught.

δὲ

and

narrative particle (resumptive — new actor Abimelech)

→ discourse linkage or contrast

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

Αβιμελεχ

Abimelech

subject (indeclinable proper noun — king of Gerar)

→ participant identification

Αβιμελεχ: a Philistine dynastic or throne name (meaning 'my father is king'); appears again in Gen 26 with Isaac, suggesting a royal title rather than a personal name. Indeclinable in the LXX.

βασιλεὺς

king

Nominative

nominative in apposition to Αβιμελεχ (title)

→ participant prominence

βασιλεὺς: 'king'; the title establishes Abimelech's political accountability — his actions implicate his ἔθνος ('nation'), as his own plea in v.4 makes explicit.

Γεραρων

of Gerar

indeclinable proper noun, genitive of realm

→ participant identification

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

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (narrative action — the taking of Sarah)

→ constative aorist (completed taking)

λαμβάνω: 'take'; the same verb used when Pharaoh took Sarai in Gen 12:15 (ἔλαβεν αὐτήν εἰς τὸν οἶκον Φαραω). The lexical echo signals a deliberate typological correspondence: the pattern repeats, but God's intervention will also repeat.

τὴν

the

Accusative

article

→ noun-phrase marking

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

Σαρραν

Sarah

indeclinable proper noun, direct object of ἔλαβεν

→ participant identification

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

3 καὶ εἰσῆλθεν ὁ θεὸς πρὸς Αβιμελεχ ἐν ὕπνῳ τὴν νύκτα καὶ εἶπεν αὐτῷ· Ἴδου σὺ ἀποθνήσκεις περὶ τῆς γυναικός, ἣν εἴληφας· αὕτη δέ ἐστιν συνωκηκυῖα ἀνδρί.

And God came to Abimelech in a dream by night and said to him, 'Behold, you are dying on account of the woman whom you have taken, for she is a man's wife.'

Narrative mainline — nocturnal theophany καὶ εἰσῆλθεν ὁ θεός

The phrase ἐν ὕπνῳ τὴν νύκτα is the LXX's standard formula for nocturnal divine communication (cf. Gen 31:24; 46:2), calquing Hebrew הַלַּיְלָה לַלַּיְלָה. The divine actor is ὁ θεός (rather than κύριος) throughout this chapter, which is unusual and may reflect the character's perspective as a non-Israelite. The present tense ἀποθνήσκεις ('you are dying') rather than a future builds dramatic urgency — the death sentence is already in effect.

καὶ
and

narrative conjunction (sequential mainline)

→ discourse linkage or contrast

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

εἰσῆλθεν

came / entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (divine entrance into the dream space)

→ constative aorist (single completed entry)

εἰσέρχομαι: 'enter / come into'; the verb frames the theophany as a spatial entrance — God enters Abimelech's dream as a person enters a room. The same verb is used for dream-theophanies elsewhere in the LXX.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject (divine actor)

→ participant prominence

θεός: 'God'; the chapter uses ὁ θεός consistently (vv.3, 6, 11, 13, 17) rather than κύριος for most of the action — θεός is the more universal divine designation appropriate to a Philistine context. κύριος reappears only at v.18 in the narrator's summary.

πρὸς

to / toward

preposition + accusative (recipient of divine address)

→ spatial or relational framing

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

Αβιμελεχ

Abimelech

indeclinable proper noun, object of πρὸς

→ participant identification

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

ἐν

in

preposition + dative (sphere of the theophany)

→ spatial or relational framing

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

ὕπνω

a dream / sleep

Dative

dative of sphere (medium of divine communication)

→ sphere or reference

ὕπνος: 'sleep / dream'; the phrase ἐν ὕπνῳ τὴν νύκτα renders Hebrew הַלַּיְלָה בַּחֲלֹמֶה; the LXX prefers ὕπνος (sleep) where the Hebrew uses חֲלֹמֶה (dream specifically); cf. Gen 31:10, 24 for the same formula. Dream-theophany is the medium for divine communication with non-Israelite rulers throughout Genesis.

τὴν

the

Accusative

article (with temporal noun)

→ noun-phrase marking

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

νύκτα

night

Accusative

accusative of time (temporal specification: 'by night')

→ object specification

νύξ: 'night'; the accusative of extent of time specifies the nocturnal setting; together ἐν ὕπνῳ τὴν νύκτα = 'in a dream-sleep by night.'

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg· λέγω

main verb (divine speech introduction)

→ constative aorist

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

αὐτῷ

to him

Dative

dative of indirect object (Abimelech as addressee)

→ participant reference or interest

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

Ἴδου

behold

interjection (attention-getting / pointing to an imminent fact)

→ participant identification

ἰδού: 'behold / look'; a frozen imperative (aorist of ὁράω) used as a discourse particle to arrest attention and introduce a decisive statement; calques Hebrew הִנֵּה.

σύ

you

Nominative

subject (emphatic — 'you yourself are dying')

→ participant reference

σύ: the explicit pronoun emphasizes the personal application of the death-sentence to Abimelech himself.

ἀποθνήσκεις

are dying

Pres Act Indic 2 Sg · ἀποθνήσκω

main verb (divine pronouncement — present tense for immediacy)

→ futuristic present (the death is imminent / already in motion)

ἀποθνήσκω: 'to die'; the present tense is dramatic: 'you are dying' — not 'you will die' — places Abimelech in the grip of death even now. The same word recurs in v.7 as the sanction for non-compliance.

περὶ

on account of

preposition + genitive (cause of the death-sentence)

→ spatial or relational framing

περὶ: meaning 'on account of'; here it marks the relation signaled by preposition + genitive (cause of the death-sentence).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικός

woman / wife

Genitive

genitive object of περί (the cause: 'on account of the woman')

→ relational specification

γυνή: 'woman / wife'; the divine speech uses γυνή rather than Σαρρα, keeping the focus on her status as wife — precisely the status Abraham concealed.

ἣν

whom

Accusative

accusative relative pronoun (object of εἰληφας — relative clause modifying γυναικός)

→ participant reference

ἣν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as accusative relative pronoun (object of εἰληφας — relative clause modifying γυναικός).

εἴληφας

you have taken

Perf Act Indic 2 Sg · λαμβάνω

verb of relative clause (perfect: action with ongoing state)

→ intensive perfect (the taking has resulted in a current state of wrongful possession)

λαμβάνω: the perfect εἴληφας ('you have taken and still hold') stresses the ongoing state of the wrong — Sarah remains in Abimelech's possession; the perfect aspect intensifies the urgency.

αὕτη

this one / she

Nominative

demonstrative pronoun (subject — resumptive, pointing to the woman just referenced)

→ participant reference

αὕτη: 'this one'; the demonstrative resumes τῆς γυναικός and points emphatically to her status as a married woman — the legal ground for the condemnation.

δέ

and / for

particle (mildly contrastive — introduces the explanatory predicate)

→ discourse linkage or contrast

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (predicate: 'she is one who has lived as a wife')

→ gnomic present (standing status)

εἰμί: copula.

συνωκηκυῖα

having cohabited / a man's wife

Perf Act Part Nom Sg Fem · συνοικέω

predicate participle (perfect: 'she is one who has been living with a husband')

→ intensive perfect participle (ongoing state of marriage)

συνοικέω: 'to cohabit / live together with'; the perfect participle carries the force of an established, ongoing marital state. The compound σύν + οἰκέω ('to dwell with') is a standard LXX term for conjugal cohabitation; here the perfect tense of the participle conveys that she is already in a permanent state of being-a-wife — making her taking a fully consummated violation of existing marriage.

ἀνδρί

a man / husband

Dative

dative of association (complement of συνοικέω: 'cohabiting with a husband')

→ sphere or reference

ἀνήρ: 'man / husband'; the anarthrous ἀνδρί ('a husband') marks the status category rather than identifying Abraham by name — the divine indictment is structural: Sarah belongs to a husband, full stop.

4 Αβιμελεχ δὲ οὐχ ἥψατο αὐτῆς καὶ εἶπεν· Κύριε, ἔθνος ἀγνοοῦν καὶ δίκαιον ἀπολεῖς;

Now Abimelech had not touched her, and he said, 'Lord, will you destroy an unknowing and righteous nation?'

Narrative aside + direct speech — Abimelech's moral innocence established

Αβιμελεχ δὲ

The narrator's parenthesis (οὐχ ἥψατο αὐτῆς) clears Abimelech before he speaks — his legal and moral standing is confirmed by the narrator, not merely claimed by the defendant. His plea (Κύριε ... ἀπολεῖς;) invokes the category of the innocent nation, echoing Abraham's own intercession for Sodom (Gen 18:23–25) but now addressed by a Gentile to God. The phrase ἔθνος ἀγνοοῦν καὶ δίκαιον is the chapter's second major crux.

Αβιμελεχ

Abimelech

subject (resumed — shift of focus to Abimelech's prior state)

→ participant identification

Αβιμελεχ: transliterated proper name rendered in Greek letters; here it functions as subject (resumed — shift of focus to Abimelech's prior state).

δὲ

now

particle (contrastive-progressive — pivots to Abimelech's innocence)

→ discourse linkage or contrast

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

οὐχ

not

negative particle (with ἥψατο)

→ discourse linkage or contrast

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

ἥψατο

had touched

Aor Mid Indic 3 Sg · ἥπτω

main verb (narrator's assertion of Abimelech's innocence)

→ constative aorist (the non-event — he had not touched her)

ἥπτω (mid.): 'to touch / have sexual contact with'; the middle form ἥψατο + genitive is a standard LXX euphemism for sexual touching (cf. Gen 26:11; Prov 6:29). The narrator's denial via οὐχ ἥψατο provides the legal-moral certification of Abimelech's innocence before his own plea begins.

αὐτῆς

her

Genitive

genitive object of ἄπτομαι (standard construction after ἄπτω mid.)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἄπτομαι (standard construction after ἄπτω mid.).

καὶ

and

narrative conjunction (sequential — leads to Abimelech's speech)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

Κύριε

Lord

Vocative

vocative of direct address (God as divine judge)

→ direct address

κύριος: here as a vocative of direct divine address by a non-Israelite; Abimelech addresses God as 'Lord' (Κύριε), acknowledging divine authority. The word choice reflects the LXX convention but is here an address within a dream theophany.

ἔθνος

nation

Accusative

direct object of ἀπολεῖς (the nation at risk)

→ object specification

ἔθνος: 'nation / people'; the word usually has a slight distancing nuance in the LXX (the non-Israelite nations), but here a Philistine uses it of himself — a remarkable self-designation. The claim that his nation is ἀγνοοῦν καὶ δίκαιον grounds his appeal in moral categories that transcend ethnic membership.

ἀγνοοῦν

unknowing / ignorant

Pres Act Part Acc Sg Neut · ἀγνοέω

attributive participle (modifying ἔθνος: 'a nation acting in ignorance')

→ progressive participle (ongoing state of not knowing)

ἀγνοέω: 'to not know / be ignorant'; the participle frames ignorance as a morally relevant category — the nation did not know Sarah was married. The LXX pairs ἀγνοοῦν with δίκαιον to create a moral claim: innocence grounded in both ignorance and just conduct. The pair anticipates later discussions of culpability and intention in Israelite and Hellenistic legal thought.

