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G R E E K T E X T · T R A N S L A T I O N · I N T E R L I N E A R · D I S C O U R S E S T R U C T U R E

The Book of Genesis, Chapter 4

ΓΕΝΕΣΙΣ Δ΄

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 belongs to the oldest stratum of the translation (the Pentateuch, produced in Alexandria in the third century BC), and its text is relatively stable across the main witnesses; the Codex Alexandrinus (A), Codex Vaticanus (B), and Codex Sinaiticus (Ⲱ) agree closely in this chapter.

Translation & textual notes

The Greek text of Genesis 4 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 belongs to the oldest stratum of the translation (the Pentateuch, produced in Alexandria in the third century BC), and its text is relatively stable across the main witnesses; the Codex Alexandrinus (A), Codex Vaticanus (B), and Codex Sinaiticus (Ⲱ) agree closely in this chapter. The translation technique here is moderately free by Pentateuchal standards: the translator renders idiomatically rather than word-for-word, yet preserves the narrative sequence of the Hebrew

faithfully. The divine name יהוה is rendered κύριος throughout (vv.1, 3, 4, 6, 9, 13, 15, 16, 26), consistent with the LXX convention. The personal names are transliterated: Αδαμ, Ευα (Eve), Καϊν (Cain), Αβελ (Abel), Σηθ (Seth), Ενως (Enosh), Λαμεχ (Lamech), Αδα (Adah), Σελλα (Zillah), Ιωβηλ (Jabal), Ιουβαλ (Jubal), Θοβελ (Tubal-cain); all are indeclinable in Greek. The four major LXX divergences from the MT that require notice are: (1) At 4:1 the LXX reads ἐκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ ('I have acquired a man through God') where MT has הָיִיתִי בְּיָדֵי יְהוָה; the preposition διὰ rather than παρά shifts the nuance slightly — God as the instrumental agent rather than the source-party — though both express divine gift. (2) At 4:7 the LXX departs radically from the MT: in place of the MT's 'sin crouching at the door' (a famous crux), the LXX reads οὐκ, ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἡμάρτες; ἡσύχασον· πρὸς σὲ ἢ ἀποστροφὴ αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ ('Is it not so — if you offer rightly but do not divide rightly, have you not sinned? Be still; his turning is toward you, and you shall rule over him'). The LXX evidently read a different Hebrew Vorlage or interpreted נָחַם differently; the reference to 'dividing rightly' (διέλῃς) may reflect a reading connected to sacrificial procedure; the whole verse becomes an ethical challenge about proper offering rather than a warning about personified sin. (3) At 4:8 the LXX supplies Cain's words to Abel — διέλθωμεν εἰς τὸ πεδῖον ('let us go out into the field') — which are absent from the MT (making the MT's 'and Cain spoke to Abel his brother' abruptly incomplete); the LXX (along with the Samaritan Pentateuch, Peshitta, and Vulgate) represents an early tradition that felt the gap and filled it. (4) At 4:26 the LXX reads οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ ('this one hoped to call upon the name of the Lord God'), rendering the Hebrew לַיהוָה with ἤλπισεν ('he hoped'); where the MT says 'then it was begun [to call upon the name of YHWH]', the LXX personalises the act in Enos and introduces the notable eschatological coloring of ἐλπίζω — an echo picked up by later NT theology. The Lamech song (4:23–24), the oldest poetry in the Primeval

History, is preserved in the LXX as heightened prose; the sevenfold / seventy-sevenfold vengeance formula (ἐπτάκις ... ἑβδομηκοντάκις ἑπτά, v.24) resounds in Jesus's counter-word at Matt 18:22, where unlimited forgiveness supersedes unlimited vengeance.

Discourse structure of the chapter

A · 4:1–8

Two brothers and two offerings: Cain's rejection and the first murder

The unit opens with the birth of Cain and Abel and the differentiating detail of their occupations (4:1–2). Both brothers bring offerings; Abel's is accepted, Cain's is not — and the narrator withholds any explicit reason, leaving the difference to God's own knowledge (4:3–5). God addresses Cain with a diagnostic question and the cryptic warning of 4:6–7 (in the LXX: a challenge about right offering and the promise that sin's desire, or Abel's turning, is still toward Cain and he can master it). Instead of heeding the word, Cain lures his brother to the field and kills him (4:8). The arc from offering to fratricide enacts the fall of Genesis 3 within the first generation: rivalry, resentment, and finally violence against kin.

B · 4:9–16

The divine interrogation, the curse, and Cain's exile

God's question 'Where is Abel your brother?' (4:9) echoes 3:9 ('Where are you?') and elicits Cain's infamous deflection: 'Am I my brother's keeper?' (4:9). The blood of Abel cries from the ground (4:10), and God pronounces a two-part curse: the ground will no longer yield to Cain, and he will be a fugitive and wanderer (4:11–12). Cain protests that the punishment is too great — his cry is one of the most poignant in the Primeval History (4:13–14). God grants a protective sign (σημεῖον), with the threat of sevenfold vengeance on any killer of Cain (4:15), and Cain departs to the land of Nod, east of Eden (4:16).

C · 4:17–22

The line of Cain: city-building, culture, and Lamech

Cain knows his wife, she conceives and bears Enoch, and Cain builds a city naming it after his son (4:17). The genealogy runs to seven generations ending in the three sons of Lamech — Jubal (father of tent-dwellers and herdsmen), Jubal (father of musicians), and Tubal-cain (forger of bronze and iron instruments) — and his daughter Naamah (4:18–22). This Cainite line is thus credited with founding the material, musical, and metallurgical arts of civilization, a double-edged portrait: culture is human achievement, but it grows from the cursed soil of fratricide.

D · 4:23–24

The song of Lamech: escalation of vengeance

Lamech's boast to his two wives — the oldest lyric poetry in Genesis — asserts that he has killed a man for wounding him and declares that where Cain is avenged sevenfold, Lamech is avenged seventy-sevenfold (4:23–24). The song marks the trajectory of the Cainite line: from Cain's single act of resentful murder, vengeance escalates to Lamech's preemptive, boastful violence. The number ἑβδομηκοντάκις ἑπτά ('seventy-seven times') is taken up by Jesus in Matt 18:22 as the measure of required forgiveness, inverting the logic of this very verse.

Seth and the beginning of hope

The chapter closes by pivoting from the Cainite to the Sethite line. Eve bears Seth as a replacement for the murdered Abel (4:25), and Seth begets Enos (Ενως). The LXX's climactic note — 'this one hoped to call upon the name of the Lord God' (4:26, reading ἤλπισεν where MT has 'it was begun') — introduces a tone of eschatological longing absent from the Cainite genealogy, setting up the antithetical human lineage that will run through Noah to Abraham.

1 Ἀδὰμ δὲ ἔγνω Εὐὰν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν τὸν Καὶν καὶ εἶπεν· Ἐκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ.

And Adam knew Eve his wife, and she conceived and bore Cain, and she said: 'I have acquired a man through God.'

Narrative continuation / new episode

δέ

The δέ is mildly adversative or transitional, marking the new scene after the expulsion of Genesis 3. The double sequence — ἔγνω ... συλλαβοῦσα ἔτεκεν — calques the Hebrew wayyiqtol chain. Eve's exclamation ἔκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ is both an etymology of the name Cain (קַיִן, 'acquire') and a confession of divine agency; Hebraism: the LXX reads διὰ ('through / by means of') where MT has מִן, shifted from a transactional 'from' to an instrumental 'through.'

Ἀδὰμ

Adam

Nominative

subject (proper name, indeclinable)

→ participant identification

Ἀδὰμ: transliteration of אָדָם; indeclinable in Greek; functions here as subject of ἔγνω. The name carries the double sense 'the man / humanity' and 'of the ground' (הָאָדָם), the latter activated by the curse of 3:17.

δέ

and / now

postpositive particle (mild transition)

→ discourse linkage or contrast

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

ἔγνω

knew

Aor Act Indic 3 Sg · γινώσκω

main verb (sexual knowledge; Hebraism)

→ constative aorist (single conjugal act)

γινώσκω: 'know'; the sexual use renders γιν, the standard Hebrew idiom for conjugal union (cf. Gen 4:17, 25; 19:8 LXX); in Greek γινώσκω normally means intellectual knowledge, making this a clear Hebraism flagged by context.

Εὐὰν

Eve

Accusative

direct object (proper name, indeclinable in morphology but accusative by context)

→ participant identification

Εὐὰ: transliteration of הַוְוָה (hawwāh); the name is given its etymology in Gen 3:20 LXX (ζωή, 'life'). Indeclinable in the Greek manuscript tradition.

τὴν

the

Accusative

article (modifying γυναῖκα)

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

accusative in apposition to Εὐαν

→ object specification

γυνή: 'woman / wife'; renders נִשְׂאָה; the article + noun in apposition identifies Εὐα as the referent of the pronoun αὐτοῦ.

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 (sequential action)

→ discourse linkage or contrast

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

συλλαβοῦσα

having conceived

Aor Act Part Nom Sg Fem · συλλαμβάνω

attendant circumstance participle (antecedent to ἔτεκεν)

→ constative aorist (single act of conception)

συλλαμβάνω: 'conceive / take together'; the compound with σύν literally 'take together' (of seed); the standard LXX verb for conception (cf. Gen 4:17; Luke 1:24, 31 — NT echoes).

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκω

main verb (birth formula)

→ constative aorist (single birth event)

τίκω: 'bear / give birth'; the standard LXX birth-narrative verb, used in every toledoth notice; renders נָלַדָּהּ.

τὸν

the

Accusative

article (object of ἔτεκεν)

→ noun-phrase marking

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

Καὶν

Cain

Accusative

direct object (proper name, indeclinable)

→ participant identification

Καὶν: transliteration of קַיִן; indeclinable; the etymology offered is from קָנָה, 'acquire/possess' — hence Eve's exclamation; in Gen 4 Καὶν is both firstborn and first murderer.

καὶ

and

narrative conjunction (sequential 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 (single utterance)

λέγω: standard narrative speech-verb; renders נִשְׁאָה.

Ἐκτησάμην

I have acquired

Aor Mid Indic 1 Sg · κτάομαι

main verb of direct speech (etymology of Cain's name)

→ consummative aorist (achievement: possession obtained)

κτάομαι: 'acquire / get / possess'; renders יָרַדָּהּ; the middle voice foregrounds the speaker's personal acquisition. The name Καὶν is a wordplay on this root. The verb recurs at Gen 14:19 of God as 'creator/possessor of heaven and earth,' showing its theological range.

ἄνθρωπον

a man

Accusative

direct object

→ object specification

ἄνθρωπος: 'human being / man'; renders אָדָם here rather than the more usual ἀνὴρ, perhaps to echo the primal ἄνθρωπος of Gen 1–2; the unexpected choice heightens the theological weight of the exclamation.

διὰ

through

preposition + genitive (instrumental / agency)

→ spatial or relational framing

διὰ + gen.: 'through / by means of'; LXX renders MT's לְ as instrumental — God is the agent through whom life comes into being; the preposition places God as means rather than exchange-party (contrast LXX Gen 33:11 where διὰ carries more of a 'from' sense). The shift from MT's לְ is a notable LXX interpretive move.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive object of διὰ (instrumental agent)

→ relational specification

θεός: the LXX reads θεοῦ (God) where MT has יהוה (YHWH); both names appear in this chapter — the alternation between κύριος and θεός tracks YHWH and יהוה in the Hebrew, but here the LXX diverges from its Vorlage. The effect: universal creative agency rather than the covenant name.

2 καὶ προσέθηκεν τεκεῖν τὸν ἀδελφὸν αὐτοῦ τὸν Ἀβελ. καὶ ἐγένετο Ἀβελ ποιμὴν προβάτων, Καὶν δὲ ἦν ἐργαζόμενος τὴν γῆν.

And she proceeded to bear his brother Abel. And Abel became a shepherd of sheep, but Cain was working the ground.

Narrative continuation (sequential birth and occupation setting)

καὶ

καὶ προσέθηκεν + infinitive is a Hebraism ($\text{וַתֵּלֶךְ וַתֵּבֶרֶךְ}$ = 'she continued / went on to bear'), a construction the LXX uses repeatedly for the idiom of sequential action. The occupation-notice sets up the contrast that drives the offering scene of vv.3–5: the fraternal difference is rooted in vocation, not in explicit moral failing.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσέθηκεν

proceeded

Aor Act Indic 3 Sg · προστίθῃμι

periphrastic idiom with infinitive (Hebraism: 'went on to')

→ ingressive aorist (onset of second birth)

προστίθῃμι + infinitive: renders הֵצִי + infinitive, the Hebrew idiom for a repeated or continued action ('do again / go on to do'); this construction is characteristic of the LXX's Hebraizing syntax and does not occur with this sense in classical Greek.

τεκεῖν

to bear

Aor Act Inf · τίκτω

infinitive complementing προσέθηκεν (Hebraizing idiom)

→ constative aorist (completed birth)

τίκτω: see v.1; the same verb and tense as in the Cain notice, underscoring the parallel structure of the two births.

τὸν

the

Accusative

article (object of τεκεῖν)

→ noun-phrase marking

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

ἀδελφὸν

brother

Accusative

direct object of τεκεῖν (appositive description of Abel)

→ object specification

ἀδελφός: 'brother'; the word appears six times in vv.2–11, insistently marking the kinship bond that Cain violates; renders אָהֵן.

αὐτοῦ

his

Genitive

genitive of relationship (possessive)

→ relational specification

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

τὸν

the

Accusative

article (introducing proper name in apposition)

→ noun-phrase marking

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

Ἀβελ

Abel

Accusative

proper name in apposition (indeclinable)

→ participant identification

Ἀβελ: transliteration of אֶבֶל (hebel, 'breath / vanity'); indeclinable. The name is semantically loaded — אֶבֶל is the key word of Ecclesiastes ('vanity'), and his brief, killed life enacts his name. NT: Heb 11:4 cites Abel's faith; 12:24 contrasts his blood with Christ's; 1 John 3:12 uses him as a paradigm of righteous suffering; Jude 11 names Cain's way.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (predicate: occupation designation)

→ ingressive aorist (taking up a vocation)

γίνομαι: here 'become, come to be [something]'; renders יָהִי; the ingressive aorist marks the assumption of a vocational identity.

Αβελ

Abel

Nominative

subject (indeclinable proper name)

→ participant identification

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

ποιμήν

shepherd

Nominative

predicate nominative

→ participant prominence

ποιμήν: 'shepherd'; renders רֹעֶה; the pastoral vocation connects Abel typologically to the later patriarchs (Jacob, Joseph) and to the messianic shepherd imagery (Ps 23; Ezek 34; John 10); Abel as righteous shepherd slain anticipates a long biblical trajectory.

προβάτων

of sheep

Genitive

genitive of object (what he shepherds)

→ relational specification

πρόβατον: 'sheep / small cattle'; the plural genitive is partitive-objective after ποιμήν.

Καὶν

Cain

Nominative

subject (indeclinable proper name)

→ participant identification

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

δὲ

but

postpositive particle (contrastive)

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

periphrastic main verb (with ἐργαζόμενος)

→ progressive imperfect (habitual occupation)

εἰμί: the imperfect signals an ongoing, habitual state — Cain was characteristically a farmer; the contrast with Abel's aorist ἐγένετο subtly differentiates their vocational orientations.

ἐργαζόμενος

working

Pres Mid/Pass Part Nom Sg Masc · ἐργάζομαι

periphrastic participle (with ἦν: ongoing occupation)

→ progressive / durative (ongoing labor)

ἐργάζομαι: 'work / till'; renders עָבַד; the farming vocation directly connects to the curse of Gen 3:17–19 (working the ground that resists you), and foreshadows Cain's additional curse in 4:12.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

ground

Accusative

direct object of ἐργαζόμενος

→ object specification

γῆ: 'earth / ground / land'; renders הָאָרֶץ; the same word carries the curse of 3:17 and the further curse of 4:11–12. Cain's identity is bound to the ground from which he is then expelled.

3 καὶ ἐγένετο μεθ' ἡμέρας ἥνεγκεν Καὶν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ κυρίῳ.

And it came to pass after some days that Cain brought from the fruits of the ground a sacrifice to the Lord.

Temporal frame / narrative onset

καὶ ἐγένετο

καὶ ἐγένετο μεθ' ἡμέρας calques מֵימָּוּרָא, the Hebraizing formula 'and it came about at the end of days.' The indefinite time-marker 'after some days' introduces the crucial offering scene without specifying a festival or calendar context, leaving the choice of offering to the characters' own initiative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

temporal frame verb (Hebraizing formula)

→ constative aorist (episode marker)

γίνομαι: the formula καὶ ἐγένετο + temporal phrase is a direct calque of וַיְהִי + time expression, the standard Hebrew narrative onset marker; see note at Ruth 1:1.

μεθ'

after

preposition + accusative (temporal: 'after')

→ spatial or relational framing

μετά + acc.: 'after'; the elided form μεθ' before ἡμέρας is standard before an aspirate.

ἡμέρας

days

Accusative

accusative of time (object of μεθ')

→ object specification

ἡμέρα: 'day'; the plural without a number (renders מֵימָּוּרָא, 'at the end of days') = 'after some time'; the LXX often uses this indefinite phrase for an unspecified interval.

ἥνεγκεν

brought

Aor Act Indic 3 Sg · φέρω

main verb (offering action)

→ constative aorist (single act of bringing)

φέρω: 'bring / carry'; renders נָחַךְ; the aorist of φέρω (ἥνεγκεν) is suppletive from ἐνέγκω. The bringing of an offering (θυσία) to the deity is the narrative pivot on which the chapter turns.

Καὶν

Cain

Nominative

subject (indeclinable proper name)

→ participant identification

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

ἀπὸ

from

preposition + genitive (partitive source)

→ spatial or relational framing

ἀπό: 'from'; partitive here — some of the fruits, not all.

τῶν

the

Genitive

article (partitive genitive with ἀπό)

→ noun-phrase marking

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

καρπῶν

fruits

Genitive

partitive genitive (what was brought)

→ relational specification

καρπός: 'fruit / produce / crop'; renders מִפְרִי; the indefinite partitive (some of the produce) contrasts with Abel's offering in v.4, where the firstlings and fat portions are specified.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

ground

Genitive

genitive of source / production

→ relational specification

γῆ: see v.2; the produce of the ground that Cain works — his offering is from his own domain.

θυσίαν

a sacrifice

Accusative

direct object of ἤνεγκεν

→ object specification

θυσία: 'sacrifice / offering'; renders מִנְחָה (minhah), the grain/gift offering; the term in the Hebrew does not connote animal sacrifice specifically but any gift-offering to God. The LXX's θυσία overlays slightly different connotations (usually animal sacrifice in Greek religion).

τῷ

to the

Dative

article (dative with κυρίῳ)

→ noun-phrase marking

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

κυρίῳ

Lord

Dative

dative of indirect object (recipient of offering)

→ sphere or reference

κύριος: 'Lord'; rendering of יְהוָה; the standard LXX substitution; here the divine name marks the offering as directed to the covenant God of Israel.

4 καὶ Ἀβελ ἤνεγκεν καὶ αὐτὸς ἀπὸ τῶν πρωτοτόκων τῶν προβάτων αὐτοῦ καὶ ἀπὸ τῶν στεάτων αὐτῶν· καὶ ἐπεῖδεν ὁ θεὸς ἐπὶ Ἀβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ,

And Abel also brought from the firstborn of his sheep and from their fat portions; and God looked upon Abel and upon his gifts,

Parallel action (contrasting offering)

καὶ

The verse is structurally parallel to v.3 (both brothers bring, both offerings are named) but with loaded specificity: Abel brings from the πρωτότοκα ('firstborn') and στεάτα ('fat portions') — the choicest parts of the flock and the portion that belongs to God in the later sacrificial law (Lev 3:16–17). God's ἐπεῖδεν ('looked upon') is a Hebraism for divine favor (rendered לָּךְ הִנָּחֵץ, 'turn the face toward / regard with favor').

καὶ

and

narrative conjunction (parallel structure)

→ discourse linkage or contrast

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

Ἀβελ

Abel

Nominative

subject (indeclinable proper name)

→ participant identification

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

ἤνεγκεν

brought

Aor Act Indic 3 Sg · φέρω

main verb (same verb as Cain's offering in v.3, structural parallel)

→ constative aorist

φέρω: the same verb as v.3 deliberately echoes the parallel structure; the difference lies in what is brought, not in the act of bringing.

καὶ

also

adverbial καί (emphatic: 'also, even he')

→ discourse linkage or contrast

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

αὐτός

he himself

Nominative

emphatic pronoun (intensive: 'he also')

→ participant reference

αὐτός: intensive pronoun in nominative = 'himself'; with καί gives 'and he too brought' — marking that Abel, like Cain, acted on his own initiative.

ἀπὸ

from

preposition + genitive (partitive source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

πρωτότοκων

firstborn

Genitive

partitive genitive (the choicest portion of the flock)

→ relational specification

πρωτότοκος: 'firstborn'; renders בְּכֹרֶת; the firstborn of the flock is already the portion consecrated to God in later Mosaic law (Exod 13:12; Num 18:17); Abel's offering anticipates the cult's requirements. NT: Heb 11:4 notes God's witness to Abel's gifts.

τῶν

the

Genitive

article (with προβάτων)

→ noun-phrase marking

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

προβάτων

sheep

Genitive

genitive of source (the flock)

→ relational specification

πρόβατον: see v.2; Abel the shepherd brings from his own vocation's fruit, just as Cain the farmer brought from his.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (second partitive source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

στεάτων

fat portions

Genitive

partitive genitive (the choicest sacrificial portion)

→ relational specification

στέαρ: 'fat, suet, grease'; the fat of animals is the portion assigned to God in later Levitical law (Lev 3:16: πᾶν τὸ στέαρ τῷ κυρίῳ); Abel's offering thus conforms proleptically to what Torah will command. The MT reads יְהִי מִן־בָּהֶמָה ('from their fat portions').

αὐτῶν

their

Genitive

genitive of possession (the fat of the firstborn)

→ relational specification

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

καὶ

and

narrative conjunction (narrative result)

→ discourse linkage or contrast

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

ἐπεῖδεν

looked upon

Aor Act Indic 3 Sg · ἐπιβλέπω / ἐφοράω

main verb (divine regard: Hebraism for divine acceptance)

→ constative aorist (single act of divine attention)

ἐπεῖδεν (from ἐφοράω or ἐπιβλέπω): 'looked upon / regarded'; renders לָקַח בְּעֵינָיו, a Hebrew idiom for turning with favor; God's 'looking upon' Abel signals acceptance of the offering. The verb is used similarly at Gen 29:32 (LXX).

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject

→ participant prominence

θεός: ὁ θεός = 'God'; renders אֱלֹהִים; note the alternation between κύριος (v.3, rendering ה') and θεός (v.4, rendering אֱלֹהִים) within two verses.

ἐπὶ

upon

preposition + dative (direction of regard: 'toward, upon')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + dative (direction of regard: 'toward, upon').

Ἀβελ

Abel

Dative

dative object of ἐπί (indirect recipient of divine regard)

→ participant identification

Ἀβελ: transliterated proper name rendered in Greek letters; here it functions as dative object of ἐπί (indirect recipient of divine regard).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + dative (parallel to the first ἐπί)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + dative (parallel to the first ἐπί).

τοῖς

the

Dative

article (with δώροις)

→ noun-phrase marking

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

δώροις

gifts

Dative

dative object of ἐπί (the offering regarded favorably)

→ sphere or reference

δῶρον: 'gift / offering'; renders תְּחִנָּה; the LXX uses both θυσία (v.3) and δῶρον for תְּחִנָּה, blending the semantic range. NT: Heb 11:4 quotes this scene — 'by faith Abel offered to God a more excellent θυσία than Cain.'

5 ἐπὶ δὲ Καὶν καὶ ἐπὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν. καὶ ἔλυπήθη Καὶν λίαν καὶ συνέπεσεν τῷ προσώπῳ αὐτοῦ.

But upon Cain and upon his sacrifices he did not look. And Cain was very grieved, and his face fell.

Contrastive (divine non-acceptance)

ἐπὶ δέ

The sharp δέ at the head of the verse (ἐπὶ δὲ Καὶν) creates the contrastive pivot: God looked on Abel — but not on Cain. The emotional response (ἐλύπηθη ... συνέπεσεν τῷ προσώπῳ) calques תָּמַחַן לְפָנָיו פָּלָה — 'it burned for Cain greatly and his face fell.' The idiom 'face fell' denotes visible dejection or anger; the LXX renders it with συνέπεσεν (lit. 'fell together/in').

ἐπὶ

upon

preposition (parallel structure with v.4)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition (parallel structure with v.4).

δὲ

but

postpositive particle (contrastive: strong adversative here)

→ discourse linkage or contrast

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

Καὶν

Cain

Dative

dative object of ἐπί (person not regarded)

→ participant identification

Καὶν: transliterated proper name rendered in Greek letters; here it functions as dative object of ἐπί (person not regarded).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition (parallel: on his offerings also)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition (parallel: on his offerings also).

ταῖς

the

Dative

article (with θυσίαις)

→ noun-phrase marking

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

θυσίαις

sacrifices

Dative

dative object of ἐπὶ

→ sphere or reference

θυσία: same as v.3; the plural θυσίαις (where v.3 had singular θυσίαν) is perhaps generalizing or contemptuous — 'such offerings as his.'

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.

οὐ

not

negation (modifying προσέσχεν)

→ participant reference

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

προσέσχεν

he paid attention to

Aor Act Indic 3 Sg · προσέχω

main verb (divine non-attention: rejection of offering)

→ constative aorist (single act of non-regard)

προσέχω: 'attend to / give heed to / look toward'; renders לָקַח אֵלַי; the verb implies active attention withheld — not mere inattention but deliberate non-regard. The text does not explain why, leaving the theological question open and prompting Heb 11:4 ('by faith Abel offered a more excellent sacrifice').

καὶ

and

narrative conjunction (sequential reaction)

→ discourse linkage or contrast

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

ἐλυπήθη

was grieved

Aor Pass Indic 3 Sg · λυπέω

main verb (emotional response)

→ ingressive aorist (onset of grief/anger)

λυπέω: 'grieve / pain / distress'; the passive 'was grieved' renders נִיחַר לְקַיִן, lit. 'it burned for Cain' (anger), but the LXX chooses the more interior emotion-word λυπέω rather than a burning-anger word; the emotional nuance shades toward grief as well as anger.

Καὶν

Cain

Nominative

subject (proper name)

→ participant identification

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

λίαν

very

adverb (intensifier)

→ clausal contribution

λίαν: 'very / exceedingly'; renders ΤΙΝ; standard intensifier in LXX narrative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συνέπεσεν

fell

Aor Act Indic 3 Sg · συμπίπτω

main verb (idiom: 'his face fell')

→ constative aorist (the face's visible collapse)

συμπίπτω: lit. 'fall together / collapse'; here in the idiom 'his face fell' (= he was visibly dejected or angry), rendering וַיִּפְּלוּ פָנָיו. The idiom is a Hebraism; Greek would normally express this state differently.

τῷ

the

Dative

article (dative with προσώπῳ)

→ noun-phrase marking

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

προσώπῳ

face

Dative

dative of respect (or subject of the idiom: 'with/as to his face')

→ sphere or reference

πρόσωπον: 'face / countenance / presence'; renders פָּנִים; the face as the locus of emotional expression and divine favor/disfavor is a recurring motif in Genesis (cf. 4:14, 16 — 'from your face / before you').

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.

6 καὶ εἶπεν κύριος ὁ θεὸς τῷ Καὶν· Ἵνα τί περίλυπος ἐγένου, καὶ ἵνα τί συνέπεσεν τὸ πρόσωπόν σου;

And the Lord God said to Cain: 'Why have you become deeply grieved, and why has your face fallen?'

Divine interrogation (pastoral challenge) καὶ εἶπεν

The divine speech opens with a double rhetorical question using the LXX's ἵνα τί ('why?'), the standard Hebraism for הֲלָמָּה. God's intervention is diagnostic — he names Cain's emotional state (περίλυπος, 'deeply grieved') and the visible sign of it (the fallen face), but the questions imply that the distress is not inevitable and that Cain can respond otherwise.

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

λέγω: standard narrative speech verb.

κύριος

Lord

Nominative

subject

→ participant prominence

κύριος: rendering of יְהוָה; with ὁ θεός the full compound title κύριος ὁ θεός mirrors יְהוָה יְצִרֵם (unusual word order in Hebrew; the LXX phrase 'the Lord God' is the standard rendering throughout Gen 2–3 and here echoes that material).