καὶ

and

connective (coordinating the two attributive participle-adjective pair)

→ discourse linkage or contrast

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

δίκαιον

righteous / just

Accusative

predicate adjective (second attribute of ἔθνος: 'and righteous')

→ object specification

δίκαιος: 'righteous / just'; the companion to ἀγνοοῦν: not only did the nation not know, but it was conducting itself justly. Together the pair echoes Abraham's appeal to divine justice in Gen 18:23–25 ('will you destroy the righteous with the wicked?') — now inverted: a foreign king pleads the same principle to God.

ἀπολεῖς

will you destroy

Fut Act Indic 2 Sg · ἀπόλλυμι

main verb (interrogative — challenging divine justice)

→ deliberative future (rhetorical question about God's moral action)

ἀπόλλυμι: 'to destroy / ruin'; the same verb used in the Sodom intercession (Gen 18:23, 24, 28). Abimelech's question deliberately recalls that scene: will God destroy the innocent together with the guilty? The irony is that the very man Abraham assumed to be without θεοσέβεια (v.11) makes the most theologically sophisticated appeal to divine justice in the chapter.

5 οὐκ αὐτὸς εἶπέν μοι ὅτι Ἀδελφή μου ἐστίν, καὶ αὐτὴ εἶπέν μοι ὅτι Ἀδελφός μου ἐστίν; ἐν καθαρᾷ καρδίᾳ καὶ ἐν δικαιοσύνῃ χειρῶν ἐποίησα τοῦτο.

Did not he himself say to me, 'She is my sister,' and did not she herself say to me, 'He is my brother'?
In purity of heart and with clean hands I have done this.

Direct speech continued — Abimelech's double exculpation ASYNDETON

Asyndeton continues Abimelech's defense from v.4. The rhetorical double question establishes the double testimony — both Abraham and Sarah corroborated the same story. The closing declaration (ἐν καθαρᾷ καρδίᾳ καὶ ἐν δικαιοσύνῃ χειρῶν) is one of the most striking moral-theological phrases in Genesis: a Philistine king invoking the language of interior purity and exterior ethical conduct as the ground of his innocence before God.

οὐκ

not

negative particle (with interrogative: 'did not he...?')

→ discourse linkage or contrast

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

αὐτός

he himself

Nominative

intensive pronoun (emphatic subject: 'he himself')

→ participant reference

αὐτός in predicate position = intensive 'himself'; the emphasis stresses that it was Abraham — the supposed man of God — who initiated the deception.

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

main verb (first rhetorical question)

→ constative aorist

λέγω: 'say'; the content of Samuel's speech is what the kinsman wishes to know.

μοι

to me

Dative

dative of indirect object

→ participant reference or interest

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

ὅτι

that

ὅτι recitativum (introducing Abraham's direct claim)

→ clausal contribution

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

Ἀδελφή

sister

Nominative

predicate nominative (Abraham's claim about Sarah)

→ participant prominence

Ἀδελφή: meaning 'sister'; it serves as predicate nominative (Abraham's claim about Sarah).

μού

my

Genitive

genitive of possession

→ relational specification

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

εἰμί: copula.

καὶ

and

connective (linking the two rhetorical questions)

→ discourse linkage or contrast

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

αὐτή

she herself

Nominative

intensive pronoun (emphatic subject: 'she herself')

→ participant reference

αὐτή: intensive 'she herself'; the parallel with αὐτός in the first question is exact — both principals gave the same false testimony, making Abimelech doubly deceived and doubly innocent.

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

main verb (second rhetorical question)

→ constative aorist

λέγω: 'say'; the content of Samuel's speech is what the kinsman wishes to know.

μοι

to me

Dative

dative of indirect object

→ participant reference or interest

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

ὅτι

that

ὅτι recitativum (introducing Sarah's direct claim)

→ clausal contribution

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

Ἀδελφός

brother

Nominative

predicate nominative (Sarah's claim about Abraham)

→ participant prominence

ἀδελφός: 'brother'; Sarah's corroborating testimony; the word has now been spoken by both Abraham (v.2), Abimelech (vv.4–5), and will recur at v.16 ('your brother'). The repetition ironically underlines both the pervasiveness and the hollowness of the deception.

μού

my

Genitive

genitive of possession

→ relational specification

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

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

εἰμί: copula.

ἐν

in

preposition + dative (sphere of moral disposition)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of moral disposition).

καθαῖ

pure / clean

Dative

dative of sphere (attributive modifier of καρδία)

→ attributive qualification

καθαῖ: 'clean / pure'; in moral-theological usage, purity of intention or conscience; the phrase ἐν καθαῖ καρδίᾳ is a pre-echo of the Psalter's language of the pure heart (Ps 24:4 LXX: καθαρὸς τῇ καρδίᾳ) — Abimelech invokes a standard that Israel will later formalize.

καρδία

heart

Dative

dative of sphere (sphere of inner intention)

→ sphere or reference

καρδία: 'heart'; in LXX anthropology the seat of will, intention, and moral character; ἐν καθαῖ καρδίᾳ = 'with pure intent.' The phrase grounds Abimelech's defense in interiority — moral culpability requires guilty intent, not merely an act.

καὶ

and

connective (coordinating the two spheres: heart and hands)

→ discourse linkage or contrast

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

ἐν

in / with

preposition + dative (second sphere of moral conduct)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (second sphere of moral conduct).

δικαιοσύνη

righteousness / justice

Dative

dative of sphere (sphere of external conduct)

→ sphere or reference

δικαιοσύνη: 'righteousness / just conduct'; pairs with καθαρὰ καρδία to cover both the inner (intention) and the outer (conduct) dimensions of moral innocence. The phrase ἐν δικαιοσύνῃ χειρῶν ('with righteousness of hands') echoes the Psalter (cf. Ps 18:21, 25 LXX) — a Philistine king speaks the language of Israelite psalm-piety.

χειρῶν

of hands

Genitive

genitive of specification ('righteousness with respect to the hands')

→ relational specification

χείρ: 'hand'; the hands are the instruments of external action; 'clean hands' is a standard Semitic and LXX idiom for innocent conduct (cf. Ps 24:4; Job 17:9). The pairing of heart (internal) and hands (external) forms a complete claim of moral integrity.

ἐποίησα

I have done

Aor Act Indic 1 Sg · ποιέω

main verb (Abimelech's declaration of his own act)

→ constative aorist (the completed act of taking Sarah — now declared innocent)

ποιέω: 'do / act'; the aorist is confessional — Abimelech acknowledges the act (taking Sarah) but denies guilty intent. God will affirm this in v.6.

τοῦτο

this

Accusative

direct object (the act of taking Sarah — the referent of the entire moral claim)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the act of taking Sarah — the referent of the entire moral claim).

6 εἶπεν δὲ αὐτῷ ὁ θεὸς καθ' ὕπνον· Κάγὼ ἤδειν ὅτι ἐν καθαρᾷ καρδίᾳ ἐποίησας τοῦτο, καὶ ἐφεισάμην σου τοῦ μὴ ἁμαρτεῖν σε εἰς ἐμέ· διὰ τοῦτο οὐκ ἀφῆκά σε ἄψασθαι αὐτῆς.

And God said to him in the dream, 'I also knew that you did this in purity of heart, and I restrained you from sinning against me; therefore I did not allow you to touch her.'

Divine response — confirmation of innocence and disclosure of providential restraint

εἶπεν δὲ

God confirms Abimelech's plea using the identical phrase ἐν καθαρᾷ καρδίᾳ from v.5 — divine acknowledgment of human moral claim. The disclosure is theologically rich: God's restraint (ἐφεισάμην) was not merely permissive but actively protective of Abimelech himself. The final clause (οὐκ ἀφῆκά σε ἄψασθαι) closes the circle with v.4 (οὐχ ἥψατο): narrative and theology agree — Abimelech never touched her, and this was by divine design.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech)

→ constative aorist

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

δὲ

and

narrative particle (continuation)

→ discourse linkage or contrast

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

αὐτῷ

to him

Dative

dative of indirect object (Abimelech as recipient of divine address)

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject (divine speaker)

→ participant prominence

θεός: ὁ θεός is the consistent divine designation in this chapter for addresses to and about Abimelech; cf. note at v.3.

καθ

according to / in

preposition (καθ ὕπνον = 'in a dream')

→ spatial or relational framing

κατά + accusative: in this idiom καθ ὕπνον = 'in dream-fashion / during sleep'; slightly different phrasing from v.3 (ἐν ὕπνῳ) — both render the same Hebrew idiom but with variant Greek prepositions.

ὕπνον

dream / sleep

Accusative

accusative object of κατά (medium of communication)

→ object specification

ὕπνον: meaning 'dream'; it serves as accusative object of κατά (medium of communication).

Κἀγώ

I also / and I

emphatic first-person conjunction (Κἀγώ = καὶ ἐγώ: 'I too / I also')

→ discourse linkage or contrast

Κἀγώ: crasis of καὶ + ἐγώ; the emphatic 'and I also knew' affirms that God's knowledge preceded Abimelech's declaration — divine omniscience framing the response.

ᾔδειν

knew

Plpf Act Indic 1 Sg · οἶδα

main verb (divine omniscient knowledge)

→ pluperfect as imperfect of knowing (continuous past state of knowledge)

οἶδα: 'know'; the pluperfect ᾔδειν functions as a simple past of knowing for this defective verb (whose perfect = present 'I know'). God declares that the moral fact was already known — Abimelech's plea is confirmed, not newly established.

ὅτι

that

conjunction (object clause after ᾔδειν)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (sphere of intention — echoing v.5)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of intention — echoing v.5).

καθαῤᶥ

pure

Dative

dative attributive (modifying καρδία)

→ sphere or reference

καθαῤᶥ: meaning 'pure'; it serves as dative attributive (modifying καρδία).

καρδία

heart

Dative

dative of sphere (ἐν καθαῤᶥ καρδία — verbatim echo of v.5)

→ sphere or reference

The verbatim repetition of ἐν καθαῤᶥ καρδία from Abimelech's own words (v.5) is deliberate: God ratifies Abimelech's moral claim by repeating his language back to him.

ἐποίησας

you did

Aor Act Indic 2 Sg · ποιέω

verb of content clause (Abimelech's act declared innocent)

→ constative aorist

ποιέω: 'do / make'; in the idiom ποιέω ἔλεος μετά τινος ('show mercy to / deal kindly with') renders עָלַם דָּרְתָּ הַשָּׁמַיְמָ, the covenant-loyalty phrase; the Kenites' Exodus-era hesed earns their deliverance now.

τοῦτο

this

Accusative

direct object (the act of taking Sarah — now officially exculpated)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the act of taking Sarah — now officially exculpated).