ὁ

the

Nominative

article (with θεός, in apposition to κύριος)

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative in apposition to κύριος (full divine title)

→ participant prominence

θεός: ὁ θεός in apposition to κύριος gives 'the LORD, even God'; the compound title is characteristic of the Eden narrative (Gen 2–3 LXX) and appears also at 4:6.

τῷ

to

Dative

article (dative with Καὶν)

→ noun-phrase marking

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

Καὶν

Cain

Dative

indirect object / addressee (dative proper name)

→ participant identification

Καὶν: transliterated proper name rendered in Greek letters; here it functions as indirect object / addressee (dative proper name).

ἵνα

why

interrogative particle (ἵνα τί = 'why?'; Hebraism for ἵνα τί)

→ discourse linkage or contrast

ἵνα τί: lit. 'in order that what?' — the LXX regularly uses this phrase to render ἵνα τί ('why?'); it is a Hebraism not found with this sense in classical Greek.

τί

what

interrogative (part of idiom ἵνα τί)

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative (part of idiom ἵνα τί).

περίλυπος

deeply grieved

Nominative

predicate adjective (with ἐγένου)

→ participant prominence

περίλυπος: 'very sorrowful / deeply grieved'; the compound περί- intensifies λυπέω; the same word is used of Jesus in Gethsemane: περίλυπός ἐστιν ἡ ψυχὴ μου (Matt 26:38; Mark 14:34) — a notable NT echo.

ἐγένου

have you become

Aor Mid Indic 2 Sg · γίνομαι

main verb of first question (predicate with περίλυπος)

→ ingressive aorist (entered the state of grief)

γίνομαι: 'become'; the aorist marks the entry into the state of grief, parallel to the ingressive ἐλυπήθη of v.5.

καὶ

and

coordinating conjunction (linking parallel questions)

→ discourse linkage or contrast

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

ἵνα

why

interrogative particle (second ἵνα τί)

→ discourse linkage or contrast

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

τί

what

interrogative (part of idiom)

→ participant reference

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

συνέπεσεν

has fallen

Aor Act Indic 3 Sg · συμπίπτω

main verb of second question (idiom: face fell)

→ constative aorist

συμπίπτω: same idiom as v.5; the repetition of συνέπεσεν from v.5 into God's question shows God naming precisely what the narrator had described.

τὸ

the

Nominative

article (with πρόσωπον)

→ noun-phrase marking

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

πρόσωπόν

face

Nominative

subject of συνέπεσεν

→ participant prominence

πρόσωπον: see v.5; God mirrors Cain's fallen face back to him as a diagnostic question.

σου

your

Genitive

genitive of possession

→ relational specification

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

7 οὐκ, ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτες; ἡσύχασον· πρὸς σὲ ἡ ἀποστροφή αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ.

Is it not so — if you offer rightly but do not divide rightly, have you not sinned? Be still; his turning is toward you, and you shall rule over him.

Rhetorical challenge / conditional warning (LXX unique reading) οὐκ

This is the most radical LXX–MT divergence in the chapter. The MT's 'sin crouches at the door, and toward you is its desire, but you must master it' — a vivid image of personified sin — is entirely absent from the LXX. Instead the LXX reads a conditional question about right offering (ὀρθῶς ... ὀρθῶς δὲ μὴ διέλῃς) followed by the imperative ἡσύχασον ('be still/calm yourself') and the promise 'his turning is toward you, and you shall rule over him.' The referent of αὐτοῦ is probably Abel (his brother): his turning/desire is toward Cain, and Cain could still master the relationship. The LXX may reflect a Hebrew Vorlage that was already different from the proto-MT, or a free interpretive rendering; patristic interpreters (notably Philo and Chrysostom) worked extensively with this text.

οὐκ

is it not

negative interrogative particle (rhetorical: expecting 'yes')

→ discourse linkage or contrast

οὐ in a question: 'is it not the case that...?' — introduces the rhetorical question with expected affirmative answer.

ἐάν

if

conditional conjunction (third-class / open condition)

→ discourse linkage or contrast

ἐάν: third-class conditional ('if — and it may be so'); introduces a conditional that applies to Cain's actual situation.

ὀρθῶς

rightly

adverb (manner: modifying προσενέγκης)

→ clausal contribution

ὀρθῶς: 'rightly / correctly / properly'; the adverb appears twice in the verse (with each clause), structurally contrasting right offering with improper division; no direct Hebrew equivalent — the LXX expands here.

προσενέγκης

you offer

Aor Act Subj 2 Sg · προσφέρω

verb in protasis of conditional (subjunctive after ἐάν)

→ constative aorist (a single act of offering)

προσφέρω: 'bring to / offer'; the standard LXX verb for presenting a sacrifice (Lev 1:2 etc.); the aorist subjunctive in the protasis is the standard construction after ἐάν.

ὀρθῶς

rightly

adverb (manner: second occurrence, contrasting)

→ clausal contribution

ὀρθῶς: same word, now negated — 'rightly ... but not rightly' structures the verse's challenge.

δὲ

but

postpositive particle (contrastive)

→ discourse linkage or contrast

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

μή

not

negation (in conditional clause: μή with subjunctive)

→ clausal qualification or emphasis

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

διέλης

you divide

Aor Act Subj 2 Sg · διαιρέω

verb in second conditional clause (subjunctive after μή)

→ constative aorist

διαιρέω: 'divide / distribute / apportion'; the key LXX crux-word. In sacrificial contexts διαιρέω may refer to cutting up the offering correctly (as in Lev 1:6, 12 LXX); the reference to 'right dividing' may reflect a tradition that Cain failed to apportion the offering properly. The word is absent from the MT and represents either a different Vorlage or an interpretive expansion.

ἥμαρτες

have you not sinned

Aor Act Indic 2 Sg · ἁμαρτάνω

apodosis of conditional (with implied οὐ from opening: 'have you not sinned?')

→ constative aorist (completed act of sin)

ἁμαρτάνω: 'sin / miss the mark'; the aorist indicative in the apodosis of a conditional amounts to 'have you not already sinned?' — naming Cain's failure as actual, not merely hypothetical.

ἡσύχασον

be still

Aor Act Impv 2 Sg · ἡσυχάζω

main verb / imperative (command to emotional self-control)

→ ingressive aorist imperative (enter the state of stillness)

ἡσυχάζω: 'be still / quiet / cease from agitation'; the aorist imperative invites Cain to arrest his grief and anger immediately. The word has a rich LXX and NT semantic field (quietness, ceasing from strife, rest from labor).

πρὸς

toward

preposition + accusative (direction of ἀποστροφή)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς (the goal of the turning)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the goal of the turning).

ἡ

the

Nominative

article (with ἀποστροφή)

→ noun-phrase marking

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

ἀποστροφή

turning

Nominative

subject of verbless clause (nominal sentence)

→ participant prominence

ἀποστροφή: 'turning / return / reverting'; renders תְּשׁוּבָה (teshuqah) — the same word used in Gen 3:16 of Eve's desire toward her husband; here the LXX applies it to the brother (Abel's?) desire/turning toward Cain. The MT reads the same word in its 'sin crouching' verse. The ambiguity of the referent ('his turning' — sin's? Abel's?) is a classic exegetical crux.

αὐτοῦ

his

Genitive

genitive of possession (whose turning: probably Abel's or sin's)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (whose turning: probably Abel's or sin's).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

emphatic subject pronoun (you, as opposed to him)

→ participant reference

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

ἄρξεις

shall rule

Fut Act Indic 2 Sg · ἄρχω

main verb (divine promise: authority over the brother / over sin)

→ predictive future

ἄρχω + gen.: 'rule over / govern'; the future promise that Cain can master the rivalry — or master sin's pull. The LXX uses the same verb in Gen 3:16 of the husband's rule, creating an intertextual echo within the Genesis narrative.

αὐτοῦ

him

Genitive

genitive of the one ruled (object of ἄρχω)

→ relational specification

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

- 8 καὶ εἶπεν Καὶν πρὸς Ἀβελ τὸν ἀδελφὸν αὐτοῦ· Διέλθωμεν εἰς τὸ πεδῖον. καὶ ἐγένετο ἐν τῷ εἶναι αὐτοῦς ἐν τῷ πεδίῳ καὶ ἀνέστη Καὶν ἐπὶ Ἀβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν.

And Cain said to Abel his brother: 'Let us go out into the field.' And it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

Narrative action (the murder)

καὶ εἶπεν

The LXX (followed by Samaritan Pentateuch, Peshitta, and Vulgate) supplies Cain's speech — Διέλθωμεν εἰς τὸ πεδῖον — which is absent from the MT, where 'and Cain spoke to Abel his brother' is left incomplete. The LXX tradition recognised the narrative gap and filled it with Cain's premeditated lure. The murder itself is told in three sharp aorists (ἐγένετο ... ἀνέστη ... ἀπέκτεινεν), the last word closing the fratricidal act with brutal brevity.

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.

Καὶν
Cain

Nominative

subject

→ participant identification

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

πρὸς
to

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

→ spatial or relational framing

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

Ἀβελ
Abel

Accusative

accusative object of πρὸς (addressee)

→ participant identification

Ἀβελ: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (addressee).

τὸν
the

Accusative

article (with ἀδελφόν)

→ noun-phrase marking

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

ἀδελφόν
brother

Accusative

accusative in apposition to Ἀβελ

→ object specification

ἀδελφός: the repeated emphasis on brotherhood makes the murder maximally culpable — it is fratricide.

αὐτοῦ
his

Genitive

genitive of relationship

→ relational specification

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

Διέλθωμεν
let us go out

Aor Act Subj 1 Pl · διέρχομαι

hortatory subjunctive (invitation / lure)

→ constative aorist (single proposed action)

διέρχομαι: 'pass through / go through / go out'; the hortatory subjunctive 'let us go' is a premeditated lure — Cain invites Abel into the field where the crime can be committed unwitnessed. This line is the LXX's addition absent from the MT (see text_note).

εἰς
into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ
the

Accusative

article

→ noun-phrase marking

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

πεδῖον
field

Accusative

accusative of direction (goal of going)

→ object specification

πεδῖον: 'plain / open field'; renders הַשָּׂדֶה; the open field is the site of the murder, away from any witness. The word recurs in v.8 in the narrative frame.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

temporal frame verb (Hebraizing formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο again introduces the sequel; the temporal frame 'when they were in the field' sets the scene for the crime.

ἐν

in

preposition + dative (temporal: 'when')

→ spatial or relational framing

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

τῷ

the

Dative

article with infinitive (articular infinitive, temporal)

→ noun-phrase marking

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

εἶναι

being

Pres Act Inf · εἶμι

articular infinitive (ἐν τῷ εἶναι = 'while/when being')

→ progressive / durative (continuous circumstance)

εἶμι: the articular infinitive ἐν τῷ εἶναι = 'while they were' — a Hebraizing construction for temporal circumstance (בְּיָמָם).

αὐτοὺς

them

Accusative

accusative subject of infinitive

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of infinitive.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πεδίῳ

field

Dative

dative of place

→ sphere or reference

πεδίον: see above; the repetition 'in the field' emphasizes the setting of the crime.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἀνέστη

rose up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (hostile rising against: Hebraism)

→ ingressive aorist (hostile act commenced)

ἀνίστημι + ἐπί: 'rise up against / assail'; renders לַע ... עָלָיו; the verb expresses the initiation of violent aggression. The idiom 'rise against' is used of murderous intent throughout the OT (cf. Deut 19:11 LXX).

Καὶν

Cain

Nominative

subject

→ participant identification

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

ἐπὶ

against

preposition + accusative (hostile direction: 'against')

→ spatial or relational framing

ἐπί + acc.: here hostile 'against'; the same preposition God used in 'he looked upon' (v.4–5) but now in a violent register.

Ἀβελ

Abel

Accusative

accusative object of ἐπί (the victim)

→ participant identification

Ἀβελ: transliterated proper name rendered in Greek letters; here it functions as accusative object of ἐπί (the victim).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἀδελφὸν

brother

Accusative

accusative in apposition (repeated insistence on brotherhood)

→ object specification

ἀδελφός; the fifth occurrence of this word in vv.2–8; the narrator will not let the reader forget the kinship.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

narrative conjunction (sequential: the fatal blow)

→ discourse linkage or contrast

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

ἀπέκτεινεν

killed

Aor Act Indic 3 Sg · ἀποκτείνω

main verb (the murder)

→ constative aorist (single completed act of killing)

ἀποκτείνω: 'kill / put to death'; renders וַיַּהַרְגֵהוּ; the aorist is stark and unadorned — no description of method, just the bare fact. NT: 1 John 3:12 — 'not as Cain who was of the evil one and murdered his brother'; Jude 11 — 'the way of Cain.'

αὐτόν

him

Accusative

direct object (the victim)

→ participant reference

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

9 καὶ εἶπεν ὁ θεὸς πρὸς Καὶν· Ποῦ ἐστὶν Ἀβελ ὁ ἀδελφός σου; ὁ δὲ εἶπεν· Οὐ γινώσκω· μὴ φύλαξ τοῦ ἀδελφοῦ μου εἰμὶ ἐγώ;

And God said to Cain: 'Where is Abel your brother?' And he said: 'I do not know; am I my brother's keeper?'

Divine interrogation (repeated pattern from 3:9)

καὶ εἶπεν

God's question ποῦ ἐστὶν Ἀβελ ὁ ἀδελφός σου echoes 3:9 (Ἀδὰμ, ποῦ εἶ;), the same pattern of the divine questioner who knows the answer. Cain's double reply — 'I do not know' (a lie) followed by 'am I my brother's keeper?' — is one of Scripture's most famous deflections; μὴ + εἰμί asks a question expecting 'no,' but the reader knows the answer is 'yes.'

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 (divine speech)

→ constative aorist

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

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject

→ participant prominence

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Καὶν

Cain

Accusative

accusative object of πρὸς (addressee)

→ participant identification

Καὶν: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρὸς (addressee).

Ποῦ

where

interrogative adverb

→ participant identification

ποῦ: 'where?'; echoes the divine question of Gen 3:9 (Ἀδὰμ, ποῦ εἶ;) — the pattern of God searching for the sinner is deliberate intertextual echo.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

main verb of question (existential: location)

→ gnomic / simple present

εἰμί: copula.

Αβελ

Abel

Nominative

subject of ἔστιν

→ participant identification

Αβελ: transliterated proper name rendered in Greek letters; here it functions as subject of ἔστιν.

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

predicate nominative in apposition (God reminds Cain of the kinship)

→ participant prominence

ἀδελφός: now God uses the word that the narrator has stressed — 'your brother'. The question is not mere inquiry but a moral charge.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ὁ

the

Nominative

article (Cain's response)

→ noun-phrase marking

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

δὲ

and

postpositive particle (response marker: 'and he said')

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Cain's reply)

→ constative aorist

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

Οὐ

not

negation (declarative: οὐ + γινώσκω = 'I do not know')

→ participant reference

Οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (declarative: οὐ + γινώσκω = 'I do not know').

γινώσκω

I know

Pres Act Indic 1 Sg · γινώσκω

main verb (Cain's denial)

→ simple present (state: 'I have no knowledge')

γινώσκω: the same verb used of Adam's conjugal 'knowing' in v.1 — now used for Cain's false claim of ignorance; the repetition creates bitter irony.

μή

not ... am I?

negative interrogative particle (μή in question expects 'no')

→ discourse linkage or contrast

μή: in a direct question, expects the answer 'no'; but the rhetorical force is: the implied moral answer is 'yes'.

φύλαξ

keeper

Nominative

predicate nominative (in question with εἰμί)

→ participant prominence

φύλαξ: 'guard / keeper / watchman'; renders ʾאֲמִי; Cain's rhetorical question 'am I my brother's keeper?' has become proverbial for the refusal of responsibility; paradoxically, the word φύλαξ will reappear in God's promise to guard (σημεῖον) Cain himself (v.15).

τοῦ

of the

Genitive

article (with ἀδελφοῦ)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive object of φύλαξ (the one he refuses to guard)

→ relational specification

ἀδελφός: the sixth and seventh occurrences of the word in vv.2–9.

μου

my

Genitive

genitive of relationship

→ relational specification

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

εἰμί

am

Pres Act Indic 1 Sg · εἰμί

main verb (rhetorical question: 'am I?')

→ gnomic present

εἰμί: 'be'; 'I am (more) than you!'

ἐγώ

I

Nominative

emphatic subject pronoun (emphatic: 'I of all people?')

→ participant reference

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

10 καὶ εἶπεν ὁ θεός· τί ἐποίησας; φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με ἐκ τῆς γῆς.

And God said: 'What have you done? The voice of your brother's blood cries out to me from the ground.'

Divine charge (the blood speaks)

καὶ εἶπεν

God's counter-challenge is twofold: the rhetorical question τί ἐποίησας names the deed without waiting for Cain's answer, then the metaphor 'the voice of your brother's blood cries to me from the ground' personifies the murdered man's blood as a witness — a concept foundational to biblical law (Num 35:33; Heb 12:24, where Christ's blood 'speaks better than Abel's'). The present βοᾷ is iterative/progressive — the blood keeps crying.

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 (divine speech)

→ constative aorist

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

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject

→ participant prominence

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

Τί

what

Accusative

interrogative pronoun (accusative: object of ἐποίησας)

→ participant reference

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

ἐποίησας

have you done

Aor Act Indic 2 Sg · ποιέω

main verb of rhetorical question (accusation)

→ consummative aorist (deed completed and charged)

ποιέω: 'do / make'; the same rhetorical question echoes Gen 3:13 (τί τοῦτο ἐποίησας;, to Eve) — the divine interrogation pattern from Eden is deliberately repeated here.

φωνή

voice

Nominative

subject of βοᾶ (the blood personified as having a voice)

→ participant prominence

φωνή: 'voice / sound / cry'; renders בִּקְוֹ; blood as having a voice is a powerful legal and theological metaphor: shed innocent blood witnesses against the killer before God. NT: Heb 12:24 — the blood of Jesus speaks better (κρεῖττον λαλεῖ) than Abel's.

αἵματος

of blood

Genitive

genitive of source / content (whose voice: the blood's)

→ relational specification

αἷμα: 'blood'; renders דָּמָא; in MT the plural דָּמָאִם ('bloods') is notable — rabbinic tradition understood the plural as Abel's blood plus all his potential descendants; the LXX uses the singular, simplifying the image.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of possession / relationship

→ relational specification

ἀδελφός: God uses the word 'brother' again, refusing to let Cain escape the moral weight of the kinship.

σου

your

Genitive

genitive of relationship (possessive, addressed to Cain)

→ relational specification

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

βοᾶ

cries out

Pres Act Indic 3 Sg · βοάω

main verb (ongoing cry: the present tense is iterative)

→ iterative / progressive present (the cry continues)

βοάω: 'cry out / shout'; renders בָּקָעַ, the cry of those under oppression (cf. Exod 3:7, where the cry of Israel's slavery reaches God). The present tense 'keeps crying' — the blood continues to accuse even after the deed.

πρός

to

preposition + accusative (direction of the cry: toward God)

→ spatial or relational framing

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

με

me

Accusative

first-person accusative (God as the recipient of the cry)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as first-person accusative (God as the recipient of the cry).

ἐκ

from

preposition + genitive (source: from the ground)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

ground

Genitive

genitive of source

→ relational specification

γῆ: the ground that received the blood; the same ground Cain worked (v.2) and from which he will be cursed (v.11).

11 καὶ νῦν ἐπικατάρατος σὺ ἀπὸ τῆς γῆς, ἣ ἔχανε τὸ στόμα αὐτῆς δέξασθαι τὸ αἷμα τοῦ ἀδελφοῦ σου ἐκ τῆς χειρός σου.

And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

Judicial pronouncement (curse)

καὶ νῦν

καὶ νῦν marks the transition from accusation to sentence — the same formula appears at Gen 3:22. The curse is shaped as an expulsion from the ground itself: the earth that received the blood now expels the man who shed it. The phrase 'opened its mouth' (ἔχανε τὸ στόμα) is a vivid Hebraism (אֶרֶץ הַפִּיּוֹת) that personifies the land as a complicit witness.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (marking judicial transition: 'and now therefore')

→ adverbial qualification

νῦν: 'now'; with καί gives the formula 'and now' that marks the pivot from indictment to sentence, as in Gen 3:22 (LXX).

ἐπικατάρατος
cursed

Nominative

predicate adjective (verbless curse-sentence: 'you are cursed')

→ participant prominence

ἐπικατάρατος: 'accursed / under a curse'; the compound ἐπι- intensifies; renders ἡρᾱ; the adjective is a Hebraizing predicate adjective in a verbless sentence, the standard LXX form of the curse-pronouncement formula (cf. Gen 3:14, 17).

σὺ
you

Nominative

subject of verbless sentence (emphatic: 'you yourself')

→ participant reference

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

ἀπὸ
from

preposition + genitive (separation: cursed away from the ground)

→ spatial or relational framing

ἀπό: 'from'; the curse is defined by its spatial dimension — separated from, expelled from the productive ground.

τῆς
the

Genitive

article

→ noun-phrase marking

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

γῆς
ground

Genitive

genitive object of ἀπό (the ground from which cursed)

→ relational specification

γῆ: same ground as vv.2, 3, 10 — the narrative has been building to this: Cain worked the ground, the ground received the blood, now the ground itself expels him.

ἣ
which

Nominative

relative pronoun (subject of ἔχανε; antecedent: γῆς)

→ participant reference

ἣ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (subject of ἔχανε; antecedent: γῆς).

ἔχανεν

opened

Aor Act Indic 3 Sg · χαίνω

main verb of relative clause (the ground personified)

→ constative aorist (single act: the earth gaping open)

χαίνω: 'open wide / gape'; renders ἡ γῆ; the earth 'opening its mouth' to swallow blood is a vivid anthropomorphism; the same phrase is used of the earth swallowing Dathan and Abiram (Num 16:30 LXX: ἀνοίξει ἡ γῆ τὸ στόμα αὐτῆς).

τὸ

the

Accusative

article

→ noun-phrase marking

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

στόμα

mouth

Accusative

direct object of ἔχανεν (the ground's personified mouth)

→ object specification

στόμα: 'mouth'; renders ἡ γῆ; the ground has a mouth — a startling anthropomorphism that personifies the earth as an active participant in the drama of blood-guilt.

αὐτῆς

its

Genitive

genitive of possession (the ground's own mouth)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the ground's own mouth).

δέξασθαι

to receive

Aor Mid Inf · δέχομαι

infinitive of purpose (why the ground opened its mouth)

→ constative aorist (single act of reception)

δέχομαι: 'receive / accept / take in'; the ground opened to receive blood — a horrifying intimacy between earth and innocent blood.

τὸ

the

Accusative

article

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of δέξασθαι

→ object specification

αἷμα: see v.10; the blood from God's ears (v.10) to the ground's mouth (v.11) traces the same substance.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of possession / relationship

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of possession / relationship.

σου

your

Genitive

genitive of relationship (again: 'your brother')

→ relational specification

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

ἐκ

from

preposition + genitive (instrument/source: from your hand)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

χειρός

hand

Genitive

genitive of agency (the hand as instrument of murder)

→ relational specification

χείρ: 'hand'; ἐκ τῆς χειρός σου = 'from your hand' — the idiom transfers blood-guilt by naming the agent; the phrase 'blood from the hand' is a forensic metaphor for homicide (cf. Gen 9:5; Ezek 3:18 LXX).

σου

your

Genitive

genitive of possession

→ relational specification

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

12 ὅτι ἐργᾷ τὴν γῆν, καὶ οὐ προσθήσει τὴν ἰσχύν αὐτῆς δοῦναί σοι· στένων καὶ τρέμων ἔσῃ ἐπὶ τῆς γῆς.

When you work the ground, it will no longer yield its strength to you; you shall be groaning and trembling upon the earth.

Causal / elaborating content of curse

ὅτι

ὅτι here introduces the content of the curse rather than a reason: 'in that / namely that you will work the ground and it will not yield.' The curse is a direct inversion of Cain's vocation (he works the ground, v.2) — the very relationship on which his identity rests is severed. The phrase στένων καὶ τρέμων ἔσῃ ('you shall be groaning and trembling') is the LXX's rendering of תָּרַץ וָנָד ('fugitive and wanderer') — an interpretive shift from spatial wandering to emotional/physical anguish.

ὅτι

when

subordinating conjunction (here temporal-causal: 'in that / when')

→ discourse linkage or contrast

ὅτι: normally 'because / that'; here it introduces the content of the curse elaboration; renders יָד.

ἐργᾶ

you work

Pres Mid/Pass Indic 2 Sg · ἐργάζομαι

main verb of temporal clause (habitual: 'whenever you work')

→ iterative present (ongoing vocation turned curse)

ἐργάζομαι: same verb as v.2 (ἐργαζόμενος τὴν γῆν) — the deliberate repetition shows the curse directly targeting Cain's identity as farmer.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground

Accusative

direct object of ἐργᾶ

→ object specification

γῆ: fifth occurrence in close proximity — the chapter's most important noun.

καὶ

and

narrative conjunction (consequential: 'and yet')

→ discourse linkage or contrast

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

οὐ

not

negation

→ participant reference

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

προσθήσει

will yield / add

Fut Act Indic 3 Sg · προστίθῃμι

main verb (future denial of yield)

→ predictive future (divine decree)

προστίθῃμι: here 'add / yield / give further'; the Hebraism οὐ προσθήσει + infinitive = 'will no longer' (לֹא יוֹסֵף), the standard LXX rendering of the Hebrew idiom 'add to do X' = 'do X again.'

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἰσχύν

strength

Accusative

direct object of προσθήσει (what the ground will withhold)

→ object specification

ἰσχύς: 'strength / power / productive force'; renders יָדָת; the ground's 'strength' is its fertility and productive capacity — it will no longer give Cain its fullest yield.

αὐτῆς

its

Genitive

genitive of possession

→ relational specification

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

δοῦναί

to give

Aor Act Inf · δίδωμι

infinitive complementing προσθήσει (what it will not give)

→ constative aorist

δίδωμι: 'give'; the ground that was to 'give' its produce will no longer do so.

σοι

to you

Dative

dative of indirect object (the one denied the yield)

→ participant reference or interest

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

στένων

groaning

Pres Act Part Nom Sg Masc · στενάζω

periphrastic predicate participle (with ἔσθῃ: 'you will be groaning')

→ progressive / durative (continuous state)

στενάζω: 'groan / sigh deeply'; renders ὕμ (the 'wandering' of MT) by an emotional-physical state rather than spatial motion — a significant LXX interpretation that internalizes the curse.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τρέμων

trembling

Pres Act Part Nom Sg Masc · τρέμω

periphrastic predicate participle (second: with ἔσθῃ)

→ progressive / durative

τρέμω: 'tremble / shudder'; renders Τῷ (MT's 'wanderer'); the LXX renders the spatial pair Τῷ ὕμ as an experiential pair στένων καὶ τρέμων — groaning and trembling, an anguished inner exile rather than mere geographical wandering.

ἔσθῃ

you will be

Fut Mid Indic 2 Sg · εἰμί

main verb (future periphrastic with participles)

→ predictive future

εἰμί: the future εἰμί with present participles forms a future periphrastic construction denoting a continuous future state.

ἐπὶ

upon

preposition + genitive (locative: on/over the earth)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: on/over the earth).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object of ἐπὶ (the earth as the space of his misery)

→ relational specification

γῆ: the same γῆ from which he is cursed (v.11) and over which he will groan — he remains on the earth but dispossessed of its blessing.

13 καὶ εἶπεν Καὶ πρὸς κύριον τὸν θεόν· Μείζων ἡ αἰτία μου τοῦ ἀφεθῆναί με.

And Cain said to the Lord God: 'My guilt is too great to be forgiven.'

Human response (lament / petition) καὶ εἶπεν

Cain's response is either a despairing declaration ('my punishment is too great to bear') or a confession of guilt ('my sin is too great to be forgiven'). The Greek αἰτία can mean both 'guilt / charge' and 'punishment'; the genitive + articular infinitive τοῦ ἀφεθῆναί constructs a comparison: 'greater than [the possibility of] my being forgiven.' The LXX's αἰτία is notably different from the MT's נִינְיָ (iniquity/punishment).

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.

Καὶν
Cain

Nominative

subject

→ participant identification

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

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

κύριον
Lord

Accusative

accusative object of πρὸς (addressee)

→ object specification

κύριος: now Cain addresses κύριον τὸν θεόν — the full compound title as at v.6; Cain turns from deflection to direct address.

τὸν
the

Accusative

article (in apposition with κύριον)

→ noun-phrase marking

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

θεόν
God

Accusative

apposition to κύριον (full title)

→ object specification

θεόν: meaning 'God'; it serves as apposition to κύριον (full title).