καὶ

and

connective (moving to the disclosure of divine protective action)

→ discourse linkage or contrast

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

ἐφείσαμην

I restrained / spared

Aor Mid Indic 1 Sg · φείδομαι

main verb (divine restraining action)

→ constative aorist (completed act of restraint)

φείδομαι: 'to spare / hold back / restrain'; + genitive σου = 'I spared you.' The verb reveals that Abimelech's non-action was not merely his own restraint but a result of divine intervention. God's sparing of Abimelech is an act of grace toward a moral innocent.

σου

you

Genitive

genitive of person spared (complement of φείδομαι)

→ relational specification

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

τοῦ

from

Genitive

article with negative infinitive (genitive of purpose/result: 'from sinning')

→ noun-phrase marking

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

μὴ

not

negative particle (negating the infinitive in purpose clause)

→ discourse linkage or contrast

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

ἁμαρτεῖν

to sin

Aor Act Inf · ἁμαρτάνω

genitive articular infinitive (negative purpose: 'so that you would not sin')

→ constative infinitive (the sin that would have been committed)

ἁμαρτάνω: 'to sin / miss the mark'; τοῦ μὴ ἁμαρτεῖν σε is a genitive articular infinitive of negative purpose. The reflexive subject σε marks Abimelech as the would-be sinner; but the sin would have been committed in ignorance — which is why God restrained rather than punished.

σε

you

Accusative

accusative subject of infinitive (Abimelech as the one who would have sinned)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of infinitive (Abimelech as the one who would have sinned).

εἰς

against

preposition + accusative (direction of the sin: 'against me')

→ spatial or relational framing

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

ἐμέ

me

Accusative

accusative object of εἰς (God as the one sinned against)

→ participant reference

ἐγώ (emphatic): sinning against Sarah was sinning against God himself — a theologically dense statement rooting marriage and human dignity in the divine person.

διὰ

therefore / because of

preposition + accusative (causal: διὰ τοῦτο = 'for this reason')

→ spatial or relational framing

διὰ: meaning 'therefore'; here it marks the relation signaled by preposition + accusative (causal: διὰ τοῦτο = 'for this reason').

τοῦτο

this

Accusative

accusative object of διὰ (anaphoric: 'for this reason — because you acted in purity')

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of διὰ (anaphoric: 'for this reason — because you acted in purity').

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀφῆκά

I allowed / permitted

Aor Act Indic 1 Sg · ἀφίημι

main verb (divine withholding of permission)

→ constative aorist (completed act of not permitting)

ἀφίημι: 'to let / allow / permit'; οὐκ ἀφῆκά σε ἄψασθαι = 'I did not allow you to touch her.' God's sovereignty is expressed as withholding — not by force but by providential management of circumstances and will.

σε

you

Accusative

accusative subject of infinitive (Abimelech as the one not permitted)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of infinitive (Abimelech as the one not permitted).

ἄψασθαι

to touch

Aor Mid Inf · ἅπτω

complementary infinitive (object of ἀφίημι: 'did not allow to touch')

→ constative infinitive (the sexual touching that was prevented)

ἅπτω (mid.): 'to touch'; echoes v.4's οὐχ ἥψατο — the same root closes the divine speech that opened with the narrator's declaration. The verbal echo seals the unit: both narrator and God confirm that no physical violation occurred.

αὐτῆς

her

Genitive

genitive object of ἅπτομαι

→ relational specification

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

7 νῦν δὲ ἀπόδος τὴν γυναῖκα τῷ ἀνθρώπῳ, ὅτι προφήτης ἐστὶν καὶ προσεύξεται περὶ σοῦ καὶ ζήσῃ· εἰ δὲ μὴ ἀποδίδως, γνῶθι ὅτι ἀποθανῇ σὺ καὶ πάντα τὰ σά.

Now therefore restore the wife to the man, for he is a prophet and will pray for you and you will live; but if you do not restore her, know that you shall surely die, you and all that are yours.

Divine command — the prophetic commission and the life-or-death sanction νῦν δὲ

νῦν δέ is the LXX's standard transition from preceding conditions to present imperative demand ('now therefore'). The verse contains three things of permanent theological significance: (1) the first use of προφήτης in Scripture; (2) the definition of the prophetic role as intercessory (προσεύξεται περὶ σοῦ — 'will pray on your behalf'); (3) a bipartite conditional with life and death as its terms. The conditional structure (εἰ δὲ μὴ ... γνῶθι) is tight: restoration = life; refusal = death for all.

νῦν

now

temporal adverb (transition from explanatory past to present command)

→ adverbial qualification

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

δὲ

therefore

particle (νῦν δέ: transitional — 'now therefore')

→ discourse linkage or contrast

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

ἀπόδος

restore / give back

Aor Act Imper 2 Sg · ἀποδίδωμι

main verb (divine command — imperative of restoration)

→ constative imperative (single required act)

ἀποδίδωμι: 'give back / restore'; the compound ἀπό + δίδωμι emphasizes restitution — giving back what was wrongly taken. The imperative is immediate and urgent; the alternative is spelled out in the second half of the verse.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

direct object of ἀπόδος (Sarah — now explicitly called 'wife')

→ object specification

γυνή: 'wife'; the definite article and the designation 'the wife' here finally names Sarah's status directly in the divine command — the same status Abraham concealed at v.2.

τῷ

the

Dative

article

→ noun-phrase marking

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

ἀνθρώπῳ

man

Dative

dative of indirect object (Abraham — the husband to whom restoration is owed)

→ sphere or reference

ἄνθρωπος: 'man / human being'; God refers to Abraham generically as 'the man' (not by name), placing the transaction in universal moral terms — the husband's right is the category, not the individual.

ὅτι

for / because

causal conjunction (giving the reason for the command)

→ discourse linkage or contrast

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

προφήτης

prophet

Nominative

predicate nominative (identifying Abraham's status)

→ participant prominence

προφήτης: FIRST OCCURRENCE OF προφήτης IN THE SEPTUAGINT. The word (from προφητεύω < πρό + φημί, 'speak forth / speak before') renders Hebrew נִבִּיָּא. This debut is theologically determinative: the prophetic role is defined at its very first mention as intercessory — 'he is a prophet and will PRAY for you.' The prophetic office is thus inaugurated not with proclamation but with intercession, and this definition shapes subsequent biblical usage. The NT echoes are significant: Rom 8:34 (intercession); Heb 7:25 (Christ's perpetual intercession) — both reflect a theology of intercession rooted in this inaugural definition.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (identifying Abraham's status)

→ gnomic present (standing identity)

εἰμί: equative 'is'; the question of identity is the question of the whole chapter — is this really the woman who left full?

καὶ

and

connective (coordinating the two consequences of the prophetic identity)

→ discourse linkage or contrast

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

προσεύξεται

will pray

Fut Mid Indic 3 Sg · προσεύχομαι

main verb (the prophetic act — intercession on Abimelech's behalf)

→ predictive future (certain future event)

προσεύχομαι: 'to pray'; the deponent future. The verb defines what the prophet will do: not merely deliver a message but intercede. This identifies prayer as the prophet's primary function in this text — a function Abraham fulfills literally at v.17 (προσηύξατο).

περὶ

for / concerning

preposition + genitive (intercessory direction: 'on your behalf')

→ spatial or relational framing

περὶ: meaning 'for'; here it marks the relation signaled by preposition + genitive (intercessory direction: 'on your behalf').

σοῦ

you

Genitive

genitive object of περί (Abimelech as beneficiary of intercession)

→ relational specification

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

καὶ

and

connective (result of the intercession)

→ discourse linkage or contrast

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

ζήση

you will live

Fut Mid Indic 2 Sg · ζάω

main verb (consequence of compliance + intercession: life)

→ predictive future (assured outcome)

ζάω: 'to live'; the contrast with ἀποθνήσκεις (v.3) and ἀποθανῇ (v.7b) is stark: restoration + intercession = life; refusal = death. Life and death are the ultimate stakes, placed in the hands of a pagan king's obedience and a prophet's prayer.

εἰ

if

conditional particle (introducing the negative conditional)

→ discourse linkage or contrast

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

δὲ

but

particle (contrastive: 'but if')

→ discourse linkage or contrast

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

μὴ

not

negative particle (in conditional clause)

→ discourse linkage or contrast

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

ἀποδίδως

you restore

Pres Act Indic 2 Sg · ἀποδίδωμι

verb of protasis (the negative condition: 'if you do not restore')

→ progressive present (ongoing failure to restore)

ἀποδίδωμι: the present tense (ἀποδίδως) implies a continuous state of not-restoring — the refusal is framed as an ongoing disposition rather than a single act.

γνῶθι

know

Aor Act Imper 2 Sg · γινώσκω

main verb (apodosis — imperative of certain knowledge)

→ constative imperative (know this as certain fact)

γινώσκω: 'know'; the aorist imperative γνῶθι ('know this') is a forensic formula introducing an inescapable fact — comparable to a formal declaration. The use of the imperative for certain knowledge creates urgency: Abimelech must take this as settled truth.

ὅτι

that

conjunction (introducing the content of what must be known)

→ discourse linkage or contrast

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

ἀποθανῇ

you will die

Fut Mid Indic 2 Sg · ἀποθνήσκω

main verb (the death-sanction for non-compliance)

→ predictive future (certain consequence)

ἀποθνήσκω: 'die'; echoes ἀποθνήσκεις of v.3 — the death-sentence first pronounced is now made conditional but no less real. Compliance produces life (ζήση); refusal re-activates the death already in motion.

σύ

you

Nominative

subject (emphatic — Abimelech personally)

→ participant reference

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

καὶ

and

connective (extending the death-sanction to all of Abimelech's household)

→ discourse linkage or contrast

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

πάντα

all

Nominative

subject (coordinate with σύ: 'you and all that are yours')

→ participant prominence

πάντα: meaning 'all'; it serves as subject (coordinate with σύ: 'you and all that are yours').

τὰ

the

Nominative

article (substantivizing the possessive: τὰ σά = 'the things of yours')

→ noun-phrase marking

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

σά

yours

Nominative

possessive adjective (substantivized: 'all your household / possessions')

→ participant prominence

τὰ σά: 'all that are yours' — the death-sanction extends beyond Abimelech to his entire household; this explains the subsequent reference to the closing of every womb in his house (v.18).

8 καὶ ὥρθρισεν Αβιμελεχ τὸ πρωῒ καὶ ἐκάλεσεν πάντας τοὺς παῖδας αὐτοῦ καὶ ἐλάλησεν πάντα τὰ ῥήματα ταῦτα εἰς τὰ ὦτα αὐτῶν, καὶ ἐφοβήθησαν πάντες οἱ ἄνθρωποι σφόδρα.

And Abimelech rose early in the morning and summoned all his servants and spoke all these words into their ears, and all the men were exceedingly afraid.

Narrative mainline — Abimelech's immediate response to the dream καὶ ὥρθρισεν

The triple καὶ + aorist chain (ὥρθρισεν ... ἐκάλεσεν ... ἐλάλησεν) is characteristic LXX narrative parataxis. ὥρθρισεν τὸ πρωῒ ('rose early in the morning') is a standard formula for urgent early-morning action (cf. Gen 19:27; 22:3). The phrase εἰς τὰ ὦτα αὐτῶν ('into their ears') is a Hebraism for the act of oral communication, calquing Hebrew עָלָה. The collective fear (ἐφοβήθησαν πάντες σφόδρα) signals the moral gravity of the situation — the whole household recognizes the divine threat.