Μεῖζων
greater

Nominative

predicate adjective (comparative: 'too great')

→ participant prominence

μεῖζων: comparative of μέγας; 'greater'; in this construction with τοῦ + infinitive: 'greater than [my being forgiven]' = 'too great to be forgiven'; the comparative + articular infinitive of comparison is a classical and LXX construction.

ἡ
the

Nominative

article (with αἰτία)

→ noun-phrase marking

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

αἰτία
guilt

Nominative

subject of verbless sentence (predicate with μεῖζων)

→ participant prominence

αἰτία: 'cause / charge / guilt / punishment'; the LXX uses αἰτία for the Hebrew נִצַּח, a word that encompasses both the iniquity and its consequent punishment; the ambiguity is built into the Hebrew and preserved in the Greek.

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.

τοῦ
than being

Genitive

genitive article introducing articular infinitive of comparison

→ noun-phrase marking

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

ἀφεθῆναι

to be forgiven

Aor Pass Inf · ἀφίημι

articular infinitive (genitive of comparison: 'too great than that I be forgiven')

→ constative aorist (forgiveness as single act)

ἀφίημι: 'release / forgive / remit'; the passive infinitive ἀφεθῆναι = 'to be forgiven'; the word anticipates the NT theology of forgiveness — Cain's very articulation of his guilt in the language of forgiveness (ἀφεθῆναι) is theologically striking.

με

me

Accusative

accusative subject of infinitive (me = the one to be forgiven)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of infinitive (me = the one to be forgiven).

14 εἰ ἐκβάλλεις με σήμερον ἀπὸ προσώπου τῆς γῆς, καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι, καὶ ἔσομαι στένων καὶ τρέμων ἐπὶ τῆς γῆς, καὶ ἔσται πᾶς ὁ εὕρισκων με ἀποκτενεῖ με.

If you drive me out today from the face of the ground, and from your face I will be hidden, and I will be groaning and trembling upon the earth, then everyone who finds me will kill me.

Conditional complaint (Cain articulates the consequences)

εἰ

The complex conditional (εἰ + present indicative in the protasis, futures in the apodosis) is Cain's rhetorical expansion of the divine sentence. The parallel between 'face of the ground' and 'your face' — ἀπὸ προσώπου τῆς γῆς and ἀπὸ τοῦ προσώπου σου — makes exile from the ground equivalent to exile from the divine presence. The fear of being killed (ἀποκτενεῖ με) prompts the divine response of the protective sign.

εἰ

if

conditional conjunction (first-class condition: assumed as real)

→ discourse linkage or contrast

εἰ + present indicative: first-class condition, assuming the reality of the protasis; Cain accepts that the expulsion is happening.

ἐκβάλλεις

you drive out

Pres Act Indic 2 Sg · ἐκβάλλω

verb of protasis (first-class condition)

→ progressive present (the expulsion is in process)

ἐκβάλλω: 'drive out / expel / cast out'; renders שׁלַח; the same verb is used in LXX Gen 3:24 for the expulsion from Eden — deliberate echo.

με

me

Accusative

direct object of ἐκβάλλεις

→ participant reference

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

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; makes the expulsion immediate and absolute.

ἀπὸ

from

preposition + genitive (source of separation)

→ spatial or relational framing

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

προσώπου

face

Genitive

genitive object of ἀπὸ (idiom: 'from the face of' = 'away from')

→ relational specification

πρόσωπον: in the phrase ἀπὸ προσώπου = 'from the face/presence of'; Hebraism for שׁלַח; the repetition of πρόσωπον links exile from earth to exile from God.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

ground

Genitive

genitive of the face-owner (from the face of the earth)

→ relational specification

γῆς: meaning 'ground'; it serves as genitive of the face-owner (from the face of the earth).

καὶ

and

coordinating conjunction (linking elements of Cain's protest)

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

προσώπου

face

Genitive

genitive object of ἀπὸ (from God's face = from God's presence)

→ relational specification

πρόσωπον: 'face / presence'; the parallel ἀπὸ προσώπου τῆς γῆς and ἀπὸ τοῦ προσώπου σου equates expulsion from earth with expulsion from the divine presence.

σου

your

Genitive

genitive of possession (God's face/presence)

→ relational specification

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

κρυβήσομαι

I will be hidden

Fut Pass Indic 1 Sg · κρύπτω

main verb (apodosis element: consequence of expulsion)

→ predictive future

κρύπτω: 'hide / conceal'; passive 'will be hidden' — from God's sight. Cain is not afraid of being hidden from God; he is saying he will be absent from the divine presence, which is itself the punishment.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (periphrastic future with participles: groaning and trembling)

→ predictive future

εἰμί (fut. ἔσομαι): 'I will be'; with the dative αὐτῷ it means 'I will be his / belong to him' — Hushai's profession of loyalty couched in deliberate ambiguity.

στενών

groaning

Pres Act Part Nom Sg Masc · στενάζω

periphrastic participle (with ἔσομαι; same as v.12)

→ progressive / durative

στενάζω: same word as v.12 — Cain now repeats the terms of the curse back to God as his complaint.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τρέμων

trembling

Pres Act Part Nom Sg Masc · τρέμω

periphrastic participle (with ἔσομαι; same as v.12)

→ progressive / durative

τρέμω: same word as v.12.

ἐπὶ

upon

preposition + genitive (locative)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object of ἐπὶ (the earth as his domain of misery)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive object of ἐπὶ (the earth as his domain of misery).

καὶ

and

coordinating conjunction (final consequence)

→ discourse linkage or contrast

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

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive: the danger)

→ predictive future

εἰμί (fut.): copula.

πᾶς

everyone

Nominative

subject (universal: 'every one who')

→ participant prominence

πᾶς: meaning 'everyone'; it serves as subject (universal: 'every one who').

ὁ

the

Nominative

article (with substantival participle: 'the one finding')

→ noun-phrase marking

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

εὐρίσκων

finding

Pres Act Part Nom Sg Masc · εὐρίσκω

substantival participle (subject: 'everyone who finds me')

→ iterative present (any future encounter)

εὐρίσκω: 'find / encounter'; the substantival participle with πᾶς = 'everyone who finds me' — an indefinite future reference.

με

me

Accusative

direct object of εὐρίσκων

→ participant reference

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

ἀποκτενεῖ

will kill

Fut Act Indic 3 Sg · ἀποκτείνω

main verb of predicate (the feared consequence)

→ predictive future

ἀποκτείνω: the same verb as v.8 — Cain, who killed Abel, now fears being killed in turn; the word forges the ironic link.

με

me

Accusative

direct object of ἀποκτενεῖ

→ participant reference

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

15 καὶ εἶπεν αὐτῷ κύριος ὁ θεός· Οὐχ οὕτως· πᾶς ὁ ἀποκτείνας Καὶν ἑπτὰ ἐκδικούμενα παραλύσει. καὶ ἔθετο κύριος ὁ θεὸς σημεῖον τῷ Καὶν τοῦ μὴ ἀνελεῖν αὐτὸν πάντα τὸν εὐρίσκοντα αὐτόν.

And the Lord God said to him: 'Not so; everyone who kills Cain shall suffer vengeance sevenfold.' And the Lord God set a sign upon Cain, so that no one who found him should slay him.

Divine response (protective counter-decree) καὶ εἶπεν

God's response to Cain's lament is not further condemnation but protection: the σημεῖον ('sign') set upon Cain is a mark of divine custody, not of disgrace. The phrase ἑπτὰ ἐκδικούμενα ('sevenfold vengeance') introduces the sevenfold motif that Lamech will escalate to seventy-sevenfold in v.24 — one of the chapter's key structural threads. The articular infinitive τοῦ μὴ ἀνελεῖν expresses purpose / negative result: 'so that no finder would kill him.'

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 (divine speech)

→ constative aorist

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

αὐτῷ

to him

Dative

dative indirect object (addressee: Cain)

→ participant reference or interest

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

κύριος

Lord

Nominative

subject

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject.

ὁ

the

Nominative

article (with θεός, apposition)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as apposition to κύριος.

οὐχ

not

strong negation (absolute denial)

→ clausal qualification or emphasis

οὐχί (emphatic form of οὐ): 'certainly not / not so'; the abrupt divine denial contradicts Cain's fear that he will be an unprotected fugitive.

οὕτως

so

adverb (manner: 'in this way'; negated by οὐχ)

→ adverbial qualification

οὕτως: 'so / in this way'; 'not so' = it will not be as you fear (unprotected death).

πᾶς

everyone

Nominative

subject of παραλύσει (universal protasis)

→ participant prominence

πᾶς: meaning 'everyone'; it serves as subject of παραλύσει (universal protasis).

ὁ

the

Nominative

article (with substantival participle)

→ noun-phrase marking

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

ἀποκτείνας

who kills

Aor Act Part Nom Sg Masc · ἀποκτείνω

substantival participle (conditional subject: 'whoever kills Cain')

→ constative aorist (single act of killing)

ἀποκτείνω: third use of this verb in the chapter — binding together the murder of Abel (v.8), Cain's fear of being killed (v.14), and now the divine protection.

Καὶν

Cain

Accusative

direct object of ἀποκτείνας

→ participant identification

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

ἐπτά

sevenfold

Accusative

adverbial accusative (measure: 'seven [times] worth of vengeance')

→ measure or count

ἐπτά: 'seven'; here functioning adverbially with ἐκδικούμενα; the 'sevenfold' vengeance is the divine protection's quantified force — it will be returned sevenfold. Lamech later claims seventy-sevenfold (v.24).

ἐκδικούμενα

vengeances

Pres Mid/Pass Part Acc Pl Neut · ἐκδικέω

substantival participle (accusative object: 'seven acts of vengeance')

→ progressive (ongoing consequences of harm to Cain)

ἐκδικέω: 'avenge / take vengeance / exact justice'; the passive/middle participle ἐκδικούμενα functions as a noun ('vengeances'); the construction ἐπτά ἐκδικούμενα = 'sevenfold vengeance,' a quantified divine protection.

παράλυσαι

shall suffer

Fut Act Indic 3 Sg · παραλύω

main verb (divine warning: the consequence of harming Cain)

→ predictive future

παράλυσαι: 'loosen beside / relax / weaken / disable'; renders פָּרַח (MT: 'will be avenged'); the LXX's choice of παραλύω — rather than a straightforward vengeance-verb — introduces the idea of being 'broken/disabled' as divine punishment, an unusual but expressive rendering.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἔθετο

set / placed

Aor Mid Indic 3 Sg · τίθημι

main verb (the sign established)

→ constative aorist (single act of marking)

τίθημι: 'place / set / establish'; the middle ἔθετο emphasizes God's personal action; renders נָּתַן .

κύριος

Lord

Nominative

subject

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as apposition to κύριος.

σημεῖον

a sign

Accusative

direct object of ἔθετο

→ object specification

σημεῖον: 'sign / mark / token'; the nature of the σημεῖον is not specified — the LXX, like the MT, leaves it undefined; ancient and modern interpretation has ranged widely (a bodily mark, a special animal, a garment, a divine mark of protection). The word σημεῖον is loaded with significance: in the LXX/NT it typically denotes a divine sign of identification or covenant (cf. Gen 17:11 — circumcision as σημεῖον).

τῷ

upon

Dative

article (dative with Καὶν: 'for/on Cain')

→ noun-phrase marking

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

Καὶν

Cain

Dative

dative of advantage / indirect object (the sign is placed for/on Cain)

→ participant identification

Καὶν: transliterated proper name rendered in Greek letters; here it functions as dative of advantage / indirect object (the sign is placed for/on Cain).

τοῦ

so that ... not

Genitive

article introducing negative purpose infinitive

→ noun-phrase marking

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

μή

not

negation (with articular infinitive of purpose)

→ clausal qualification or emphasis

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

ἀνελεῖν

to slay

Aor Act Inf · ἀναιρέω

articular infinitive of negative purpose ('so that ... no one should kill him')

→ constative aorist

ἀναιρέω: 'take up / take away / kill'; a different word for killing than ἀποκτείνω, suggesting violent dispatch or legal execution; the articular infinitive τοῦ μή ἀνελεῖν expresses the purpose of the sign.

αὐτόν

him

Accusative

accusative object of ἀνελεῖν

→ participant reference

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

πάντα

everyone

Accusative

accusative subject of infinitive (universal: 'any finder')

→ object specification

πάντα: meaning 'everyone'; it serves as accusative subject of infinitive (universal: 'any finder').

τὸν

the

Accusative

article (with substantival participle εὐρίσκοντα)

→ noun-phrase marking

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

εὐρίσκοντα

finding

Pres Act Part Acc Sg Masc · εὐρίσκω

substantival participle (subject of infinitive: 'anyone finding him')

→ iterative present (any future encounter)

εὐρίσκω: same verb as v.14 (ὁ εὐρίσκων με)
— God's protective decree addresses exactly the threat Cain articulated.

αὐτόν

him

Accusative

direct object of εὐρίσκοντα

→ participant reference

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

16 ἐξῆλθεν δὲ Καὶν ἀπὸ προσώπου τοῦ θεοῦ καὶ κατώκησεν ἐν γῇ Ναιδ κατέναντι Εδεμ.

And Cain went out from before the face of God and dwelt in the land of Naid, opposite Eden.

Narrative continuation (departure from God's presence) δέ

ἀπὸ προσώπου τοῦ θεοῦ — 'from the face of God' — is the spatial enactment of the theological exile announced in v.14. Cain does not merely move geographically; he goes out from the divine presence, reversing the direction of prayer and worship (which move toward the face of God). The land Ναιδ transliterates Τη (‘wandering’), making Cain's destination his condition; κατέναντι Εδεμ (‘opposite Eden’) places Naid in tension with the garden, east of which Adam and Eve were expelled (Gen 3:24).

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (departure from God's presence)

→ constative aorist (single decisive exit)

ἐξέρχομαι: 'go out / depart'; the same compound echoes the expulsion-from-Eden narrative (ἐξεβάλλεν, Gen 3:24); here Cain goes out voluntarily — or is he compelled? The verb is ambiguous, like the whole scene.