καὶ
and

narrative conjunction (sequential mainline)

→ discourse linkage or contrast

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

ὥρθρισεν

rose early

Aor Act Indic 3 Sg · ὀρθρίζω

main verb (early-morning action)

→ constative aorist (completed act of rising)

ὀρθρίζω: 'to rise at dawn / act early in the morning'; derived from ὄρθρος ('dawn'). The early rising signals the urgency of the divine dream — Abimelech does not delay. The formula ὥρθρισεν τὸ πρωῒ recurs at Gen 22:3 (Abraham's early rising for Moriah) and elsewhere as a marker of decisive, prompt obedience.

Αβιμελεχ

Abimelech

subject (proper noun)

→ participant identification

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

τὸ

the

Accusative

article (with temporal noun)

→ noun-phrase marking

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

πρωῖ

morning

Accusative

accusative of time ('in the morning')

→ object specification

πρωῖ: 'morning / early'; the accusative of time specifies the hour; together with ὥρθρισεν it creates a redundant emphasis on early action — the dawn is the moment of decision.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐκάλεσεν

summoned / called

Aor Act Indic 3 Sg · καλέω

main verb (royal summons)

→ constative aorist

καλέω: 'call / summon'; the king exercises royal authority by summoning his entire household — the public disclosure of the divine dream is an act of corporate responsibility.

πάντας

all

Accusative

accusative object of ἐκάλεσεν (totalizing; no servant excluded)

→ object specification

πάντας: meaning 'all'; it serves as accusative object of ἐκάλεσεν (totalizing; no servant excluded).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

παῖδας

servants

Accusative

direct object (the household servants as a group)

→ object specification

παῖς: 'child / servant / slave'; in royal contexts παῖδες = 'servants / court attendants.' Abimelech communicates the divine warning to his entire staff — corporate moral responsibility is in view.

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

→ 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 (the act of oral communication)

→ constative aorist

λαλέω: 'speak / tell'; distinguished from λέγω (content-focused) by its emphasis on the act of speaking; used here for Abimelech's oral reporting of the dream.

πάντα

all

Accusative

accusative modifier of ῥήματα (totalizing; every word reported)

→ attributive qualification

πάντα: meaning 'all'; it serves as accusative modifier of ῥήματα (totalizing; every word reported).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

words / things

Accusative

direct object of ἐλάλησεν

→ object specification

ῥῆμα: 'word / thing / matter'; renders Hebrew דְּבָרִים; in LXX usage ῥῆμα often carries the sense of significant divine words or reports of events. The phrase πάντα τὰ ῥήματα ταῦτα ('all these words') is a LXX formula for complete faithful transmission (cf. Exod 24:3; Num 11:24).

ταῦτα

these

Accusative

demonstrative pronoun (attributive: modifying ῥήματα)

→ participant reference

ταῦτα: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (attributive: modifying ῥήματα).

εἰς

into

preposition + accusative (Hebraism: εἰς τὰ ὦτα = 'into the ears' = 'to / for')

→ spatial or relational framing

εἰς τὰ ὦτα: a calque of the Hebrew idiom יְזַכֵּר ('into the ears of'), used for oral delivery of important words; the expression emphasizes the act of hearing as the reception of the communication.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὦτα

ears

Accusative

accusative object of εἰς (Hebraism for the recipients of spoken words)

→ object specification

οὓς: 'ear'; the Hebraism λαλεῖν εἰς τὰ ὦτα renders יְזַכֵּר רָבָה; English equivalents: 'told them / reported to them.'

αὐτῶν

their

Genitive

genitive of possession (the servants' ears)

→ relational specification

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

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

ἐφοβήθησαν

were afraid

Aor Pass Indic 3 Pl · φοβέομαι

main verb (collective response of the household)

→ ingressive aorist (onset of great fear)

φοβέομαι: 'to fear'; deponent passive; the collective fear of the household confirms that the divine threat was understood as real and morally serious.

πάντες

all

Nominative

subject (totalizing: every member of the household)

→ participant prominence

πάντες: meaning 'all'; it serves as subject (totalizing: every member of the household).

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωποι

men / people

Nominative

subject (Abimelech's household)

→ participant prominence

ἄνθρωπος: 'man / person'; the generic plural encompasses the entire male household staff; their collective fear is a narrative signal that the divine warning carried authority even among Philistines.

σφόδρα

exceedingly / greatly

adverb (intensifying the fear)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; standard LXX intensifier rendering Hebrew תַּאֲרָב; the fear is not mild but overwhelming — the dream had that effect on the entire court.

9 καὶ ἐκάλεσεν Αβιμελεχ τὸν Αβρααμ καὶ εἶπεν αὐτῷ· Τί τοῦτο ἐποίησάς μοι; καὶ τί ἥμαρτόν σοι, ὅτι ἐπήγαγες ἐπ' ἐμὲ καὶ ἐπὶ τὴν βασιλείαν μου ἁμαρτίαν μεγάλην; ἔργον, ὃ οὐδεὶς ποιήσει, πεποίηκάς μοι.

And Abimelech called Abraham and said to him, 'What is this you have done to me? And what have I sinned against you, that you have brought a great sin upon me and upon my kingdom? You have done to me a deed that no one does.'

Narrative mainline — confrontation and reproach καὶ ἐκάλεσεν

The double rhetorical question (Τί τοῦτο ἐποίησάς μοι; ... τί ἥμαρτόν σοι;) mirrors the confrontation form found in Gen 12:18 (Pharaoh) and Gen 26:10 (Abimelech to Isaac). The second question (τί ἥμαρτόν σοι;) is morally pointed: Abimelech has done Abraham no wrong, yet Abraham has wronged him. The formula ἔργον ὃ οὐδεὶς ποιήσει ('a deed that no one does') is a hyperbolic condemnation rendering an idiom of social transgression — something that violates the community's moral code absolutely.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called / summoned

Aor Act Indic 3 Sg · καλέω

main verb (summons of Abraham)

→ constative aorist

καλέω: 'call / summon'; David calls one of his retinue to carry out the sentence.

Αβιμελεχ

Abimelech

subject

→ participant identification

Αβιμελεχ: transliterated proper name rendered in Greek letters; here it functions as subject.

τὸν

the

Accusative

article (accusative with proper name)

→ noun-phrase marking

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

Αβρααμ

Abraham

direct object of ἐκάλεσεν

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as direct object of ἐκάλεσεν.

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 (speech introduction)

→ constative aorist

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

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

τί

what

Accusative

interrogative pronoun (accusative of thing done: 'what is this?')

→ participant reference

τίς: the interrogative τί τοῦτο ἐποίησάς μοι; ('What is this you have done to me?') is a formulaic reproach in Genesis; cf. Gen 12:18; 26:10; 29:25. The formula opens a formal confrontation scene.

τοῦτο

this

Accusative

demonstrative (accusative, intensifying the reproach)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative (accusative, intensifying the reproach).

ἐποίησάς

have you done

Aor Act Indic 2 Sg · ποιέω

verb of first reproach-question

→ constative aorist (the completed act of deception)

ποιέω: 'do / make'; the good David 'did' = his act of sparing Saul.

μοι

to me

Dative

dative of disadvantage (the harm done to Abimelech)

→ participant reference or interest

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

καὶ

and

connective (introducing second reproach-question)

→ discourse linkage or contrast

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

τί

what

Accusative

interrogative pronoun (second rhetorical question)

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (second rhetorical question).

ἥμαρτόν

have I sinned

Aor Act Indic 1 Sg · ἁμαρτάνω

verb of second reproach-question ('what have I done wrong against you?')

→ constative aorist (the claimed absence of offense)

ἁμαρτάνω: 'to sin / miss the mark'; the question τί ἥμαρτόν σοι; ('what have I sinned against you?') inverts the moral situation — Abraham is the wrongdoer who treated the innocent Abimelech as an enemy. The verb choice (ἁμαρτάνω) adds theological weight: this is not merely a social wrong but a sin.

σοι

against you

Dative

dative of disadvantage (sinning against Abraham — the charge reversed)

→ participant reference or interest

σοι: meaning 'against you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (sinning against Abraham — the charge reversed).

ὅτι

that / so that

consecutive/causal conjunction (introducing the ground of reproach)

→ discourse linkage or contrast

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

ἐπήγαγες

you brought upon

Aor Act Indic 2 Sg · ἐπάγω

main verb (the reproach: Abraham imported sin into Gerar)

→ constative aorist (the completed act of bringing)

ἐπάγω: 'bring upon / import onto'; the compound ἐπί + ἄγω conveys bringing something upon someone else from outside — Abraham imported the moral danger. The same verb is used in plagues and judgments (Gen 6:17 LXX).

ἐπὶ

upon

preposition + accusative (direction of the harm)

→ spatial or relational framing

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

ἐμέ

me

Accusative

accusative object of ἐπί (Abimelech personally)

→ participant reference

ἐμέ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (Abimelech personally).

καὶ

and

connective (extending harm to the kingdom)

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (second recipient of the harm)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (second recipient of the harm).

τὴν

the

Accusative

article

→ noun-phrase marking

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

βασιλείαν

kingdom

Accusative

accusative object of ἐπί (Abimelech's realm as second victim)

→ object specification

βασιλεία: 'kingdom / reign'; Abraham's deception endangered not just the man but the political community — the closing of all wombs (v.18) is the literal fulfillment of this corporate threat.

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.

ἁμαρτίαν

sin

Accusative

direct object of ἐπήγαγες (the thing brought upon Abimelech)

→ object specification

ἁμαρτία: 'sin / failure'; Abraham brought a sin upon Abimelech — the vocabulary picks up ἁμαρτάνω (v.9a) and ἁμαρτεῖν (v.6) and makes this a chapter saturated with the language of sin and innocence.

μεγάλην

great

Accusative

accusative modifier of ἁμαρτίαν (intensifying the gravity)

→ attributive qualification

μέγας: 'great / large'; the collocation ἁμαρτία μεγάλη ('great sin') is a LXX intensification formula (cf. Exod 32:21, 30, 31 of the golden calf); it marks a sin of the gravest category.

ἔργον

deed

Accusative

accusative (object of πεποίηκας — fronted for emphasis)

→ object specification

ἔργον: 'deed / work'; the fronted accusative ἔργον, ὃ οὐδεὶς ποιήσει gives strong rhetorical emphasis: 'A deed — one that no one does — you have done to me.' The absolutizing relative clause frames the act as a unique moral violation.

ὃ

which

Accusative

relative pronoun (accusative, referring to ἔργον)

→ participant reference

ὃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, referring to ἔργον).

οὐδεὶς

no one

Nominative

subject of ποιήσει (universal negative)

→ participant prominence

οὐδεὶς: 'no one'; combined with the future ποιήσει creates a universalizing condemnation — this act violates norms that no member of any society would permit. The irony is complete: the nation Abraham assumed to be lawless is the one pronouncing the most rigorous moral standard.

ποιήσει

would do / does

Fut Act Indic 3 Sg · ποιέω

verb of relative clause (gnomic future: 'which no one would ever do')

→ gnomic future (universal moral norm expressed as certainty)

The future ποιήσει functions gnomically — 'a deed that no one will/would ever do'; the future tense for timeless moral norms is a classical idiom preserved in LXX.

πεποίηκας

you have done

Perf Act Indic 2 Sg · ποιέω

main verb (the culminating accusation — perfect tense)

→ intensive perfect (the act and its ongoing moral consequence)

ποιέω: the perfect πεποίηκας stresses the ongoing effect of the act — Abraham has done this and the moral situation remains. The perfect closes the sentence with maximum force: what no one does, you have done and it still stands.

μοι

to me

Dative

dative of disadvantage (Abimelech as the one wronged)

→ participant reference or interest

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

10 εἶπεν δὲ Αβιμελεχ τῷ Αβρααμ· Τί ἐνεθυμήθης, ὅτι ἐποίησας τοῦτο τὸ πρᾶγμα;

And Abimelech said to Abraham, 'What were you thinking, that you did this thing?'

Direct speech — demand for Abraham's rationale

εἶπεν δὲ

Verse 10 is a short but pointed follow-up to the double reproach of v.9 — Abimelech now presses for an explanation of motive rather than merely cataloguing the wrong. The verb ἐνεθυμήθης ('what did you intend/think?') turns the interrogation inward to Abraham's reasoning. The brevity of the verse creates a pause-and-demand effect, suspending the narrative until Abraham's explanation in vv.11–13.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δὲ

and

narrative particle (continuation)

→ discourse linkage or contrast

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

Αβιμελεχ

Abimelech

subject

→ participant identification

Αβιμελεχ: transliterated proper name rendered in Greek letters; here it functions as subject.

τῷ

the

Dative

article (dative with proper name)

→ noun-phrase marking

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

Αβρααμ

Abraham

indirect object / addressee

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indirect object / addressee.

Τί

what

Accusative

interrogative pronoun (accusative: 'what did you intend?')

→ participant reference

Τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (accusative: 'what did you intend?').

ἐνεθυμήθης

were you thinking / did you intend

Aor Pass Indic 2 Sg · ἐνθυμέομαι

main verb (interrogation of Abraham's inner intention)

→ constative aorist (the specific thought or intent behind the act)

ἐνθυμέομαι: 'to think deeply / deliberate / intend'; a compound of ἐν + θυμός ('passion / inner drive') — 'what moved you inwardly / what were you thinking?' The verb targets motive rather than act, pressing the inquiry to the level of intention. It renders Hebrew תִּיַּחַדְתָּ ('what did you see/regard?') or equivalent.

ὅτι

that

causal/consecutive conjunction ('so that you did this thing?')

→ discourse linkage or contrast

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

ἐποίησας

you did

Aor Act Indic 2 Sg · ποιέω

verb of consequence clause (the act whose motive is demanded)

→ constative aorist

ποιέω: 'do / make'; in the idiom ποιέω ἔλεος μετά τινος ('show mercy to / deal kindly with') renders עָלָם הַכֶּנִּיטִים, the covenant-loyalty phrase; the Kenites' Exodus-era ḥesed earns their deliverance now.

τοῦτο

this

Accusative

demonstrative (accusative, object of ἐποίησας)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative (accusative, object of ἐποίησας).

τὸ

the

Accusative

article (with πράγμα)

→ noun-phrase marking

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

πράγμα

thing / matter / deed

Accusative

direct object (in apposition to τοῦτο — defining the act)

→ object specification

πράγμα: 'thing / matter / deed'; from πράσσω ('do / act'); a neutral term for an act or affair. Used here to name the whole deception — 'this deed / this matter' — without repeating the emotionally loaded vocabulary of v.9.

11 εἶπεν δὲ Ἀβραὰμ· Εἶπα γάρ· Ὅρα οὐκ ἔστιν θεοσέβεια ἐν τῷ τόπῳ τούτῳ, ἀποκτενοῦσί με ἕνεκεν τῆς γυναικὸς μου.

And Abraham said, 'For I said to myself, "Surely there is no fear of God in this place, and they will kill me on account of my wife."'

Direct speech — Abraham's first defense: the assumption of godlessness εἶπεν δὲ

Abraham responds to Abimelech's demand (v.10) with a two-part defense that spans vv.11–13. The first part (v.11) is prudential and somewhat self-serving: he assumed there was no θεοσέβεια ('fear of God') in this place. The irony is devastating — the entire chapter has demonstrated that Abimelech and his court possess more θεοσέβεια than Abraham. The word θεοσέβεια ('fear/worship of God') is notably rare in the LXX Pentateuch, making its appearance here theologically emphatic.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Ἀβραὰμ

Abraham

subject

→ participant identification

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

Εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (Abraham's inner deliberation — speech to himself)

→ constative aorist (single past mental act)

λέγω: Εἶπα (1st-person aorist) is Abraham's self-report of his reasoning — a narrative-within-narrative. He speaks of what he 'said' (thought) before arriving in Gerar, explaining the premeditation of the deception.

γάρ

for

explanatory particle (introducing the reason for the deception)

→ discourse linkage or contrast

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

ἄρα

surely / perhaps

inferential particle (tentative conclusion: 'I suppose / surely')

→ discourse linkage or contrast

ἄρα: a tentative inferential particle — 'I supposed / surely.' Here it signals Abraham's inference about Gerar before any evidence. The particle marks the assumption as a conclusion rather than a fact — Abraham pre-judged the Philistines.

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

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

ἔστιν

is / there is

Pres Act Indic 3 Sg · εἰμί

existential verb ('there is no')

→ gnomic present (Abraham's assumed standing state of this place)

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

θεοσέβεια

fear of God / reverence for God

Nominative

subject of existential ἔστιν ('there is no fear-of-God')

→ participant prominence

θεοσέβεια: 'fear of God / devout reverence'; a compound of θεός + σέβω ('revere'); one of only a handful of occurrences in the Pentateuch. The word names the whole complex of reverential awareness of God that shapes ethical conduct. The chapter's profound irony is that the Philistine community Abraham deemed godless turns out to possess exactly this quality — as God himself confirmed in vv.5–6.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of place (Gerar — the assumed godless location)

→ sphere or reference

τόπος: 'place'; the definite 'this place' points to Gerar. The word echoes the later Jacob-theophany at Bethel ('surely God is in this place,' Gen 28:16 — οὐκ ἔστιν τοῦτο ἀλλ' ἡ οἴκος θεοῦ), where an unexpected divine presence again surprises an Israelite patriarch.

τούτῳ

this

Dative

demonstrative (modifying τόπῳ: 'in this place')

→ participant reference or interest

τούτῳ: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative (modifying τόπῳ: 'in this place').

ἀποκτενοῦσί

they will kill

Fut Act Indic 3 Pl · ἀποκτείνω

main verb (Abraham's feared consequence)

→ predictive future (Abraham's anticipated threat)

ἀποκτείνω: 'to kill'; picks up ἀποκτείνωσιν from v.2 — the same feared death that drove the deception is now named explicitly in Abraham's own words. The future tense (Abraham's prediction) contrasts with the subjunctive of v.2 (the narrator's report of his fear).

με

me

Accusative

direct object (Abraham as the anticipated victim)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (Abraham as the anticipated victim).

ἕνεκεν

on account of

preposition + genitive (cause: 'because of my wife')

→ spatial or relational framing

ἕνεκεν: 'on account of / for the sake of'; a synonym of διὰ in causal usage; renders Hebrew בְּגִלְלִי or עֲבוּרִי.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικός

wife

Genitive

genitive object of ἕνεκεν (the cause: Sarah's beauty)

→ relational specification

γυναικός: meaning 'wife'; it serves as genitive object of ἕνεκεν (the cause: Sarah's beauty).

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.

12 ἅμα δὲ καὶ ἀληθῶς ἀδελφή μου ἐστὶν ἐκ πατρός, ἀλλ' οὐκ ἐκ μητρός· ἐγενήθη δέ μοι εἰς γυναῖκα.

And moreover she is truly my sister — from the same father, but not from the same mother — and she became my wife.

Direct speech continued — Abraham's second defense: the half-truth

ἅμα δὲ καὶ

Abraham's second point is the legal-technical defense: the sister-claim was not a lie in the strict sense. ἅμα δὲ καὶ ἀληθῶς ('and moreover truly') concedes the moral weight of the situation while insisting on the factual accuracy of the claim. The specification ἐκ πατρός, ἀλλ' οὐκ ἐκ μητρός ('from the same father but not the same mother') discloses a half-sibling relationship — presumably Terah fathered both Abraham and Sarah by different mothers. This disclosure raises questions addressed in later tradition (Jubilees 12 asserts Sarah was from a different mother than Abraham).

ἅμα

moreover / at the same time

adverb (additive-transition: 'and moreover / and besides')

→ clausal contribution

ἅμα: 'at the same time / together / also'; in this adversative-additive context = 'and besides that'; it introduces Abraham's second and more complex point: the claim was not entirely false.

δὲ

and

particle (continuation)

→ discourse linkage or contrast

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

καὶ

also / indeed

emphatic particle (reinforcing ἅμα: 'and also indeed')

→ discourse linkage or contrast

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

ἀληθῶς

truly / in truth

adverb (asserting the factual accuracy of the sister-claim)

→ clausal contribution

ἀληθῶς: 'truly / genuinely'; renders Hebrew אֱמֶת; Abraham asserts that the claim was factually accurate, not merely convenient. The word is chosen carefully — it is not a denial of the deception's intent, but a legal defense of its literal truth.

ἀδελφή

sister

Nominative

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

→ participant prominence

ἀδελφή: the word that began as a cover story (v.2) is now certified as partially accurate; the legal-technical defense hinges on this semantic precision.

μού

my

Genitive

genitive of possession

→ relational specification

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

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present (standing factual relationship)

εἰμί: copula.

ἐκ

from

preposition + genitive (source of descent: 'from the same father')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source of descent: 'from the same father').

πατρός

father

Genitive

genitive of source (same paternal origin — Terah)

→ relational specification

πατήρ: 'father'; ἐκ πατρός = 'from [the same] father'; traditional interpretation identifies the father as Terah (Gen 11:29). The half-sibling relationship was not prohibited under the patriarchal norms presupposed in Genesis, though it would later be restricted (Lev 18:9).

ἀλλ

but

adversative conjunction (contrasting the two parental lines)

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (source of descent: 'not from the same mother')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source of descent: 'not from the same mother').

μητρός

mother

Genitive

genitive of source (different maternal origin)

→ relational specification

μήτηρ: 'mother'; the contrast ἐκ πατρός ... οὐκ ἐκ μητρός defines the half-sibling relationship with legal precision. The different-mother specification creates a category that later Levitical law (Lev 18:9) explicitly addresses: 'the nakedness of your sister, the daughter of your father or the daughter of your mother.'