δὲ

and

postpositive particle (narrative continuation)

→ discourse linkage or contrast

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

Καὶν

Cain

Nominative

subject

→ participant identification

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

ἀπὸ

from

preposition + genitive (separation from the divine presence)

→ spatial or relational framing

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

προσώπου

face

Genitive

genitive object of ἀπό (Hebraism: 'from the presence/face of')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου = 'from before the face of' — the Hebraism יְהוָה; the phrase marks the theological dimension of exile.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of possession (whose presence Cain leaves)

→ relational specification

θεός: in the MT it is יהוה (from before YHWH); the LXX uses θεοῦ here (not κυρίου), a departure from the MT.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

κατώκησεν

dwelt

Aor Act Indic 3 Sg · κατοικέω

main verb (settlement: permanent dwelling)

→ constative aorist (taking up permanent residence)

κατοικέω: 'dwell / settle / inhabit'; renders כָּשַׁן; the prefix κατα- adds a note of settlement — this is Cain establishing residence, not just passing through.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

dative of place (γῆ Ναιδ = 'the land of Naid')

→ sphere or reference

γῆ: 'land / earth'; renders נֶדֶן; Ναιδ transliterates נֶדֶן ('wandering') — Cain dwells in the land whose name embodies his condition.

Ναιδ

Naid

Genitive

proper name in genitive (name of the land; indeclinable)

→ participant identification

Ναιδ: transliteration of נֶדֶן, 'wandering'; the land's name is a place-name built from Cain's condition.

κατέναντι

opposite

preposition + genitive (directional: 'over against / facing')

→ spatial or relational framing

κατέναντι: 'opposite / facing / over against'; renders מִמֶּנֶּה ('east of'); the LXX's κατέναντι Εδεμ places Naid 'facing' Eden rather than simply 'east of' it — a spatial relationship suggesting exclusion from and orientation toward what has been lost.

Εδεμ

Eden

Genitive

genitive object of κατέναντι (the landmark: facing Eden)

→ participant identification

Εδεμ: transliteration of עֵדֶן; indeclinable; the same garden from which Cain's parents were expelled — Cain now settles in its orbit, on the outside.

17 καὶ ἔγνω Καὶν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν τὸν Εὐὼχ· καὶ ἦν οἰκοδομῶν πόλιν, καὶ ἐπωνόμασεν τὴν πόλιν ἐπὶ τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Εὐὼχ.

And Cain knew his wife, and she conceived and bore Enoch; and he was building a city, and he named the city after the name of his son Enoch.

Narrative continuation (Cainite genealogy begins) καὶ

The verse opens the Cainite genealogy with a deliberate echo of v.1 (same language: ἔγνω ... συλλαβοῦσα ἔτεκεν). Cain's city-building is a new element absent from Abel's narrative thread — the Cainite line produces culture, technology, and civilization. Naming the city after his son Εὐὼχ (a different Enoch from the Sethite Enoch of 5:18–24) is an act of self-memorialization — the city as monument against the wandering condition.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔγνω
knew

Aor Act Indic 3 Sg · γινώσκω

main verb (conjugal knowledge; Hebraism; echoes v.1)

→ constative aorist

γινώσκω: third use of this verb in the chapter (vv.1, 9, 17), each time in a different register — conjugal knowledge (1), false denial of knowledge (9), conjugal knowledge again (17).

Καὶν
Cain

Nominative

subject

→ participant identification

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

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 ἔγνω

→ object specification

γυνή: Cain's wife is unnamed in both MT and LXX; the text assumes without explaining her origin, a famous puzzle in the history of interpretation.

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.

συλλαβοῦσα

having conceived

Aor Act Part Nom Sg Fem · συλλαμβάνω

attendant circumstance participle (antecedent to ἔτεκεν; echoes v.1)

→ constative aorist

συλλαμβάνω: same word as v.1; the deliberate echo links Cain's own birth (from Adam knowing Eve) to Enoch's birth (from Cain knowing his wife).

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders תָּלַד; the long-awaited birth that resolves the chapter's central crisis.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ενωχ

Enoch

Accusative

direct object (proper name, indeclinable)

→ participant identification

Ενωχ: transliteration of חֲנוֹךְ (Hanok, 'dedicated/initiated'); the Cainite Enoch is distinct from the Sethite Enoch of Gen 5:18–24 (who 'walked with God' and did not die).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

periphrastic verb (with οἰκοδομῶν: ongoing project)

→ progressive imperfect (city-building as extended activity)

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

οἰκοδομῶν

building

Pres Act Part Nom Sg Masc · οἰκοδομέω

periphrastic participle (with ἦν: progressive construction)

→ progressive / durative

οἰκοδομέω: 'build / construct'; renders בָּנָה; the city-building is Cain's response to his cursed wandering condition — he creates a fixed habitation despite the curse of rootlessness.

πόλιν

a city

Accusative

direct object of οἰκοδομῶν

→ object specification

πόλις: 'city'; the first πόλις in the Bible is built by the cursed Cain — a fact that later tradition interpreted both negatively (the city as the mark of fallen civilization) and positively (human creativity).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπωνόμασεν

named

Aor Act Indic 3 Sg · ἐπονομάζω

main verb (the city named after the son)

→ constative aorist

ἐπονομάζω: 'name after / give a name to'; the city named after the son is an act of memorial — Cain preserves his line in stone and name.

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

direct object of ἐπωνόμασεν

→ object specification

πόλιν: meaning 'city'; it serves as direct object of ἐπωνόμασεν.

ἐπὶ

after

preposition + dative (basis of naming: 'on the name of')

→ spatial or relational framing

ἐπὶ: meaning 'after'; here it marks the relation signaled by preposition + dative (basis of naming: 'on the name of').

τῷ

the

Dative

article (with ὀνόματι)

→ noun-phrase marking

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

ὀνόματι

name

Dative

dative object of ἐπὶ (the name used for naming)

→ sphere or reference

ὄνομα: 'name'; ἐπὶ τῷ ὀνόματι = 'after the name of'; the phrase renders $\kappa\psi\ \lambda\zeta$.

τοῦ

of the

Genitive

article (with υἱοῦ)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of possession (whose name is given to the city)

→ relational specification

υἱός: 'son'; the city named after the son is an inversion of normal naming conventions (names given to persons, not places after persons at birth) — suggesting Cain's desire to memorialize his progeny.

αὐτοῦ

his

Genitive

genitive of possession (Cain's son)

→ relational specification

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

Ενωχ

Enoch

Genitive

proper name in apposition to υἱοῦ (the son whose name is used)

→ participant identification

Ενωχ: transliterated proper name rendered in Greek letters; here it functions as proper name in apposition to υἱοῦ (the son whose name is used).

18 ἐγεννήθη δὲ τῷ Ἐνῶχ Γαιδαδ, καὶ Γαιδαδ ἐγέννησεν τὸν Μαλελεηλ, καὶ Μαλελεηλ ἐγέννησεν τὸν Μαθουσαλα, καὶ Μαθουσαλα ἐγέννησεν τὸν Λαμεχ.

And to Enoch was born Gaidad, and Gaidad begat Maleleel, and Maleleel begat Methusala, and Methusala begat Lamech.

Genealogical continuation (Cainite line, four generations)

δέ

The Cainite genealogy uses both the passive (ἐγεννήθη, 'was born to') and the active (ἐγέννησεν, 'begat') forms. The LXX name-forms differ substantially from the MT at several points: the Cainite line in MT reads Irad, Mehujael, Methushael, Lamech; the LXX has Gaidad, Maleleel, Mathusala — names that in some cases overlap with the Sethite genealogy of chapter 5, a textual complexity perhaps reflecting scribal harmonization across traditions.

ἐγεννήθη

was born

Aor Pass Indic 3 Sg · γεννάω

main verb (passive birth formula)

→ constative aorist (single birth event)

γεννάω: 'beget / give birth to'; the passive ἐγεννήθη = 'was born'; the alternation of passive (birth to / for) and active (begat) within a single genealogy is typical of the LXX's varied rendering of the toledoth-formula.

δὲ

and

postpositive particle (narrative continuation)

→ discourse linkage or contrast

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

τῷ

to

Dative

article (dative with Ἐνῶχ: 'to Enoch was born')

→ noun-phrase marking

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

Ἐνῶχ

Enoch

Dative

dative of advantage (born to Enoch; indirect object)

→ participant identification

Ἐνῶχ: transliterated proper name rendered in Greek letters; here it functions as dative of advantage (born to Enoch; indirect object).

Γαιδαδ

Gaidad

Nominative

subject (person born; proper name, indeclinable)

→ participant identification

Γαιδαδ: LXX transliteration; MT reads טַיִד (Irād); the LXX name-form diverges here from the MT, possibly reflecting a different manuscript tradition.

καὶ

and

narrative conjunction (genealogical parataxis)

→ discourse linkage or contrast

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

Γαιδαδ

Gaidad

Nominative

subject of ἐγέννησεν

→ participant identification

Γαιδαδ: transliterated proper name rendered in Greek letters; here it functions as subject of ἐγέννησεν.

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (active genealogical formula: 'begat')

→ constative aorist

γεννάω: the standard genealogical verb; renders Τῷι.

τὸν

the

Accusative

article (with Μαλελελ)

→ noun-phrase marking

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

Μαλελελ

Maleleel

Accusative

direct object of ἐγέννησεν (proper name, indeclinable)

→ participant identification

Μαλελελ: LXX; MT reads מֵהוּיֵאֵל (Mehujael).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Μαλελελ

Maleleel

Nominative

subject of ἐγέννησεν

→ participant identification

Μαλελελ: transliterated proper name rendered in Greek letters; here it functions as subject of ἐγέννησεν.

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical formula)

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Μαθουσαλα

Methusala

Accusative

direct object (proper name, indeclinable)

→ participant identification

Μαθουσαλα: LXX; MT reads מֵתוּשֶׁלַח (Methushael); the LXX name is close to the Sethite Μαθουσαλα (Methuselah) of Gen 5:21, creating a textual convergence between the two genealogies.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Μαθουσαλα

Methusala

Nominative

subject of ἐγέννησεν

→ participant identification

Μαθουσαλα: transliterated proper name rendered in Greek letters; here it functions as subject of ἐγέννησεν.

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb

→ constative aorist

γεννάω: see v.8.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Λαμεχ

Lamech

Accusative

direct object (proper name, indeclinable)

→ participant identification

Λαμεχ: transliteration of לִמֶּךְ; the Cainite Lamech is distinct from the Sethite Lamech of Gen 5:25 (father of Noah); this Lamech is the author of the boast-song in vv.23–24.

19 καὶ ἔλαβεν ἑαυτῷ Λαμεχ δύο γυναῖκας ὄνομα τῇ μιᾷ Ἀδα καὶ ὄνομα τῇ δευτέρᾳ Σελλα.

And Lamech took to himself two wives; the name of the one was Adah and the name of the second was Zillah.

Genealogical / narrative (Lamech's household established)

καὶ

The notice that Lamech took two wives is the first mention of polygamy in Scripture; the LXX gives both women their names immediately. Ἀδα (Adah) and Σελλα (Zillah) are both named contributors to the chapter's cultural genealogy — Adah bears the tent-dwellers and musicians, Zillah bears the metallurgist and Naamah.

καὶ

and

narrative conjunction

→ 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 (marriage: 'took as wives')

→ constative aorist

λαμβάνω: 'take'; the idiom λαμβάνω γυναῖκα ('take a wife') renders תִּשָּׂא אִשָּׁה, the standard Hebrew marriage formula; here the double γυναῖκας marks the first instance of polygamy.

ἑαυτῷ

to himself

Dative

reflexive dative (dative of advantage: took for himself)

→ sphere or reference

ἑαυτῷ: reflexive pronoun, 'for himself'; the dative emphasizes personal acquisition.

Λαμεχ

Lamech

Nominative

subject

→ participant identification

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

δύο

two

Accusative

numeral (modifying γυναῖκας)

→ measure or count

δύο: 'two'; the number is emphasized — this is a deliberate first.

γυναῖκας

wives

Accusative

direct object of ἔλαβεν

→ object specification

γυνή: 'woman / wife'; dual marriage is the first polygamy in the biblical narrative; the Cainite line is marked by firsts: first murder, first city, first polygamy, first arts.

ὄνομα

name

Nominative

subject of verbless clause (ὄνομα + dative of identification: 'the name of X was Y')

→ participant prominence

ὄνομα: 'name'; the verbless noun clause 'name of the one was X' is a Hebraism (נִשְׁמָה).

τῇ

the

Dative

article (dative of reference: 'of/for the one')

→ noun-phrase marking

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

μιά

one

Dative

dative of identification ('the name of the one')

→ measure or count

μία: 'one (fem.)'; the distributive 'the one ... the second' pairs the two wives.

Αδὰ

Adah

Nominative

predicate (the name: proper name, indeclinable)

→ participant identification

Αδὰ: transliteration of אָדָּה (Adah, 'ornament / dawn'); indeclinable.

καὶ

and

coordinating conjunction (parallel to first clause)

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject of second verbless clause

→ participant prominence

ὄνομα: meaning 'name'; it serves as subject of second verbless clause.

τῇ

the

Dative

article

→ noun-phrase marking

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

δευτέρα

second

Dative

dative of identification ('the second wife')

→ sphere or reference

δευτέρα: 'second'; the ordinal pairs with μία — 'the one ... the second.'

Σελλα

Zillah

Nominative

predicate (the name; proper name, indeclinable)

→ participant identification

Σελλα: transliteration of שִׁלְחָה (Zillah, 'shadow / shade'); indeclinable.

20 καὶ ἔτεκεν Ἀδα τὸν Ἰωβηλ· οὗτος ἦν πατήρ ὁ κατοικῶν ἐν σκηναῖς κτηνοτρόφος.

And Adah bore Jabal; this one was the father of those dwelling in tents as herdsmen.

Cultural genealogy (first craft founder) καὶ

The three sons of Lamech are each 'fathers' of foundational human activities — Ἰωβηλ of tent-dwelling pastoralism, Ἰουβαλ of music (v.21), Θοβελ of metallurgy (v.22). The formula οὗτος ἦν πατήρ ... ('this one was the father of') is a Hebraism for the founder/progenitor of a class of people or practice (יָצָא).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth formula)

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders תָּלַד; the long-awaited birth that resolves the chapter's central crisis.

Ἀδα

Adah

Nominative

subject (indeclinable proper name)

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰωβηλ

Jabal

Accusative

direct object (proper name, indeclinable)

→ participant identification

Ἰωβηλ: transliteration of יָבָל (Jabal); indeclinable.

οὗτος

this one

Nominative

demonstrative pronoun (subject of identification: 'he was the father of')

→ participant reference

οὗτος: points back to Jabal; the formula οὗτος ἦν πατήρ identifies him as the founder of a class.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (main verb of identification)

→ stative imperfect

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

πατήρ

father

Nominative

predicate nominative (figurative: 'father' = founder/progenitor of a class)

→ participant prominence

πατήρ: 'father'; the Hebraism יָצָא = 'father of X' = 'originator/founder of the class X'; the same formula appears for each son of Lamech.

ὁ

the

Nominative

article (with substantival participle κατοικῶν)

→ noun-phrase marking

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

κατοικῶν

dwelling

Pres Act Part Nom Sg Masc · κατοικέω

substantival participle (the one[s] dwelling in tents: collective for all tent-dwellers)

→ progressive / durative (habitual lifestyle)

κατοικέω: 'dwell / inhabit'; here a collective singular for 'those who dwell in tents' — nomadic pastoralists.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

σκηναῖς

tents

Dative

dative of place

→ sphere or reference

σκηνή: 'tent / tabernacle'; renders שֹׂכֵנִי; tent-dwelling connotes the semi-nomadic pastoral lifestyle of ancient Near Eastern herdsmen; the word σκηνή carries theological resonance in later usage (tabernacle, Feast of Booths, John 1:14).

κτηνοτρόφος

herdsman

Nominative

predicate nominative (in apposition to πατήρ, further identifying the class)

→ participant prominence

κτηνοτρόφος: 'herdsman / livestock-keeper'; compound of κτήνος ('cattle') + τρέφω ('nourish/rear'); renders רֹבֵּעַ; the tent-dweller and the herdsman are presented as a single class.

21 καὶ ὄνομα τῷ ἀδελφῷ αὐτοῦ Ιουβαλ· οὗτος ἦν ὁ καταδείξας ψαλτήριον καὶ κιθάραν.

And the name of his brother was Jubal; this one was who invented the psaltery and the lyre.

Cultural genealogy (second craft: music) καὶ

The same identification formula as v.20 (οὗτος ἦν ...). Ιουβαλ (Jubal) is named the inventor of stringed instruments — ψαλτήριον (psaltery/harp) and κιθάρα (lyre/cittern). The verb καταδείξας ('showed forth / demonstrated / invented') is the LXX's rendering of רָבַע, here used in the extended sense of 'first demonstrator/inventor' of the art.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὄνομα

name

Nominative

subject of verbless clause

→ participant prominence

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

τῷ

of the

Dative

article (dative of reference)

→ noun-phrase marking

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

ἀδελφῷ

brother

Dative

dative of reference / identification (of his brother')

→ sphere or reference

ἀδελφός: Jubal is the brother of Jubal — Adah's second son.

αὐτοῦ

his

Genitive

genitive of possession (Jabal's brother)

→ relational specification

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

Ιουβαλ

Jubal

Nominative

predicate of verbless clause (the name; indeclinable)

→ participant identification

Ιουβαλ: transliteration of יוֹבָל (Jubal); the name is related to יִבְלַ ('jubilee / ram's horn'), suggesting musical association built into the name.

οὗτος

this one

Nominative

demonstrative subject (identification formula)

→ participant reference

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula

→ stative imperfect

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

ὁ

the one

Nominative

article (with substantival participle καταδείξας)

→ noun-phrase marking

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

καταδείξας

who invented / showed forth

Aor Act Part Nom Sg Masc · καταδείκνυμι

substantival participle (predicate: 'the one who demonstrated / invented')

→ constative aorist (single act of invention / first showing)

καταδείκνυμι: 'show forth / demonstrate / invent / make manifest'; the LXX rendering of אָבִי כָּל תְּפִלָּה ('father of all who play') — the LXX translates the concept rather than the word, giving 'the one who demonstrated/invented [the instruments]'; first appearance of this rare compound in the LXX.

ψαλτήριον

psaltery

Accusative

direct object of καταδείξας

→ object specification

ψαλτήριον: 'psaltery / harp'; a plucked stringed instrument; renders כִּנּוֹר (harp/lyre) in the MT. The word is connected to ψάλλω ('pluck / sing'), the root of our 'psalm.'

καὶ

and

coordinating conjunction (pairing of instruments)

→ discourse linkage or contrast

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

κιθάραν

lyre

Accusative

second direct object of καταδείξας

→ object specification

κιθάρα: 'lyre / cittern / guitar' (the word is the ancestor of 'guitar'); renders כִּינֹר (pipe / wind-instrument) in the MT, but the LXX substitutes a stringed instrument, harmonizing with ψαλτήριον.

22 ΣΕΛΛΑ ΔΕ ΚΑΙ ΑΥΤὴ ἔτεκεν τὸν ΘΟΒΕΛ, καὶ ἦν σφυροκόπος χαλκεὺς σιδήρου καὶ χαλκοῦ· ἀδελφὴ δὲ ΘΟΒΕΛ ΝΟΕΜΑ.

And Zillah, she also bore Tubal; and he was a hammer-smith, a worker of iron and bronze; and the sister of Tubal was Naamah.

Cultural genealogy (third craft: metallurgy; and Naamah)

δέ

The καὶ αὐτὴ ('she also') mirrors the καὶ αὐτὸς of v.4 — marking Zillah as parallel to Adah. ΘΟΒΕΛ (Tubal-cain in the MT: תְּבַל־כַּיִן) is rendered simply as ΘΟΒΕΛ in the LXX; the second part (Cain) is dropped. The σφυροκόπος χαλκεὺς ('hammer-smith, worker in bronze/copper') identifies him as the founder of smithcraft. ΝΟΕΜΑ (Naamah) is named but given no role — her appearance at the close of the Cainite genealogy is otherwise unexplained.

Σελλα

Zillah

Nominative

subject (proper name, indeclinable)

→ participant identification

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

δὲ

and

postpositive particle (narrative continuation, second wife's offspring)

→ discourse linkage or contrast

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

καὶ

also

adverbial καὶ (emphatic: 'also, even she')

→ discourse linkage or contrast

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

αὐτή

she herself

Nominative

intensive pronoun (emphatic: parallel to αὐτός in v.4)

→ participant reference

αὐτή: meaning 'she herself'; pronoun marking person, possession, or reference within the clause; here it functions as intensive pronoun (emphatic: parallel to αὐτός in v.4).

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (birth formula)

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders תִּלְךְ; the long-awaited birth that resolves the chapter's central crisis.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Θοβελ

Tubal

Accusative

direct object (proper name, indeclinable)

→ participant identification

Θοβελ: LXX renders MT's תּוּבַל קַיִן (Tubal-cain) simply as Θοβελ — the second element is dropped; Tubal-cain's connection to 'Cain' in the MT may be a deliberate echo; the LXX elides it.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (identification: his craft)

→ stative imperfect

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

σφυροκόπος

hammer-smith

Nominative

predicate nominative (his occupation)

→ participant prominence

σφυροκόπος: 'hammer-striker / smith'; compound of σφῦρα ('hammer') + κόπτω ('strike'); the LXX's rendering of שֹׁרֵט ('sharpener / forger'); a hapax legomenon in the LXX for this specific meaning.

χαλκεὺς

worker in bronze

Nominative

predicate nominative (in apposition to σφυροκόπος; further specifying his craft)

→ participant prominence

χαλκεὺς: 'metalworker / bronze-smith / smith'; the word covers both bronze and iron working in the LXX; renders שְׂרָט ('craftsman / artisan').

σιδήρου

of iron

Genitive

genitive of material (what he works: iron)

→ relational specification

σίδηρος: 'iron'; renders לִבְרֹזֶה; the mention of iron is anachronistic in a primeval narrative context but reflects the LXX's rendering of the Hebrew.

καὶ
and

coordinating conjunction (pairing materials)

→ discourse linkage or contrast

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

χαλκοῦ
of bronze

Genitive

genitive of material (bronze/copper)

→ relational specification

χαλκός: 'bronze / copper'; the MT reads תַּיִרָא (copper/bronze); together 'iron and bronze' represent the range of metallurgical craft.

ἀδελφή
sister

Nominative

subject of verbless clause (Naamah identified as sister)

→ participant prominence

ἀδελφή: 'sister'; feminine of ἀδελφός; Naamah is identified only as Tubal's sister — her mention closes the Cainite genealogy with no further narrative role.

δὲ
and

postpositive particle (narrative addition)

→ discourse linkage or contrast

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

Θοβελ
Tubal

Genitive

genitive of relationship (whose sister: Tubal's sister)

→ participant identification

Θοβελ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (whose sister: Tubal's sister).

Νοεμα
Naamah

Nominative

predicate of verbless clause (the name of the sister; indeclinable)

→ participant identification

Νοεμα: transliteration of נַחֲמָה (Naamah, 'pleasant / beautiful'); indeclinable; later tradition identified this Naamah with the wife of Noah, but this is speculative.

23 εἶπεν δὲ Λαμεχ ταῖς ἑαυτοῦ γυναῖξιν· Ἀδα καὶ Σελλα, ἀκούσατέ μου τῆς φωνῆς, γυναῖκες Λαμεχ, ἐνωτίσασθε τοὺς λόγους μου· ὅτι ἄνδρα ἀπέκτεινα εἰς τραῦμα ἔμοι καὶ νεανίσκον εἰς μώλωπα ἔμοι.

And Lamech said to his wives: 'Adah and Zillah, hear my voice, wives of Lamech, give ear to my words; for I have killed a man for wounding me, and a young man for bruising me.'

Direct speech (the Lamech boast-song: primitive poetry) **δέ**

The Lamech song is the oldest poetry in Genesis, and its heightened parallelism is visible even in the LXX prose rendering: 'hear my voice ... give ear to my words' (synonymous parallelism); 'a man ... a young man' (progressive parallelism); 'for wounding me ... for bruising me' (synonymous). The boast that Lamech has killed for injury — not for threat — marks the escalation of violence beyond even Cain's reactive murder. The song is addressed to the two wives, a dramatic stage device.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δὲ

and

postpositive particle

→ discourse linkage or contrast

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

Λαμεχ

Lamech

Nominative

subject

→ participant identification

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

ταῖς

to the

Dative

article (dative with γυναῖξιν)

→ noun-phrase marking

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

ἑαυτοῦ

his own

Genitive

reflexive genitive of possession

→ relational specification

ἑαυτοῦ: meaning 'his own'; it serves as reflexive genitive of possession.

γυναῖξιν

wives

Dative

dative of indirect object (addressees of the speech)

→ sphere or reference

γυνή: dative plural; the two wives are the audience for Lamech's boast-song.

Ἀδα

Adah

Vocative

vocative address (first wife named)

→ participant identification

Ἀδα: transliterated proper name rendered in Greek letters; here it functions as vocative address (first wife named).

καὶ

and

coordinating conjunction (joining vocatives)

→ discourse linkage or contrast

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

Σελλα

Zillah

Vocative

vocative address (second wife named)

→ participant identification

Σελλα: transliterated proper name rendered in Greek letters; here it functions as vocative address (second wife named).

ἀκούσατέ

hear

Aor Act Impv 2 Pl · ἀκούω

imperative (poetic command: first of parallel pair)

→ constative aorist imperative (attend now to this utterance)

ἀκούω: 'hear / listen'; the aorist imperative summons the wives' attention; the verb + genitive τῆς φωνῆς ('hear my voice') is a Hebraism for קוֹלִי שְׁמַע.

μου

my

Genitive

genitive of possession (my voice)

→ relational specification

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἀκούσατε (hear my voice)

→ relational specification

φωνή: 'voice / sound'; the poetic pair φωνή / λόγοι mirrors Hebrew אִמְרָה / קוֹל ('voice / utterances').

γυναῖκες

wives

Vocative

vocative (repeated address in apposition to the named wives)

→ direct address

γυνή: the repetition of the vocative 'wives of Lamech' after naming them individually is the poetic heightening of the address.

Λαμεχ

of Lamech

Genitive

genitive of relationship (whose wives)

→ participant identification

Λαμεχ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (whose wives).

ἐνωτίσασθε

give ear

Aor Mid Impv 2 Pl · ἐνωτίζομαι

imperative (poetic command: parallel to ἀκούσατε)

→ constative aorist imperative

ἐνωτίζομαι: 'give ear / listen carefully'; from οὖς ('ear') — 'take into the ear'; renders נִשְׁמָע; this is a poetic/elevated synonym for ἀκούω, the second element of the parallel pair typical of Hebrew poetry.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ἐνωτίσασθε

→ object specification

λόγος: 'word / utterance'; in the poetic pair φωνή / λόγοι, λόγοι intensifies from mere sound to specific utterances.

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.

ὅτι

for

causal conjunction (introduces the boast itself)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the content of the boast.

ἄνδρα

a man

Accusative

direct object of ἀπέκτεινα (first parallel element)

→ object specification

ἄνθρωπος: 'man'; the poetic pair ἄνδρα / νεανίσκον is a progressive intensification — 'a man' then 'a young man'; in Hebrew poetry this would be a standard bicolon.

ἀπέκτεινα

I have killed

Aor Act Indic 1 Sg · ἀποκτείνω

main verb (the boast: same verb as v.8 — Cain's murder echoed)

→ consummative aorist (the act claimed as completed achievement)

ἀποκτείνω: same word as the narration of Abel's murder (v.8); Lamech glories in what the narrator presented as tragedy.

εἰς

for

preposition + accusative (cause / grounds: 'on account of')

→ spatial or relational framing

εἰς: here expressing cause or grounds ('in return for / because of / for'); renders לְ; an unusual causal use.

τραῦμα

a wound

Accusative

accusative object of εἰς (the grounds: a wound inflicted on him)

→ object specification

τραῦμα: 'wound / injury'; renders נֶחֱמַס ('wound / bruise'); Lamech killed in response to a wound — the reason is disproportionate.

ἐμοί

to me

Dative

dative of disadvantage (the wound suffered by Lamech)

→ participant reference or interest

ἐμοί: emphatic first-person dative; 'a wound [done] to me.'

καί

and

coordinating conjunction (second parallel element of poem)

→ discourse linkage or contrast

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

νεανίσκον

a young man

Accusative

direct object of ἀπέκτεινα (second parallel element; progressive intensification)

→ object specification

νεανίσκος: 'young man / youth'; the progression ἄνθρωπος / νεανίσκος mirrors / דָּלַגַּל — possibly two separate victims or an intensifying poetic pair.

εἰς

for

preposition + accusative (cause / grounds: parallel to first εἰς)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (cause / grounds: parallel to first εἰς).

μώλωπα

a bruise

Accusative

accusative object of εἰς (second grounds: a bruise)

→ object specification

μώλωψ: 'bruise / welt / stripe'; renders הַחֲבִיטָה ('bruise / stripe'); synonymous with τραῦμα in the parallel but less severe — killing for a mere bruise is even more extreme.

ἐμοί

to me

Dative

dative of disadvantage (parallel to first ἐμοί)

→ participant reference or interest

ἐμοί: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (parallel to first ἐμοί).