ἐγενήθη

she became

Aor Pass Indic 3 Sg · γίνομαι

main verb (the marital transition: from sister to wife)

→ constative aorist (completed transition)

γίνομαι: 'become'; the ingressive aorist marks the transition from sibling to spouse. ἐγενήθη μοι εἰς γυναῖκα = 'she became for me a wife' — the εἰς + accusative after γίνομαι is a standard LXX construction rendering the Hebrew predicative lamed (ל) of result or transformation.

δέ

and

particle (continuation — introduces the third stage of the relationship)

→ discourse linkage or contrast

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

μοι

to me / for me

Dative

dative of personal interest ('she became for me a wife')

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of personal interest ('she became for me a wife').

εἰς

as / into

preposition + accusative (result/transformation: εἰς γυναῖκα = 'as/into a wife')

→ spatial or relational framing

εἰς + accusative after γίνομαι renders the Hebrew ל of result — a Hebraism indicating the new status she acquired: 'she became as a wife to me.'

γυναῖκα

wife

Accusative

accusative of result (the new status: 'wife')

→ object specification

γυναῖκα: meaning 'wife'; it serves as accusative of result (the new status: 'wife').

13 ἐγένετο δέ, ἡνίκα ἐξήγαγέν με ὁ θεὸς ἐκ τοῦ οἴκου τοῦ πατρός μου, καὶ εἶπα αὐτῇ· Τὴν δικαιοσύνην ταύτην ποιήσεις ἐπ' ἐμέ· εἰς πάντα τόπον, οὗ ἂν εἰσέλθωμεν ἐκεῖ, εἰπὼν ἐμὲ ὅτι Ἀδελφός μου ἐστίν.

And it came to pass, when God led me out from my father's house, that I said to her, 'Do this kindness for me: in every place where we enter, say of me that he is my brother.'

Direct speech continued — Abraham's third point: the standing arrangement **ἐγένετο δέ**

ἐγένετο δέ + temporal clause (ἡνίκα ...) is the standard LXX narrative formula calquing Hebrew יְהִי + temporal. Abraham's third point reveals the most damning feature of his defense: the deception was not ad hoc but a standing arrangement from the time of his departure. The instruction to Sarah — 'say of me, he is my brother' — was a policy established at the outset of the journey from Harran. Τὴν δικαιοσύνην ταύτην ποιήσεις ('do this righteousness / kindness for me') is striking: Abraham calls his request for a cover story a δικαιοσύνη — a kindness or dutiful act — transforming the deception into a quasi-obligation of loyal partnership.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg· γίνομαι

framing verb (narrative formula: ἐγένετο + temporal clause)

→ constative aorist (narrative frame)

γίνομαι: ἐγένετο + ἡνίκα = 'it came to pass when ...'; a standard LXX narrative frame calquing Hebrew יְהִי כִּשְׁמֵרָה; introduces a temporal backstory explaining the origin of the arrangement.

δέ

and

narrative particle

→ discourse linkage or contrast

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

ἡνίκα

when

temporal conjunction ('when')

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; a temporal conjunction used in LXX to render Hebrew כִּשְׁמֵרָה or כִּשְׁמֵרָה; here pointing back to the departure from Harran (Gen 12:1–4).

ἐξήγαγέν

led out

Aor Act Indic 3 Sg· ἐξάγω

verb of temporal clause (God's act of leading Abraham out)

→ constative aorist

ἐξάγω: 'lead out / bring out'; the same verb used for the Exodus (Exod 3:10, 12; 6:26 LXX). Abraham uses the Exodus-vocabulary to describe his own departure from Harran — God 'led out' Abraham just as he will later 'lead out' Israel from Egypt. The implicit typology is significant.

με

me

Accusative

direct object of ἐξήγαγεν (Abraham as the one led out)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐξήγαγεν (Abraham as the one led out).

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject (divine agent of the leading-out)

→ participant prominence

θεός: notably Abraham refers to his God as ὁ θεός to Abimelech — not κύριος; the more universal term may reflect sensitivity to the Philistine audience, or may continue the chapter's consistent use of θεός in Philistine-related contexts.

ἐκ

from

preposition + genitive (source: 'from my father's house')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from my father's house').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house / household

Genitive

genitive object of ἐκ (household of origin)

→ relational specification

οἶκος: 'house / household'; the departure from the father's house is the inaugurating act of Gen 12:1 — Abraham dates the cover-story arrangement to that foundational moment.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession (Terah's house)

→ relational specification

πατρός: meaning 'father'; it serves as genitive of possession (Terah's house).

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction (apodosis: the result of the leading-out)

→ discourse linkage or contrast

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

εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (Abraham's standing instruction to Sarah)

→ constative aorist (single past speech act — but establishing an ongoing policy)

λέγω (aor. εἶπα, late/Koine 1 sg.): 'I said (to myself)'; introduces Saul's self-talk that rationalizes the sacrifice.

αὐτῇ

to her

Dative

dative of indirect object (Sarah as the one addressed)

→ participant reference or interest

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

Τὴν

the

Accusative

article

→ noun-phrase marking

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

δικαιοσύνην

righteousness / kindness

Accusative

direct object of ποιήσεις (the 'kindness/duty' Abraham requests)

→ object specification

δικαιοσύνη: 'righteousness / just conduct'; here rendered as 'kindness / favor' in the relational sense — Abraham calls his request for the cover-story a δικαιοσύνη, meaning a duty of loyal partnership between them. The word choice is charged: what Abraham calls righteousness is precisely the deception God is now correcting.

ταύτην

this

Accusative

demonstrative (modifying δικαιοσύνην: 'this kindness')

→ participant reference

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

ποιήσεις

you will do / do

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future: standing command to Sarah)

→ imperative future (a command expressed as future: 'you shall do')

ποιέω: the future indicative here functions as an imperative — a Hebrew idiom (יְשַׁעַר = 'you shall do') rendered literally into Greek. This is a policy directive, not a moment's instruction.

ἐπὶ

for / toward

preposition + accusative (direction of the favor: 'for/toward me')

→ spatial or relational framing

ἐπὶ: meaning 'for'; here it marks the relation signaled by preposition + accusative (direction of the favor: 'for/toward me').

ἐμέ

me

Accusative

accusative object of ἐπί (Abraham as beneficiary of the arrangement)

→ participant reference

ἐμέ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (Abraham as beneficiary of the arrangement).

εἰς

in / into

preposition + accusative (distributive spatial: 'in every place')

→ spatial or relational framing

εἰς: meaning 'in'; here it marks the relation signaled by preposition + accusative (distributive spatial: 'in every place').

πάντα

every

Accusative

accusative modifier of τόπον (totalizing: no location excepted)

→ attributive qualification

πάντα: meaning 'every'; it serves as accusative modifier of τόπον (totalizing: no location excepted).

τόπον

place

Accusative

accusative object of εἰς (every destination of the journey)

→ object specification

τόπος: 'place'; εἰς πάντα τόπον = 'in every place'; the totality clause reveals the policy is universal — not limited to Egypt or Gerar but applicable wherever they travel as strangers.

οὗ

where

Genitive

genitive relative pronoun (place of entering: 'wherever we enter')

→ relational specification

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (place of entering: 'wherever we enter').

ἐάν

if / whenever

conditional particle (in indefinite relative: οὗ ἐάν = 'wherever')

→ discourse linkage or contrast

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

εἰσέλθωμεν

we enter

Aor Act Subj 1 Pl · εἰσέρχομαι

verb of indefinite relative clause (aorist subjunctive after ἐάν)

→ constative subjunctive (each entry as a unit)

εἰσέρχομαι: 'enter'; the first-person plural (εἰσέλθωμεν) confirms the policy applies to their joint journey — wherever they go together.

ἐκεῖ

there

adverb of place (resumptive: 'there' — Hebrew resumptive גַשׁ after a relative clause)

→ adverbial qualification

ἐκεῖ: 'there'; a resumptive adverb following the relative clause, rendering the Hebrew idiom שָׁמָּה-רַגְלָם ('wherever we go there'); a Hebraism preserved in the LXX.

εἰπὼν

say

Aor Act Imper 2 Sg · λέγω

main verb of the instruction (imperative: the standing order to Sarah)

→ constative imperative

λέγω: the aorist imperative εἰπὼν ('say') is the operational command at the heart of Abraham's standing arrangement — Sarah is to make the verbal claim when required.

ἐμέ

of me

Accusative

accusative (object of εἰπὼν: 'say concerning me')

→ participant reference

ἐμέ: meaning 'of me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative (object of εἰπὼν: 'say concerning me').

ὅτι

that

ὅτι recitativum (introducing the required statement)

→ clausal contribution

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

Ἀδελφός

brother

Nominative

predicate nominative (the required claim: 'He is my brother')

→ participant prominence

Ἀδελφός: meaning 'brother'; it serves as predicate nominative (the required claim: 'He is my brother').

μού

my

Genitive

genitive of possession

→ relational specification

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

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

εἰμί: copula.

14 ἔλαβεν δὲ Αβιμελεχ πρόβατα καὶ μόσχους καὶ παῖδας καὶ παιδίσκας καὶ ἔδωκεν τῷ Αβρααμ καὶ ἀπέδωκεν αὐτῷ Σαρραν τὴν γυναῖκα αὐτοῦ.

And Abimelech took sheep and cattle and male and female servants and gave them to Abraham, and he restored to him Sarah his wife.

Narrative mainline — Abimelech's restitution: the gift of livestock and servants

ἔλαβεν δὲ

The chapter pivots at v.14 from confrontation to resolution. The καὶ-chain of gifts (πρόβατα ... μόσχους ... παῖδας ... παιδίσκας) follows the same paratactic form as Gen 12:16 (Pharaoh's gifts), making the structural parallel explicit. The crucial act is ἀπέδωκεν αὐτῷ Σαρραν τὴν γυναῖκα αὐτοῦ — 'restored to him Sarah his wife': Sarah is now named with her proper title γυναῖκα, the truth suppressed in v.2 now publicly restored.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Abimelech assembles the gift)

→ constative aorist

λαμβάνω: in v.2 Abimelech ἔλαβεν Sarah; now he ἔλαβεν gifts to give. The same verb marks the taking and the making-good — an ironic reversal that closes the narrative loop.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Αβιμελεχ

Abimelech

subject

→ participant identification

Αβιμελεχ: transliterated proper name rendered in Greek letters; here it functions as subject.

πρόβατα

sheep

Accusative

direct object (first gift)

→ object specification

πρόβατον: 'sheep'; a standard element of patriarchal wealth (cf. Gen 12:16; 13:5). The paratactic list of gifts mirrors Gen 12:16 almost exactly, creating a deliberate literary parallel between the Pharaoh and Abimelech episodes.

καὶ

and

connective (enumerative)

→ discourse linkage or contrast

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

μόσχους

cattle / calves

Accusative

direct object (second gift)

→ object specification

μόσχος: 'calf / young cow'; the term covers young bovines; along with sheep, standard livestock wealth in the ancient Near East.

καὶ

and

connective (enumerative)

→ discourse linkage or contrast

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

παῖδας

male servants

Accusative

direct object (third gift: male household servants)

→ object specification

παῖς: 'child / male servant'; in the context of patriarchal gift-giving, παῖδες = male slaves or servants given as part of a restitution payment.

καὶ

and

connective (enumerative)

→ discourse linkage or contrast

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

παιδίσκας

female servants

Accusative

direct object (fourth gift: female household servants)

→ object specification

παιδίσκη: 'girl / female servant / slave-girl'; the female counterpart of παῖς. The same word is used for Hagar (Gen 16:1 LXX) — the gift of female servants to Abraham will have consequences in the subsequent narrative.

καὶ

and

connective (transitioning to the act of giving)

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (formal act of gift-giving)

→ constative aorist

δίδωμι: 'give'; the formal completion of the restitution — all the items listed are presented to Abraham.

τῷ

the

Dative

article (dative with proper name)

→ noun-phrase marking

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

Αβρααμ

Abraham

indirect object (recipient of the gift)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indirect object (recipient of the gift).

καὶ

and

connective (the most important act of restitution follows)

→ discourse linkage or contrast

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

ἀπέδωκεν

restored / gave back

Aor Act Indic 3 Sg · ἀποδίδωμι

main verb (the key act: restoration of Sarah)

→ constative aorist (completed act of restoration)

ἀποδίδωμι: 'give back / restore'; the same verb commanded by God in v.7 (ἀπόδος) — Abimelech obeys the divine command exactly. The prefix ἀπό stresses the giving-back of what was taken.

αὐτῷ

to him

Dative

dative of indirect object (Abraham as the one to whom Sarah is restored)

→ participant reference or interest

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

Σαρραν

Sarah

indeclinable proper noun, direct object of ἀπέδωκεν

→ participant identification

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

accusative in apposition to Σαρραν (the title restored)

→ object specification

γυνή: 'wife'; Sarah is now named as Abraham's wife (τὴν γυναῖκα αὐτοῦ) — the very designation suppressed in v.2. The restoration of her proper title in the narrative is itself a restoration of honor.

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.

15 καὶ εἶπεν Αβιμελεχ τῷ Αβρααμ· Ἴδου ἡ γῆ μου ἐναντίον σου· οὗ ἔάν σοι ἀρέσκη, κατοίκει.

And Abimelech said to Abraham, 'Behold, my land is before you; dwell wherever it pleases you.'

Direct speech — Abimelech's grant of land rights καὶ εἶπεν

Abimelech goes beyond returning Sarah and the restitution-gifts to offer Abraham full residential rights in his territory. The formula ἡ γῆ μου ἐναντίον σου ('my land is before you') is the standard grant of hospitality and territorial access in the ancient Near East (cf. Gen 13:9; 34:10). The indefinite relative οὗ ἔάν σοι ἀρέσκη ('wherever it pleases you') grants Abraham total freedom of movement — he is now the guest of honor, not the suspected foreigner he feared he would be.

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 (speech introduction)

→ constative aorist

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

Αβιμελεχ
Abimelech

subject

→ participant identification

Αβιμελεχ: transliterated proper name rendered in Greek letters; here it functions as subject.

τῷ
the

Dative

article (dative with proper name)

→ noun-phrase marking

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

Αβρααμ
Abraham

indirect object / addressee

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indirect object / addressee.

Ἴδου
behold

interjection (attention particle — presenting the offer)

→ discourse linkage or contrast

ἰδού: calques Hebrew הִנֵּה; here introduces the generous offer with a gesture of presentation.

ἡ
the

Nominative

article

→ noun-phrase marking

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

γῆ
land

Nominative

subject (the territory being offered)

→ participant prominence

γῆ: 'land'; Abimelech's entire territory is placed at Abraham's disposal — a gesture of remarkable generosity from the man who was wronged.

μου
my

Genitive

genitive of possession (Abimelech's kingdom)

→ relational specification

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

ἐναντίον
before / in front of

preposition + genitive (idiom: ἐναντίον σου = 'before you / at your disposal')

→ spatial or relational framing

ἐναντίον: 'before / in front of / in the presence of'; the formula ἡ γῆ ἐναντίον σου is a standard ancient Near Eastern hospitality offer: 'the land is open before you'; cf. Gen 13:9 (Abraham to Lot), 34:10 (Jacob's sons before Hamor).

σου
you

Genitive

genitive object of ἐναντίον

→ relational specification

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

οὗ
where

Genitive

genitive relative pronoun (indefinite relative of place: 'wherever')

→ relational specification

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

ἐάν

if / whenever

conditional particle (in indefinite relative: οὗ ἐάν = 'wherever')

→ discourse linkage or contrast

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

σοι

to you

Dative

dative of reference (as it pleases you)

→ participant reference or interest

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

ἀρέσκη

it pleases

Pres Act Subj 3 Sg · ἀρέσκω

verb of indefinite relative clause (subjunctive after ἐάν)

→ progressive subjunctive (ongoing pleasure: 'wherever it may please you')

ἀρέσκω: 'to please / be pleasing'; renders Hebrew טוֹב בְּעֵינֶיךָ ('good in your eyes'); the construction σοι ἀρέσκει = 'it pleases you / seems good to you' is a polite way of placing a decision entirely with the other party.

κατοίκει

dwell

Pres Act Imper 2 Sg · κατοικέω

main verb (imperative of permission: 'dwell wherever you like')

→ permissive imperative (granting full residential freedom)

κατοικέω: 'settle / take up residence'; the compound κατά + οἰκέω implies permanent, established settlement. Abimelech's command to 'settle wherever you like' transforms Abraham from sojourner-at-risk to honored resident — a complete reversal of v.1's παρώκησεν (sojourn as alien).

16 τῇ δὲ Σαρρα εἶπεν· Ἴδου δέδωκα χίλια δίδραχμα τῷ ἀδελφῷ σου· ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου καὶ πάσαις ταῖς μετὰ σοῦ, καὶ πάντα ἀλήθευσον.

And to Sarah he said, 'Behold, I have given a thousand didrachma to your brother; these shall be to you for the honour of your face, and to all who are with you; and declare all things truthfully.'

Direct speech — Abimelech's address to Sarah: the honor payment and the closing charge

τῇ δὲ Σαρρα

Abimelech turns from addressing Abraham to address Sarah directly — an unusual and dignifying move that places her as an independent moral subject. The χίλια δίδραχμα is the LXX's coinage modernization of the Hebrew קֶלַח אֶלְפִּי ('a thousand [pieces of] silver'): the Greek didrachm (= 2 drachmas, a standard coin) replaces the Hebrew weight-unit shekel for a Hellenistic audience. The closing imperative πάντα ἀλήθευσον ('declare all things truthfully' or 'vindicate yourself in all things') is among the most debated phrases in Genesis 20 LXX; it likely charges Sarah to make the truth public — so that her honor is restored and her name cleared in Gerar.

τῇ

the

Dative

article (dative — with Σαρρα as addressee)

→ noun-phrase marking

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

δὲ

and

particle (shift of addressee from Abraham to Sarah)

→ discourse linkage or contrast

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

Σαρρα

Sarah

indeclinable proper noun, indirect object (the new addressee)

→ participant identification

Σαρρα: addressed directly for the only time in the chapter; Abimelech's direct address dignifies her as a moral agent in her own right, not merely an appendage of Abraham.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech act)

→ constative aorist

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

Ἴδου

behold

interjection (presenting the gift with a gesture)

→ participant identification

Ἴδου: transliterated proper name rendered in Greek letters; here it functions as interjection (presenting the gift with a gesture).

δέδωκα

I have given

Perf Act Indic 1 Sg · δίδωμι

main verb (perfect: the gift is complete and stands)

→ intensive perfect (the gift has been made and its effects remain)

δίδωμι: the perfect δέδωκα ('I have given and it stands') emphasizes the irreversibility of the payment — the thousand didrachma are already given and cannot be recalled. The perfect tense makes the restitution a fait accompli.

χίλια

a thousand

Accusative

accusative modifier of δίδραχμα (quantity: a thousand)

→ attributive qualification

χίλιοι: 'thousand'; the round number reflects the standard Hebrew expression קִשְׁרֵי כֶּסֶף ('a thousand silver pieces').

δίδραχμα

didrachma

Accusative

direct object of δέδωκα (the amount paid)

→ object specification

δίδραχμον: 'didrachm' (= 2 drachmas); the standard Greek silver coin familiar to LXX readers. The LXX here modernizes the Hebrew קִשְׁרֵי כֶּסֶף ('a thousand silver [shekels]') into Greek coinage: χίλια δίδραχμα = 1,000 didrachms. This is a deliberate translation choice for a Hellenistic audience, substituting the Greek coin denomination for the Semitic weight-unit shekel (= ~11.4g silver). NT readers would recognize the didrachm as the temple tax coin (Matt 17:24).

τῷ

the

Dative

article

→ noun-phrase marking

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

ἀδελφῷ

brother

Dative

dative of indirect object (recipient of the payment: 'to your brother')

→ sphere or reference

ἀδελφός: 'brother'; Abimelech uses the cover-term Abraham established — 'your brother' — but now in the context of restitution. The irony is pointed: the title that enabled the wrong is now the term used in making it right.

σου

your

Genitive

genitive of possession (Sarah's brother — Abraham)

→ relational specification

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

ταῦτα

these things

Nominative

subject (the thousand didrachma as a category of honor payment)

→ participant prominence

ταῦτα: meaning 'these things'; it serves as subject (the thousand didrachma as a category of honor payment).

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the purpose of the payment — future of εἰμί)

→ predictive future (the declared function of the gift)

εἰμί (fut.): copula.

σοι

to you

Dative

dative of benefit (Sarah as the one honoured)

→ participant reference or interest

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

εἰς

for / as

preposition + accusative (result/purpose: εἰς τιμὴν = 'as honor for')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (result/purpose: εἰς τιμὴν = 'as honor for').

τιμὴν

honor / price

Accusative

accusative of purpose (the function of the payment)

→ object specification

τιμὴ: 'honor / price / valuation'; the payment is both a monetary compensation and a public declaration of Sarah's honor. The phrase τιμὴ τοῦ προσώπου ('honor of face') renders Hebrew עֲיֵנֶיךָ תִּכְסֶּה ('covering of eyes') — the LXX's interpretive rendering: the payment publicly restores what was publicly taken.

τοῦ

of

Genitive

article (genitive with πρόσωπον)

→ noun-phrase marking

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

πρόσωπον

face

Genitive

genitive of reference ('honor with respect to your face')

→ relational specification

πρόσωπον: 'face / countenance'; τιμή τοῦ προσώπου = 'honor of face' = public honor/dignity. In LXX idiom πρόσωπον often carries the force of 'person' or 'public presence': to honor someone's πρόσωπον is to vindicate their public standing.

σου

your

Genitive

genitive of possession (Sarah's face/honor)

→ relational specification

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

καὶ

and

connective (extending the honor to all with Sarah)

→ discourse linkage or contrast

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

πάσαις

all

Dative

dative of benefit (all the women with Sarah)

→ sphere or reference

πάσαις: meaning 'all'; it serves as dative of benefit (all the women with Sarah).