24 ὅτι ἐπτάκις ἐξεδικήθη Καὶν, Λαμεχ δὲ ἐβδομηκοντάκις ἐπτά.

For Cain has been avenged sevenfold, but Lamech seventy-sevenfold.

Climactic declaration (escalation of vengeance to seventy-seven) ὅτι

The verse is the logical warrant (ὅτι, 'for') for Lamech's boast. The sevenfold divine protection of Cain (v.15) is amplified to ἐβδομηκοντάκις ἐπτά — seventy-seven times (or seventy-times-seven, depending on whether the numeral is additive or multiplicative). This is the darkest point of the Cainite genealogy: divine protection, which was a mercy, is now arrogated as personal vengeance license. Jesus inverts the arithmetic at Matt 18:22 (forgiving ἐβδομηκοντάκις ἐπτά), directly answering this verse.

ὅτι

for

causal conjunction (grounds of the boast: 'for / because')

→ discourse linkage or contrast

ὅτι: 'because'; grounds Lamech's claim in the precedent of Cain's sevenfold protection (v.15).

ἐπτάκις

sevenfold

adverb (numeral: 'seven times')

→ clausal contribution

ἐπτάκις: 'seven times / sevenfold'; renders
מֵשֶׁבַע; recaps the divine decree of v.15.

ἐξεδικήθη

has been avenged

Aor Pass Indic 3 Sg · ἐκδικέω

main verb (divine passive: avenged by God)

→ constative aorist (the established divine protection)

ἐκδικέω: 'avenge / exact justice for';
passive = 'was avenged [by God]'; the word-family recurs from ἐκδικούμενα in v.15.

Καὶν

Cain

Nominative

subject of ἐξεδικήθη

→ participant identification

Καὶν: transliterated proper name rendered in Greek letters; here it functions as subject of ἐξεδικήθη.

Λαμεχ

Lamech

Nominative

subject of the elliptical second clause (ellipsis of verb)

→ participant identification

Λαμεχ: transliterated proper name rendered in Greek letters; here it functions as subject of the elliptical second clause (ellipsis of verb).

δὲ

but

postpositive particle (contrastive: Lamech vs Cain)

→ discourse linkage or contrast

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

ἐβδομηκοντάκις

seventy times

adverb (numeral modifier)

→ attributive qualification

ἐβδομηκοντάκις: 'seventy times'; renders
מֵשֶׁבַע; with the following ἐπτά this gives
'seventy-sevenfold' or 'seventy times seven' — the maximum of escalated vengeance.
NT echo: Matt 18:22 — Jesus answers Lamech's arithmetic with unlimited forgiveness.

ἐπτά

seven

adverb (numeral: 'and seven' — ἐβδομηκοντάκις ἐπτά = seventy-seven or seventy times seven)

→ measure or count

ἐπτά: 'seven'; the compound
ἐβδομηκοντάκις ἐπτά can be read as $70 + 7 = 77$ times, or as $70 \times 7 = 490$ times; the LXX leaves the arithmetic ambiguous, as does the Hebrew. Matt 18:22 quotes this exact phrase.

25 ἔγνω δὲ Ἀδὰμ Εὐὰν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν υἱὸν καὶ ἔπωνόμασεν τὸ ὄνομα αὐτοῦ
Σηθ, λέγουσα· Ἐξανέστησεν γάρ μοι ὁ θεὸς σπέρμα ἕτερον ἀντὶ Ἀβελ, ὃν ἀπέκτεινεν Καὶν.

And Adam knew Eve his wife, and she conceived and bore a son, and named his name Seth, saying:
'For God has raised up for me another seed in place of Abel, whom Cain killed.'

Narrative pivot (new genealogical line: Seth, replacement for Abel) **δέ**

The verse pivots from the Cainite line back to the main narrative with the birth of Seth, introduced by the same formulaic language as v.1 (ἔγνω ... συλλαβοῦσα ἔτεκεν). Eve's exclamation names Seth as divine replacement (ἐξανέστησεν ... σπέρμα ἕτερον ἀντί — 'raised up another seed in place of'), anchoring the name Σηθ in the verb $\tau\iota\psi/\psi\gamma\eta$ (place/appoint). The bare naming of Abel's murder at verse-end (ὃν ἀπέκτεινεν Καὶν) is the only retrospective reference in the narrative to the murder from this verse onward.

ἔγνω

knew

Aor Act Indic 3 Sg · γινώσκω

main verb (conjugal knowledge; echoes vv.1, 17 — the chapter's third instance of the birth formula)

→ constative aorist

γινώσκω: fourth occurrence of the chapter (vv.1, 9, 17, 25); the repetition of the birth-formula creates narrative symmetry.

δὲ

and

postpositive particle (new narrative movement: Sethite line)

→ discourse linkage or contrast

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

Ἀδὰμ

Adam

Nominative

subject (indeclinable proper name)

→ participant identification

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

Εὐὰν

Eve

Accusative

direct object (proper name; echoes v.1)

→ participant identification

Εὐὰν: transliterated proper name rendered in Greek letters; here it functions as direct object (proper name; echoes v.1).

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 Εὐὰν

→ object specification

γυναῖκα: meaning 'wife'; it serves as accusative in apposition to Εὐὰν.

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.

συλλαβοῦσα

having conceived

Aor Act Part Nom Sg Fem · συλλαμβάνω

attendant circumstance participle (echoes vv.1, 17)

→ constative aorist

συλλαμβάνω: third use of this birth-formula participle in the chapter.

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders Τῷ; the long-awaited birth that resolves the chapter's central crisis.

υἱόν

a son

Accusative

direct object (the child born: anarthrous, new individual)

→ object specification

υἱός: 'son'; the anarthrous υἱόν (no article) introduces a new individual.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπωνόμασεν

named

Aor Act Indic 3 Sg · ἐπονομάζω

main verb (naming; same word as v.17 for Cain's naming of the city)

→ constative aorist

ἐπονομάζω: same verb as v.17; here applied to the naming of a child by his mother — deliberate echo.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐπωνόμασεν

→ object specification

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

αὐτοῦ

his

Genitive

genitive of possession (the child's name)

→ relational specification

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

Σηθ

Seth

Accusative

accusative predicate of naming (the name given; indeclinable)

→ participant identification

Σηθ: transliteration of טֶשֶׁת (Seth, from טֵשֶׁת 'place / appoint'); the etymology offered in Eve's exclamation — God 'raised up / appointed' another seed — activates the name.

λέγουσα

saying

Pres Act Part Nom Sg Fem · λέγω

attendant circumstance participle (introduces the naming speech)

→ progressive (the saying accompanies the naming act)

λέγω: the participial introduction to direct speech is standard LXX narrative syntax.

ἔξανέστησεν

has raised up

Aor Act Indic 3 Sg · ἐξάνιστημι

main verb of direct speech (divine appointment of a replacement seed)

→ consummative aorist (the divine act completed: Seth exists)

ἐξάνιστημι: 'raise up / cause to rise / set up'; renders טֶשֶׁת (placed/appointed) in MT; the LXX uses the compound ἐξ-αν-ίστημι, a heightened term suggesting a divine raising-up that echoes resurrection and covenant-appointment language.

γάρ

for

causal particle (grounds the naming: 'for God has raised up...')

→ discourse linkage or contrast

γάρ: 'for'; provides the theological grounds for the name Seth.

μοι

for me

Dative

dative of advantage (Eve: to/for me)

→ participant reference or interest

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

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject

→ participant prominence

θεός: ὁ θεός; the LXX's rendering — at v.1 she said διὰ τοῦ θεοῦ ('through God'), here ὁ θεός ('God'); consistent use of θεός for the divine agent in Eve's two birth-exclamations.

σπέρμα

seed

Accusative

direct object of ἐξανέστησεν

→ object specification

σπέρμα: 'seed / offspring'; renders σπέρμα; the 'seed' language echoes Gen 3:15 (the 'seed of the woman') — Seth is framed as part of that promised line, the genealogical continuation that will eventually reach Noah and beyond.

ἕτερον

another

Accusative

adjective modifying σπέρμα (a different, replacement seed)

→ object specification

ἕτερος: 'another / other (of a different kind)'; the choice of ἕτερος rather than ἄλλος may underscore that Seth is not just numerically another child but a qualitatively different replacement.

ἀντί

in place of

preposition + genitive (substitution: 'instead of / in place of')

→ spatial or relational framing

ἀντί: 'instead of / in place of'; renders ἄντι; the substitution-preposition makes explicit that Seth replaces Abel.

Ἀβελ

Abel

Genitive

genitive object of ἀντί (the one replaced: Abel)

→ participant identification

Ἀβελ: the murdered brother is named one last time in Eve's mouth as the ground of the replacement.

ὃν

whom

Accusative

relative pronoun (accusative object of ἀπέκτεινεν; antecedent: Ἀβελ)

→ participant reference

ὃν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative object of ἀπέκτεινεν; antecedent: Ἀβελ).

ἀπέκτεινεν

killed

Aor Act Indic 3 Sg · ἀποκτείνω

relative clause verb (the murder recalled in Eve's speech)

→ constative aorist

ἀποκτείνω: fifth occurrence of this verb in the chapter (vv.8, 14, 15 x2, 25); its reappearance in Eve's own words closes the frame on the fratricidal tragedy.

Καὶν

Cain

Nominative

subject of ἀπέκτεινεν (in the relative clause)

→ participant identification

Καὶν: transliterated proper name rendered in Greek letters; here it functions as subject of ἀπέκτεινεν (in the relative clause).

26 καὶ τῷ Σηθ ἐγένετο υἱός, ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Ἐνως· οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ.

And to Seth was born a son, and he named his name Enos; this one hoped to call upon the name of the Lord God.

Genealogical conclusion and theological climax καὶ

The final verse is the theological conclusion of the chapter. Seth begets Enos (Ἐνως = שֵׁנִי, 'human being / mortal'), and the LXX reads: οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ — 'this one HOPED to call upon the name of the Lord God.' Where the MT has לְבִיחַ (it was begun / a beginning was made), the LXX translates ἤλπισεν ('he hoped'), personalizing the act in Enos and giving it an eschatological, anticipatory coloring. The full divine title κύριος ὁ θεός ('the Lord God') echoes the Eden narrative (Gen 2–3) and frames the Sethite line as the beginning of intentional, hopeful invocation of the divine name — the antithesis of the Cainite line's violence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τῷ

to

Dative

article (dative with Σηθ: 'to Seth')

→ noun-phrase marking

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

Σηθ

Seth

Dative

dative of advantage (born to Seth)

→ participant identification

Σηθ: the father of the Sethite line; his son Enos opens the genealogy of Gen 5.

ἐγένετο

was born

Aor Mid Indic 3 Sg · γίνομαι

main verb (birth: existential 'came to be')

→ constative aorist (onset: a son came to exist for Seth)

γίνομαι: 'come to be'; renders γενήθη; the dative τῷ Σηθ makes this a birth-to construction.

υἱός

a son

Nominative

subject (the one born: anarthrous)

→ participant prominence

υἱός: meaning 'a son'; it serves as subject (the one born: anarthrous).

ἔπωνόμασεν

named

Aor Act Indic 3 Sg · ἔπονομάζω

main verb (naming by the father)

→ constative aorist

ἔπονομάζω: same verb as vv.17, 25 — the chapter's standard naming verb; here Seth names the son.

δὲ

and

postpositive particle (continuation)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἔπωνόμασεν

→ object specification

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

αὐτοῦ

his

Genitive

genitive of possession (the son's name)

→ relational specification

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

Ἐως

Enos

Accusative

accusative predicate of naming (the name; indeclinable)

→ participant identification

Ἐως: transliteration of עֲנוֹשׁ (Enosh, 'mortal / man'); the name denotes human frailty and mortality — the Sethite line begins with a name meaning 'mortal,' yet it is this line in which hope in God begins.

οὗτος

this one

Nominative

demonstrative pronoun (subject of the climactic statement: 'he is the one who...')

→ participant reference

οὗτος: emphatically points to Enos — he, this person, was the one who hoped; the identification formula echoes vv.20–21.

ἤλπισεν

hoped

Aor Act Indic 3 Sg · ἐλπίζω

main verb (theological crux: LXX's reading vs MT's 'it was begun')

→ ingressive aorist (the onset of eschatological hope)

ἐλπίζω: 'hope / expect'; the key LXX divergence word. MT has לָחַל (Hophal of לָחַל, 'it was begun'); the LXX translator rendered either a different Vorlage or interpreted the Hebrew differently, choosing ἤλπισεν — 'he hoped.' The result is a deeply personal, eschatologically colored statement: Enos, the first mortal, began to hope in the divine name. The verb ἐλπίζω carries in LXX and NT a strong sense of confident expectation reaching forward to a fulfillment not yet present.

ἐπικαλεῖσθαι

to call upon

Pres Mid/Pass Inf · ἐπικαλέω

complementary infinitive (the content of his hope: 'hoped to call upon')

→ progressive / iterative (ongoing invocation hoped for)

ἐπικαλέω: 'call upon / invoke'; the middle ἐπικαλεῖσθαι = 'invoke for oneself'; the phrase ἐπικαλεῖσθαι τὸ ὄνομα κυρίου is a standard LXX formula for worship and prayer (cf. Gen 12:8; 21:33; Joel 2:32 = Acts 2:21; Rom 10:13). The chapter ends with invocation, the antithesis of Cain's silent departure from God's face.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐπικαλεῖσθαι (what is invoked: the Name)

→ object specification

ὄνομα: 'name'; the divine name as the object of invocation is a central cultic concept; to 'call upon the name of the Lord' is the defining act of worship in the patriarchal narratives and in Paul (Rom 10:13, quoting Joel 2:32 LXX).

κυρίου

of the Lord

Genitive

genitive of possession (the Lord's name)

→ relational specification

κύριος: rendering of יְהוָה; the full compound κύριος τοῦ θεοῦ appears here — 'Lord God' — echoing the Eden narrative's κύριος ὁ θεός and framing the Sethite line within the covenant name.

τοῦ

the

Genitive

article (with θεοῦ, in apposition to κυρίου)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου (full divine title: 'Lord God')

→ relational specification

θεός: in the compound τὸ ὄνομα κυρίου τοῦ θεοῦ, the LXX adds τοῦ θεοῦ beyond the MT's יְהוָה, giving the fuller title; this expansion aligns with the chapter's pattern of using the compound κύριος ὁ θεός for direct divine-human encounters (vv.6, 13, 15).

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.