ταῖς

the

Dative

article (with πάσαις)

→ noun-phrase marking

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

μετά

with

preposition + genitive (association: 'those with you')

→ spatial or relational framing

μετά: meaning 'with'; here it marks the relation signaled by preposition + genitive (association: 'those with you').

σοῦ

you

Genitive

genitive object of μετά (Sarah's female companions)

→ relational specification

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

καὶ

and

connective (introducing the closing command)

→ discourse linkage or contrast

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

πάντα

all things

Accusative

direct object of ἀλήθευσον (the totality of what must be declared)

→ object specification

πάντα: meaning 'all things'; it serves as direct object of ἀλήθευσον (the totality of what must be declared).

ἀλήθευσον

declare truthfully / vindicate yourself

Aor Act Imper 2 Sg · ἀληθεύω

main verb (final imperative — the charge to Sarah)

→ constative imperative (a decisive public act of truth-declaration)

ἀληθεύω: 'to speak truth / deal truly / vindicate'; the aorist imperative charges Sarah to act truthfully in all matters — most likely to make the truth of her situation publicly known, so that her honor is formally restored. The verb recurs in LXX and NT (Gal 4:16: ἀληθεύων ὑμῖν; Eph 4:15: ἀληθεύοντες) with the sense of truthful, transparent dealing. The enigmatic brevity of πάντα ἀλήθευσον ('speak truth in all things') has generated substantial exegetical debate; the most natural reading is a public declaration that would vindicate Sarah's character.

17 προσήξατο δὲ Ἀβραὰμ πρὸς τὸν θεόν, καὶ ἰάσατο ὁ θεὸς τὸν Ἀβιμελεχ καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰς παιδίσκας αὐτοῦ, καὶ ἔτεκον·

And Abraham prayed to God, and God healed Abimelech and his wife and his female servants, and they bore children —

Narrative mainline — the prophetic intercession and divine healing προσήξατο δὲ

The verse is brief but decisive: Abraham's intercession (προσήξατο), identified as the prophetic act already defined in v.7 (προσεύχεται περὶ σοῦ), is fulfilled here. The verb ἰάσατο ('healed') responds to the closure announced in v.18 — the healing is the reversal of a divinely imposed affliction. The verse ends with the em-dash-like trailing καὶ ἔτεκον ('and they bore children') — which is syntactically suspended, with the causal ὅτι clause of v.18 providing the retrospective explanation. The healing of the female servants (τὰς παιδίσκας) and their bearing children is precisely the reversal of the sterility announced in v.18.

προσηύξατο

prayed

Aor Mid Indic 3 Sg · προσεύχομαι

main verb (the prophetic intercession)

→ constative aorist (single completed act of prayer)

προσεύχομαι: 'to pray'; deponent middle; the verb fulfills the divine prediction of v.7 (προσεύξεται περὶ σοῦ), confirming Abraham's prophetic role. The aorist is constative: a single completed act of intercession produces the healing. NT parallel: Jas 5:16 ('the prayer of a righteous man has great power') — and Abraham's intercession here is the founding instance of prophetic prayer.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Αβρααμ

Abraham

subject (Abraham as prophet-intercessor)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as subject (Abraham as prophet-intercessor).

πρὸς

to

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

→ spatial or relational framing

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

accusative object of πρὸς (the recipient of the prayer)

→ object specification

θεός: ὁ θεός throughout the chapter for Abimelech-related contexts; the prayer is addressed to 'God' rather than κύριος — consistent with the chapter's usage, and perhaps appropriate for an intercession on behalf of a Philistine.

καὶ

and

narrative conjunction (divine response follows)

→ discourse linkage or contrast

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

ιάσατο

healed

Aor Mid Indic 3 Sg · ἰάομαι

main verb (divine healing in response to intercession)

→ constative aorist (completed act of healing)

ἰάομαι: 'to heal'; deponent middle; the verb is the key action word of the chapter's resolution — it directly answers the affliction described in v.18. The same root appears in the LXX of Isa 53:5 (τῷ μώλῳπι αὐτοῦ ἡμεῖς ἰάθημεν) and is the standard verb for divine healing in both OT and NT contexts (Jas 5:16; Luke 4:18).

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject (divine healer)

→ participant prominence

θεός: meaning 'God'; it serves as subject (divine healer).

τὸν

the

Accusative

article

→ noun-phrase marking

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

Αβιμελεχ

Abimelech

direct object (first healed person: the king himself)

→ participant identification

Αβιμελεχ: transliterated proper name rendered in Greek letters; here it functions as direct object (first healed person: the king himself).

καὶ

and

connective (enumerating healed persons)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

direct object (second healed person: Abimelech's wife)

→ object specification

γυναῖκα: meaning 'wife'; it serves as direct object (second healed person: Abimelech's wife).

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

connective (third person healed)

→ discourse linkage or contrast

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

τάς

the

Accusative

article

→ noun-phrase marking

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

παιδίσκας

female servants

Accusative

direct object (third group: the household female servants)

→ object specification

παιδίσκη: 'female servant'; their healing is the reversal of the sterility described in v.18 (πᾶσαν μήτραν – 'every womb'); the household as a whole was afflicted, and as a whole it is healed.

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

connective (result of the healing)

→ discourse linkage or contrast

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

ἔτεκον

they bore children

Aor Act Indic 3 Pl · τίκτω

main verb (the fruit of the healing — births resumed)

→ ingressive aorist (the onset of new births)

τίκτω: 'to bear / give birth'; the ingressive aorist (onset of bearing) is the narrative demonstration that the healing was real and complete. The same verb will describe Sarah's birth of Isaac in Gen 21:2–3 — the two births (Abimelech's household; Sarah herself) are placed in narrative sequence.

18 ὅτι συνέκλεισεν κύριος ἔξωθεν πᾶσαν μήτρان ἐν τῷ οἴκῳ τοῦ Αβιμελεχ ἕνεκεν Σαρρας τῆς γυναικὸς Αβρααμ.

For the LORD had shut fast every womb from without in the house of Abimelech on account of Sarah the wife of Abraham.

Explanatory narrative postscript — retrospective cause of the affliction

ὅτι

Verse 18 is the chapter's causal postscript: the narrator explains retrospectively why the household needed healing. The ὅτι clause is explanatory ('for / because'), flashing back to explain v.17's ἰάσατο. The shift from ὁ θεός (throughout the chapter) to κύριος is notable and deliberate: the narrator uses the covenant name for the summary judgment, signaling that YHWH's action was covenantally motivated — it was on account of Sarah, the covenant-woman. The compound verb συνέκλεισεν ('shut completely together') with the adverb ἔξωθεν ('from outside') communicates both the totality and the divine externality of the closure — the wombs were sealed shut from without by an external divine agent.

ὅτι

for / because

causal conjunction (retrospective explanation of v.17's need for healing)

→ discourse linkage or contrast

ὅτι: causal 'for / because'; introduces the narrative flashback that explains why Abimelech's household needed healing — the sterility was divinely imposed and had been in place since Sarah's taking (v.2).

συνέκλεισεν

had shut fast / completely closed

Aor Act Indic 3 Sg · συγκλείω

main verb (divine action of total closure)

→ constative aorist (the completed act of sealing every womb)

συγκλείω: 'to shut together / close completely / lock fast'; the intensive compound σύν + κλείω adds force to the basic meaning of closing. The verb conveys total, irreversible closure — every avenue of birth completely sealed. The same root appears in Gal 3:22–23 (συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν) for an equally totalizing divine enclosure. LXX uses the verb for Egypt's closed-off affliction and for Israel's siege; here it is the divine seal on a Philistine house.

κύριος

LORD

Nominative

subject (divine agent — YHWH, the covenant God)

→ participant prominence

κύριος: the chapter's only occurrence of κύριος as the divine name (previous uses were vocatives or θεός). The narrator uses the covenant name here to signal that the closing of the wombs was a covenantal act — YHWH acted on behalf of Sarah, his covenant-woman, protecting the lineage of the promise.

ἔξωθεν

from outside / from without

adverb (manner/source of the closure: 'from the outside')

→ clausal contribution

ἔξωθεν: 'from outside / externally'; the adverb adds a spatial dimension to the closure: the sealing was imposed from outside — by an external divine agent — rather than being a natural internal condition. This emphasizes both divine agency and miraculous character: the wombs were not simply barren but actively sealed shut from without by God. The word is unique in the Genesis 20 LXX wording and serves as a theological intensifier.

πᾶσαν

every

Accusative

accusative modifier of μήτραν (totalizing: not one womb was exempt)

→ attributive qualification

πᾶς: 'every / all'; the totalizing adjective πᾶσαν μήτραν ('every womb') leaves no exception — the entire reproductive capacity of the household was under divine closure. The comprehensiveness of the affliction matches the comprehensiveness of Abraham's deception.

μήτραν

womb

Accusative

direct object of συνέκλεισεν (the organ of reproduction — the site of divine closure)

→ object specification

μήτρα: 'womb / matrix'; the seat of reproduction; the closing of the womb is the most intimate and total form of divine judgment on a household — it removes future generations. The same word appears in Luke 2:23 (LXX citation of Exod 13:2: πᾶν ἄρσεν διανοίγον μήτραν) — the 'opening of the womb' is the reversal of this 'closing.' The womb that is shut by God can only be opened again by God.

ἐν

in

preposition + dative (locative: the sphere of the closure)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

οἶκω

house / household

Dative

dative of place (the household where every womb was closed)

→ sphere or reference

οἶκος: 'house / household'; the closure extends to the entire household — not just Abimelech and his wife but every woman in his house (cf. v.17's παιδίσκας). The household is the unit of corporate solidarity in which divine judgment and divine healing both operate.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Αβιμελεχ

Abimelech

indeclinable proper noun, genitive of possession (the house belongs to Abimelech)

→ participant identification

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

ἔνεκεν

on account of / because of

preposition + genitive (ultimate cause of the closure)

→ spatial or relational framing

ἔνεκεν: 'on account of / for the sake of'; renders Hebrew על-דבר ('on account of / concerning'). The preposition points to the ultimate cause: every event in the chapter — the dream, the confrontation, the restitution, the healing — was motivated by God's protection of Sarah.

Σαρρας

Sarah

indeclinable proper noun, object of ἔνεκεν (the reason for God's action)

→ participant identification

Σαρρα: Sarah is named last, at the climax of the chapter's final verse — she is the theological center of the entire episode. The divine protection of Sarah is the frame within which Abraham's deception, Abimelech's innocence, the dream, the confrontation, the gifts, and the healing all make sense.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικὸς

wife

Genitive

genitive in apposition to Σαρρας (her title — the truth finally stated fully)

→ relational specification

γυνή: 'wife'; the chapter ends with Sarah identified as γυνὴ Αβρααμ ('the wife of Abraham') — the exact truth suppressed at v.2 is now the chapter's final word. The closing circle is complete: what was hidden is now declared, what was shut is now opened, and Sarah is restored with her honor intact.

Αβρααμ

Abraham

indeclinable proper noun, genitive of possession (Sarah's husband — the final word)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (Sarah's husband — the final word).

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.